

ANNOTATIONS
UPON THE FOURTH BOOK
OF MOSES, CALLED
NUMBERS.

WHEREIN, BY CONFERENCE OF THE
SCRIPTURES, BY COMPARING THE GREEK AND
Chaldee Versions, and testimonies of Hebrew writers;
the Lawes and Ordinances given of old unto
Israel in this book, are explained.

By Henry Ainsworth.

D-11-6



I Will put you in remembrance, though ye once knew this, how that
the Lord having saved a people out of the land of Egypt, afterward de-
stroyed them that beleevd not. Jude v. 3.

Fourtie yeres was I grieved with this generation. Psal. 95. 10.
But with whom was he grieved fourtie yeres? was it not with them that
had synned, whose carkeffes fell in the wilderness? And to whom swaſt he,
that they should not enter into his rest; but to them that beleevd not? So
wee see, that they could not enter in, because of unbeleef. Let us
labour therefore to enter into that Rest, lest any man
fall after the same example of unbeleef.

Heb. 3. 17. 18. 19. & 4. 11.



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The summe of the book of Numbers.

THis fourth book of Moses, sheweth the numbers and order of the tribes of Israel as they camped about Gods Sanctuarie and journeyed thorow the wilernes; with the many troubles, rebellions, punishments, favours, deliverances, conquests, &c. in their travels, during the time of almost 39. yerres. With additions & explanations of sundry Lawes given of God for their sanctification, and preparation to the inheritance of the land of Canaan.

More particularly.

THe numbring of the tribes of Israel, except the Levites. Chap. 1. The order of the tribes, when they encamped, and journeyed. Ch. 2. The numbers, order, charges, of the Priests and Levites. Ch. 3. & 4. Lawes for the sanctifying of the Camp, for gealoufie, Nazirites, and Blessing of the people. Chapter 5. & 6. The Princes oblations at the dedication of the Tabernacle and Altar. Chap. 7. The consecration of the Levites to their ministeries. Ch. 8. The Passover in the wilernes. The cloud that guided the people. Chap. 9. Silver trumpets, with their uses. The Camp ariseth and setteth forward. Chap. 10. The people murmur, and lust for flesh: are fed, and punished. Seventie Elders are joyned with Moses. Ch. 11. Mary murmureth against Moses, and is stricken with leprosie. Chap. 12. Twelve men are sent to spie the land of Canaan. Chap. 13. They bring up an evil report of the land: the people murmur and rebell, and are condemned to dye in the wilernes. Ch. 14. Lawes how to sacrifice in Canaan. Ch. 15. The rebellions, and punishments of Korah, Dathan, Abiram, and the Congregation of Israel. Ch. 16. Aarons rod flourisheth, for a signe to confirme the Levitical preisthood. Ch. 17. The Preists and Levites charges, with their portions for their livelihood. Chap. 18. The making and use of the Water of purification. Chap. 19. Marie dieth. The people murmur for water, and have it from the Rock: where Moses and Aaron offend. Aaron dieth. Chap. 20. Israel conquer some Canaanites; murmur, and are bitten of fyery serpents, but healed by a brazen Serpent. Their conquest over Sihon and Og, kings of the Amorites. Chap. 21. Balaam is hired of the Moabites to curse Israel, but God turneth his curse into a blessing. Chap. 22. 23. 24. Israel joyneth to Baal-peor, and is plagued. Chapter 25. The last numbring of the Israelites, that should possess the land. Chapter 26. A law for women to inherit. Iosua is appointed successor to Moses. Chap. 27. The Oblations on Sabbathes, and at solemne feasts. Chap. 28. & 29. The law concerning yowes. Ch. 30. Israel overcometh the Midianites. Ch. 31. Reuben, Gad, and half Manasses, have their inheritance assigned in the land of Sihon and Og. Chap. 32. The 41. journeyes of Israel in the wilernes. Chapter 33. The bounds of the land of Canaan, and of dividing it by lot. Chapter 34. The 48. cities of the Levites, and cities of refuge for unwilling manslaughterers. Chap. 35. A law for marriage in their own tribes, lest inheritances should be removed. Chapter 36.

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THE FOVRTH BOOK

OF MOSES, CALLED

NUMBERS.

CHAPTER I.

1. In the second yere after Israel was come out of Egypt, God commandeth Moses to number all the males of the people, from twentie yeres old and upward. 5. The Princes of the tribes, that were joyned with Moses and Aaron for this busynes. 17. The number of every tribe particularly. 45. The summe of them all together. 47. The Levites are not numbred among the tribes; 50. but are exempted for the service of the Lord, about the Tabernacle.

I And Iehovah spake unto Moses, in the wilderness of Sinai, in the Tent of the congregation: in the first (day) of the second moneth, in the second yere; after their coming-forth, out of the land of Egypt, saying.

2 Take ye, the summe of all the congregation of the sonns of Israel; according-to their families, according to the house of their fathers: by the number of the names; every male, according-to their polles. From twentie yeres old, and upward; every one that

goeth-forth with the armie, in Israel: ye shal muster them, by their armies, thou and Aaron. And with you shalbe, a man of every Tribe: every-man, shalbe head of the house of his fathers. And these, are the names of the men; which shall stand, with you: Of Reuben; Elizur, the son of Shedeur. Of Simeon; Shelumiel, the son of Zurishaddai. Of Iudah; Naasson, the son of Amminadab. Of Issachar; Nethaneel, the son of Zuar. Of Zabulon; Eliab, the son of Helon. Of the sonns of Ioseph; of Ephraim; Elishama, the son of Ammihud: of Manasses; Gamaliel, the son of Pedahzur. Of Benjamin; Abidan, the son of Gideoni. Of Dan; Ahiezer, the son of Ammishaddai. Of Aser; Pagiel, the son of Ocran. Of Gad; Eliasaph, the son of Deguel. Of Naphtali; Ahira, the son of Enan. These be the called of the congregation; Princes, of the tribes of their fathers: heads, of the thousands of Israel. And Moses and Aaron, took these men; which are

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18 expressed by names. And they assembled, all the congregation, in the first day, of the second moneth; and they declared their genealogies according to their families, according to the house of their fathers: by the number of the names; from twentieth yeres old, and upward, according to their polles. As Iehovah commanded Moses; so he mustred them, in the wilderness of Sinai.

20 And the sons of Reuben, the firstborne of Israel, were, by their generations according to their families, according to the house of their fathers: by the number of the names, according to their polles; every male, from twentieth yeres old, and upward; every-one, that went forth with the armie. Those that were mustered of them, of the tribe of Reuben: were six and fourtie thousand, and five hundred.

22 Of the sons of Simeon; by their generatiōs according to their families, according to the house of their fathers: those that were mustred of him, by the number of the names, according to their polles; every male, from twentieth yeres old, and upward; every-one, that went forth with the armie. Those that were mustered of them, of the tribe of Simeon: were nine and fiftie thousand, and three hundred.

24 Of the sons of Gad; by their generations according to their families, according to the house of their fathers: by the number of the names, from twentieth yeres old, and upward; every one, that went forth with the armie.

25 Those that were mustered of them, of the tribe of Gad: were five and fourtie thousand, & six hundred, & fiftie.

Of the sons of Iudah; by their generations according to their families, according to the house of their fathers: by the number of the names, from twentieth yeres old, & upward; every-one, that went forth with the armie. Those that were mustered of them, of the tribe of Iudah: were foure and seventie thousand, and six hundred.

Of the sons of Issachar; by their generatiōs according to their families, according to the house of their fathers: by the number of the names, from twentieth yeres old, and upward; every-one, that went forth with the armie. Those that were mustered of them, of the tribe of Issachar: were foure and fiftie thousand, & foure hundred.

Of the sons of Zabulon, by their generatiōs according to their families, according to the house of their fathers: by the number of the names, from twentieth yeres old, and upward; every-one, that went forth with the armie. Those that were mustered of them, of the tribe of Zabulon: were seven and fiftie thousand, and foure hundred.

Of the sons of Iosaph, of the sons of Ephraim; by their generatiōs according to their families, according to the house of their fathers: by the number of the names, from twentieth yeres old, & upward; every-one, that went forth with the armie. Those that were mustered of them, of the tribe of Ephraim: were fourtie thousand, and five hundred.

Of the sons of Manasses; by their generatiōs according to their families, according to the house of their fathers: by the number of the names, from twentieth yeres old, & upward; every-one,

	one, that went-forth <i>with</i> the armie.	each one was, for the house of his fa- thers. And they were, all those <i>that</i>	45
35	Those <i>that</i> were mustered of them, of the tribe of Manasses: were two and thirtie thousand, and two hundred.	were mustered of the sonns of Israe, <i>according</i> to the house of their fathers:	
36	Of the sonns of Benjamin; by their generatiōs <i>according</i> to their families, <i>according</i> to the house of their fathers:	from twentie yeres old, and upward; every-one that went-forth <i>with</i> the armie, in Israel. Even all they <i>that</i>	46
	by the number of the names, from twentie yeres old, and upward; every- one, that went-forth <i>with</i> the armie.	were mustered, were six hundred thou- sand, and three thousand: and five hundred, & fiftie. But the Levites,	47
37	Those <i>that</i> were mustered of them, of the tribe of Benjamin: were five and thirtie thousand, & foure hundred.	<i>according</i> to the tribe of their fathers: were not mustered, among them.	
38	Of the sonns of Dan; by their ge- nerations <i>according</i> to their families, <i>according</i> to the house of their fathers:	For Iehovah, had spoken unto Mo- ses, saying. Onely the tribe of Levi,	48
	by the number of the names, from twentie yeres old, and upward; every- one, that went-forth <i>with</i> the armie.	thou shalt not muster; neyther take, the summe of them: among the sons of Israel. But thou, appoint the	49
39	Those <i>that</i> were mustred of them, of the tribe of Dan: were two and sixtie thousand, and seven hundred.	Levites over the Tabernacle of the Testimonie, and over all the vessels therof, and over all things that <i>belong</i>	50
40	Of the sonns of Aser; by their ge- nerations <i>according</i> to their families, <i>according</i> to the house of their fathers:	to it: they shal bear the Tabernacle, & all the vessels therof; and they, shal minisser unto it: and shal encampe,	51
	by the number of the names, from twentie yeres old, and upward; every- one, that went-forth <i>with</i> the armie.	round-about the Tabernacle. And when the Tabernacle setteth-forward,	
41	Those <i>that</i> were mustered of them, of the tribe of Aser: were one and four- tie thousand, and five hundred.	the Levites shal take it downe; & when the Tabernacle is to be pitched, the Levites shal set it up: and the stranger	52
42	The sonns of Naphtali; by their generatiōs <i>according</i> to their families, <i>according</i> to the house of their fathers:	that cometh nigh, shalbe put-to- death. And the sonns of Israel, shal encampe: every-man by his <i>owne</i> camp,	53
	by the number of the names, from twentie yeres old, and upward; every- one, that went-forth <i>with</i> the armie.	and every-man by his <i>owne</i> stander, throughout their armies. But the Levites, shal encampe round-about	
43	Those <i>that</i> were mustered of them, of the tribe of Naphtali: were three and fiftie thousand, & foure hundred.	the Tabernacle of the Testimonie; that there be no fervent-wrath, upon the congregation of the sonns of Is- rael: and the Levites shal keep, the	54
44	These are those <i>that</i> were mustered, which Moses mustered, and Aaron, and the Princes of Israel; twelve men:	charge of the Tabernacle of the Testi- monie. And the sonns of Israel, did so: according to all that Iehovah com- manded Moses, so did they.	

Annotations.

Numbers] This name is given unto this book, according to the Greek title: because the first chief thing here handled, is the numbring of the tribes of Israel. The Hebrewes give it no other name then of the first words, *Vajedabber*; that is, *And (the LORD) spake*; or *Bemidbar*, that is, *In the wilderness*: see the first annotations on Genesis and Exodus. And here beginneth the 34. section, or lecture of the Law: wherof see Gen. 6. 9.

Verse 1. *Sinai*] the mount wheron the Law had been given, *Exod. 19.* by which mountaine Israel yet abode, until the twentieth day of this moneth, *Numb. 10. 11. 12.* the Tent] or, Tabernacle of meeting; whither the people were to assemble at the times appointed, and where God mett with them, as he promised, *Exod. 25. 22.* It is called also the Tabernacle of Testimonie, v. 43. and so the Greek translateth it here. the first] Hebr. the one, understanding day; as in *Mat. 26. 17.* compared with *Mark. 14. 12.* see the notes on Gen. 8. 13. And one is often put for first, as is noted on Gen. 1. 5. And every first day of the moneth, was a feast. *Numb. 28. 11. &c.* second moneth] which we now call Aprill: so in Thargum Jonathan it is sayd, the first of the moneth *Hjar* (that is Aprill) which is the second moneth. In the scripture it is named *Ziv*, 1 *King. 6. 1.* of the brightness and beautie of the flowers which then doe spring. But God had spoken before unto them in the first moneth, which is related after, in *Numb. 9. 1. &c.* after their coming forth] or, of their departing: see the annotations on *Exod. 16. 1.* God having given them lawes for his service, in Exodus and Leviticus; doth now settle their church and common wealth in order.

Verse 2. the summe] Hebr. the head; which some understand for heads, that is the Rulers: but the Chaldees expoundeth

it, the summe (or count,) see the notes on *Exod. 30. 12.* This people was numbred by Moses, three times; in the first yere after they came out of Egypt, when every man gave a ranome for his soule; wherby their redemption by Christ was figured, *Exod. 30. 11. 12. &c. & 38. 25. 26.* In the second yere, when now they were to be set in order for their encamping about the Sanctuarie, and journeying with it towards Canaan; wherof the 4. first chapters of this book doe treat. The third and last muster was in the fourtieth yere (the last of their travel;) when all this generation being dead, their sonns were numbred, for to receive inheritance in the land of promise, a Figure of the Kingdome of Heaven.

the sonns of Israel] the twelve tribes; *Gen. 49. 1. 2. - 28.* So all strangers are excluded from this numbring. The Levites also were numbred apart: *vers. 49. &c.* families] or kindreds, which next descended of those twelve tribes; of which families, see *Num. 26. 5. &c.* house] that is, as the Greek translateth, houses: and these were the next descent of the families aforesayd. See *Jos. 7. 14.* *Aben Ezra* here noteth, that it is sayd, the house of their fathers, because the familie of the mother, is not called a familie. every male] wherby the females are excluded; as also all children. *vers. 3.*

their polles] or, their skulls, that is, as the Greek translateth, their heads; meaning the particular persons: so in *Exod. 38. 25.*

V. 3. old] Hebr. son of twentieth yeres; that is, going in his twentieth yere; of which phrase, see the annotations on *Gen. 5. 32.* So all children and youthes under 20. yeres, were not in this account.

upward] some of the Hebrewes limit the time, unto sixtie yeres old: *R. Menachem*, on *Numb. 1.* but the Law setteth no such limitation. that goeth forth] to weete, usually; or is able to goe forth. So all that were unable for the warre, through old age, sicknes, or other infirmities; are not mustred here with Israel. shall muster]

or, shall number; which in the Hebrew and Greek

Greek, hath the name of *visiting*. This numbring of Israel, signified Gods providence and care over them, which extendeth not onely to their persons, but to the very *bayres* of their heads, which are all numbred, *Luk. 12. 7.* And in that they are numbred or mustred by their armies; it shewed wherunto God had called them, even to fight the good fight of faith, *1 Tim. 6. 12.* By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left; *2 Cor. 6. 7.* Therefore they were to follow the Lord and his Tabernacle, going before them to fight against the Canaanites: as in our spiritual warfare, we are to follow Christ; *Rev. 12. 7. & 19. 11. -- 14.* And onely males or men of strength, are mustered: to teach what we ought all to be in Christ; even strong in the Lord, and in the power of his might; putting on the whole-armour of God, that we may be able to stand against the wiles of the Devil &c. *Ephes. 6. 10. 11. 12. 13.* So the Church in her travaile, bringeth forth a male or manchild, *Revel. 12. 5. Esai. 66. 7. 8.*

4 V. 4. *a man of every tribe*] Hebr. *a man a man of (or for) a tribe*. So there were twelve Princes, besides Moses & Aaron; fourteen in all: as in the Christian church, there were twelve Apostles; besides Paul and Barnabas. *head*] that is, chief, or ruler.

5 V. 5. *Of Reuben*] understand, from the 10. verse, *Of the sonns of Reuben*: and so the Greek explaineth it *Of those of Rouben*. *Elizur*] in Greek, *Elisaur*. As the Patriarchs had their names significant in their own tongue, given them upon special occasion, and applied some of them to spiritual use, as is to be seen in *Gen. 29. 32. &c. & 30. 6. &c. & 49. 8. &c.* so their posteritie had names of good notation & use, though the special occasions are not noted. As *Elizur* signifieth, *The Rock (Christ) is my God*: and his father *Shedeur*, *The light of the Almighty*.

6 V. 6. *Of Simeon*] Gr. *Of those of Simeon*; that is, of his sonns: and so the rest which

folow. *Shelumiel*] in Greek, *Salamiel* son of *Sourisadai*. By interpretation, *Shelumiel* signifieth *God is my recompense*; and *Zurishaddai*, *The Almighty is my Rock*.

V. 7. *Naasson*] so the Greek writeth him, here and in *Mat. 1. 4.* in Hebrew *Nachshon*: by interpretation *Experiment*; & *Aminadab*, *My people is noble*.

V. 8. *Nethaneel*] i. *The gift of God*: in Greek, *Nathanael*; and so the name is written in *Ioh. 1. 46. 47.*

V. 9. *Zabulon*] Hebr. *Zebulun*.

Eliab] by interpretation, *My God is the Father*. *Helon*] or *Chelon*; in Greek, *Chailon*: he hath his name of strength.

V. 10. *Ammihud*] Hebr. *Gnammihud* written in Greek *Semioud*; and so in *Num. 7. 48.* the Hebrew letter *Gnain*, being sounded like *S* after the Chaldee manner: as *Begnor*, *Numb. 22. 5.* is *Bosor*, in *2 Pet. 2. 15.* *Ammihud* signifieth, *My people hath the Glorie*; and *Elishama*, *My God hath heard*.

Gamaliel] so the Greek pronounceth him, here, and in *Act. 5. 34.* in Hebrew, *Gamliel*; that is, *God is my reward*. *Pedahzur*] in Greek, *Phadasour*; by interpretation, *The Rock (Christ) redeemeth*.

V. 11. *Abidan*] that is, *My Father is the Judge*. *Gideon*] in Greek, *Gadaioni*: *The cutter downe*; a warlike name.

V. 12. *Ahiexer*] or, *Achiexer*, *The brother's help*. *Ammishaddai*] in Greek, *Amisadai*; *The people of the Almighty*.

V. 13. *Pagiel*] in Greek, *Phagaiel*: by interpretation, *God hath met me*. The same word is applied to Christs intercession, in *Esa. 53. 12.*

V. 14. *Elisaph*] that is, *God hath added*: it hath affinitie with Iosephs name.

Deguel] in Greek, *Dagouel*; afterward he is named *Reguel*, *Numb. 2. 14.* *Deguel* signifieth *Know God*; as *Reguel*, *The friend of God*.

V. 15. *Naphtali*] in Greek *Nephthaleim*; and so his name is written in *Mat. 4. 15.* Here the order of the tribes, as the Princes were chosen out of them, may be viewed thus.

Reuben

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| 1. Reuben | } Sons of Leah, |
| 2. Simeon | |
| 3. Judah | |
| 4. Issachar | |
| 5. Zabulon | } Of Rachel, |
| 6. Ephraim | |
| 7. Manasses | |
| 8. Benjamin | |
| 9. Dan. The 1. son of Billa Rachels mayd. | |
| 10. Aser. The 2. son of Zilpha Leahs mayd. | |
| 11. Gad. The 1. son of Zilpha. | |
| 12. Naphtali. The 2. son of Billa. | |

Reuben is first, for being Israels firstborne, Gen. 46.8. Then, Symeon: his next brother. Levi is omitted: because that tribe was to be numbred by it self, not with the other, Numb. 1. 47. 49. yet of that tribe, was Moses and Aaron, chief numberers of the people, vers 3. Judah, Issachar and Zabulon, were Leahs next sonns in order, reckoned here as in Exod. 1. 2. 3. and in their precious stones. Exod. 28. Joseph Rachels firstborne, hath the first birthright, that is, a double portion, so of him are two tribes, 1 Chron. 5. 1. 2. Gen. 48. 5. 6. Ephraim the younger son of Ioseph, is set before his elder brother Manasses, according to Iakobs disposition, in Gen. 48. 19. 20. and God made him standerd bearer, Num. 2. 18. and these with Benjamin the free womans children, are set before all the handmayds sonns, as being the most noble. Dan is the first of all the bondwomens seed, both in birth, Gen. 30. 6. and in the high Priests Ephod, Exo. 28. and is one of the standerd bearers, Num. 2. 25. Aser, the second son of Zilpha, is (contrary to the usual order in Exod. 1. 8. & 28.) named next to Dan, Bilhahs son; for he was next to his standerd in pitching about the Tabernacle, Numb. 2. 25. 27. Gad, as he was the firstborn of Leahs handmayd, so was he preferred to the higher place, being now joyned unto the standerd of Reuben, Numb. 2. 10. — 14. So Naphtali remayneth for the last place, as he was the last of the tribes that camped about the Tabernacle, Numb. 2. 29. Thus

Gods wisdome appeareth in naming the tribes, according to the present occasion of their employments: that all things might be ordered in peace; for he is not the author of confusion, but of peace; as in all churches of the Sancts, 1 Cor. 14. 33.

V. 16. the called] or, the renowned; that is, states men; such as were men of renowne for age and wisdome; and called to consult about matters of state: see Numb. 16. 2. Sol. Jarchi (on Num. 7. 2.) sayth, these were the officers over them in Egypt, which had been beaten for them. Exo. 5. 14. princes] or, rulers. N. si, a prince, captaine or ruler, is so named of lifting up, or easing the burdens of the people by their governmet, as Num. 11. 17. Exod. 18. 22. or, of being lifted up and preferred above the people.

heads] or captaines of thousands, in Greek Chiliarches. of the thousands] that is, of the bands or companies, which consisted every one of a thousand men: for so the tribes were divided into thousands, hundreds, fifties and tens, with captaines over them, Exod. 18. 21. 25. Whereupon such a company and their generation, is called a thousand, as in Judg. 6. 15. my thousand is poore in Manasseh, where the Chaldee translaterh it my familie. So Bethleem a towne, is called one of the thousands of Judah, Mic. 5. 2. where the Greek, (which the holy Ghost alloweth in Mat. 2. 6.) translaterh the Rulers, or Governours.

V. 18. the second moneth] called Ziv, with us April, as is noted on v. 1. So this assembling, was at the new Moone, (which signified a renewing or change of the peoples state and order,) and on the same day that God spake unto Moses out of the Tabernacle, v. 1. they declared their genealogies] of what tribe and familie every man came: or, they were genealogized, that is, were mustered by Moses and the Princes according to their genealogie & pedegree. So the Greek translaterh, they were visited, or mustered. their polls] in Greek, their heads, as in vers. 2. So after in vers. 20. 22. &c.

Verf. 19.

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19 Vers. 19. of *Sinai*] where the Lawes, Iudgments and statutes were given to Israel; there also was their order set, for encamping about Gods sanctuarie, and marching with it towards Canaan. And this also is to distinguish it from the second mustering, which was in the plaines of Moab, when all this generation was dead, *Numb. 26. 3. 63. 64.*

20 V. 20. by *their generations*] in Greek, according to their kindreds: so after in v. 22. 24. &c. *that went forth*] or, *that goeth forth with the host*; that is, was able to goe forth to warre. So after.

24 Vers. 24. *Gad*] he is set in the third place, (in Levies roomth who was numbered apart, v. 47.) because Gad was joyned with Reuben and Simeon, on the South quarter of the host, *Num. 2. 10. - 14.* All the other tribes are mustred in the order before set downe *vers. 5. - 15.*

25 V. 25. and *fiftie*] *Gad* the handmayds son, is the onely of all the tribes, whose number endeth with *fiftie*: all the other are by thousands, and end with hundreds; which shewed Gods admirable providence and blessing in multiplying them after such a sort, that no odd or broken number was among all the tribes; (as when Moses blessed Ioseph, he mentioned the ten thousands of Ephraim, and the thousands of Manasses, *Deut. 33. 17.*) whereas in other numbrings, we shall finde few but broken numbers, as in the firstborne of Israel, *Numb. 3. 43.* and in those that returned out of Babylon, *Ezr. 2. 1. - 42. Nehem. 7. 6. - 45.* Here we may behold the number of every tribe, beginning at the greatest, and so in order to the least, thus;

1. Iudah 74600.
2. Dan 62700.
3. Simeon 59300.
4. Zabulon 57400.
5. Issachar 54400.
6. Naphtali 53400.
7. Reuben 46500.
8. Gad 45650.
9. Aser 41500.
10. Ephraim 40500.

11. Benjamin 35400.

12. Manasses 32200.

Judah hath the greatest number, for he was to be celebrated of his brethren, *Gen. 49. 8.* he was stander bearer in the foremost quarter as they camped about the Tabernacle, *Numb. 2. 3.* His stander (Lion like *Gen. 49. 9.*) marched in the first place, as they journeyed towards the land of promise, *Num. 10. 13. 14.* He had half the first birthright, that of him the chief ruler should come, and our Lord Christ himself concerning the flesh, *1 Chron. 5. 2. Heb. 7. 14.* Here he hath valiant men of warre, moe then double the number of Benjamin or Manasses; almost twelve thousand moe than the greatest tribe.

Dan the handmayds son hath the next number to the most, for Rachels sake, for Izkobs blessing, *Gen. 49. 16.* and for his place in the camp, to be stander bearer to the rere-ward, which was the greatest quarter next Iudahs, *Numb. 3. 9. 31. & 10. 25.* that the foremost stander, and the hindmost, might have the greatest number of warriors. And whereas at the first, *Dan* had but one son, *Gen. 46. 23.* (and so one familie *Num. 26. 42.*) when Benjamin had ten, *Gen. 46. 21.* now God so disposed that *Dan* should be one of the greatest in number, and Benjamin one of the least. For God is the Judge: he putteth downe one, and setteth up another, *Psal. 75. 7.* The barren hath borne seven; and she that had many children, is waxed feeble, *1 Sam. 2. 5.*

Simeon the second patriarch, is the third in number of warriors, at this time, but before they came into Canaan, his tribe was diminished, for their syn, exceedingly: that being now 59300. it was at the latter muster, but 22200 men, *Num. 26. 14.* so that Moses blessing the tribes, mentioneth not his name at all *Deut. 33.*

Reuben, Israels firstborne, as he lost his dignitie for defiling his fathers bed, *Gen. 49. 3. 4.* so here, his increase is none of the greatest, but six of his brethren, have moe then he.

Ephraim, as he was blessed before his
B elder

elder brother Manasses, Gen. 48. 20. so here he is increased by thousands more then Manasseh, and more then the whole tribe of Benjamin; and his blessing continueth above his brother, Deut. 33. 17. yet Satan to hinder this, had slayn by the Philistines of Gath, the sonns of Ephraim, whiles they dwelt in Egypt, for which their father Ephraim mourned many dayes, 1 Chron. 7. 10. 21. 22. And as they travailed in the wildernes, his posteritie was diminished eight thousand, Numb. 26. 37.

Benjamin, as he was the yongest of all the patriarches, so here his number is one of the least, (though at the first, his children were moe then any of his brethren, Gen. 46. 21.) Afterwards in Canaan, his tribe was almost rooted out, Judg. 20. that he hath not without cause this attribute, Benjamin the little, Psalm. 68. 28.

Manasses hath the last place in this count, that Iakobs prophesie might have effect, his yonger brother (Ephraim) shall be greater then he, Gen. 48. 19. But God blessed this tribe in their travaile through the wildernes; that at the next muster, they were increased above twentie thousand moe then at this time; whereas Ephraim his brother was not increased at all, but diminished, Numb. 26. 34. 37. Thus the blessings of God were distributed among the tribes, for their number, and for their order, according as in wisdom he saw meet. He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them. Iob 12. 23.

32 V. 32. of Ioseph] he, as his blessing was to be like a fruitfull vine, Gen. 49. 22. so of him by his two sonns, here are moe warriors then any tribe had, saving Iudah. And his two sonns Ephraim & Manasseh are not families but tribes, as if they had been Iakobs own, according to his adoption of them, Gen. 48. 5. Thus Ioseph hath a double portion, the first-birthright, 1 Chro. 5. 1. 2.

42 V. 42. The sonns of Naphtali] Of all the other it is sayd, Of the sonns, and so the

Greek translateth this here. Some of the Hebrewes (as Baal hatturim upon this place) give a reason, which appeareth not in Moses; that Of Naphtali onely he sayth THE SONNS, because Naphtalies tribe had moe daughters then sonns: and therefore in Naphtalies blessing (Gen. 49. 21.) he is resembled to a female, an Hinde let loose. Therefore also in Num. 26. it is written of them all, THE SONNS: because the men were dead, (Num. 26. 64. 65.) but the women multiplied.

V. 44. each one was] Hebr. one man, for the house of his fathers, were they: which the Greek explaineth thus, one man for one tribe, according to the tribe of their fathers houses were they.

V. 45. six hundred thousand &c.] a marvelous increase of seventie soules which came into Egypt, Gen. 46. 27. that so many thousands of able men (besides women and children) should in so few yeres be multiplied, even as the stars of heaven, Deut. 10. 22. and this was the reward of faith: Heb. 11. 11. 12. Baalam looking upon them with admiration, sayd, Who can count the dust of Iakob, and the number of the fourth part of Israel? Numb. 23. 10. And such is the increase of the spiritual seed of Christ promised to be; that the church shall say in her hart, Who hath begotten me these? Esai. 49. 21. For by twelve Apostles, and seventie disciples, Christs kingdome began to be preached: and that immortal seed of the word, soon begat many ten-thousands of Jewes, Act. 21. 20. and many moe of the Gentiles, even innumerable, Rev. 7. 9. And here also we may observe, that whereas the yere before, when all the tribes were first numbred from 20. yeres old & upward, their summe was 603550. men, Exod. 30. 14. & 38. 26. now in the second yere when they are againe numbered, and the tribe of Levi not reckoned with them, there are found the same just number of 603550. So there were so many yong men of nineteen yeres old, as now supplied the want of the Levites, put apart for the Lords service: that Israel might see they should loose nothing, by

44

46

by whatsoever was imployed in the service of God:

49 V. 49. *Onely*] or *But the tribe*; it is an exception, which the Greek translateth thus, *See, the tribe of Levi, thou shalt not muster; to weet, among the other Israelites, but apart by themselves, Numb. 3. 15. &c.*

50 V. 50. *appoint*] or *constitute, give charge as bishops, which hereof have their name. the Testimonie*] that is, the Tables of the Law, kept in an Ark, within the Tabernacle: *Exod. 31. 18. they shal bear*] according as God appointed their burdens, *Numb. 4. 25. 31. 36.* and to help them for some things, six wagons were allowed them, *Numb. 7. 7. 8. 9. round-about the Tab.]* and next unto the Tabernacle, betwixt the camps of Israel and it: wherof see *chap. 2. & 3.*

51 V. 51. *setteih-forward*] being caried after the cloud, when God removed it fro place to place, *Num. 10. 11. - 17. - 21.*

the stranger] any Israelite or other, that is not of the tribe of Levi. So for the work of the Priesthood, both Israelites and Levites are counted *strangers; save the seed of Aaron onely: Numb. 16. 40.*

put to death] eyther by men, or by the hand of God; as was Vzzah, for putting his hand to the Ark, *1 Chron. 13. 10.* So in *Thargum Jonathan* it is expounded, *he shal be killed with fyre flaming out from before the Lord.*

52 V. 52. *by his own camp*] the Greek translateth, *in his own order*; which is described in *chap. 2. by his own standerd*] in Greek, according to his own regiment: see *Numb. 2. 2.*

53 V. 53. *no fervent-wrath*] no punishment from God, as was in Vzzahs case, *1 Chron. 13. the charge*] or, the custodie; the watch and ward, and doe the works appointed of God: see *Numb. 3. 7. 8. &c. and 18. 3.* This debarring of the people from the work of the Sanctuarie, and comitting it to the Levites charge; shew-ed the separation of all mankind from God, and their unworthynes to come

neer unto him or his holy things; until they be called & sanctified of God thereunto. Which being not effected by the Law, or rudiments therof; (for the Mount where the Law was given, might not be touched, *Heb. 12. 18.*) is now performed unto us by Christ, who hath washed us from our synns, in his owne blood, and hath made us Kings and Preists unto God, and his Father, *Revel. 1. 5. 6* so that we have libertie to enter into the Holiest, by the blood of Iesus; *Heb. 10. 19.*

CHAPTER 2.

1. The order of the Tribes pitching about the Tabernacle. 3. On the East side, Judah, Issachar and Zabulon. 10. On the South side, Reuben, Simeon, and Gad. 17. The Tabernacle in the midst of the campe. 18. On the West side, Ephraim, Manasses, and Benjamin. 25. On the North side, Dan, Aser, and Naphtali.

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AND Iehovah spake, unto Moses & unto Aaron, saying. The sons of Israel shal encampe, everyman by his standerd, with the ensignes, according to the house of their fathers: over against, round-about the Tent of the congregatiō, shal they encampe. And they that encampe foremost Eastward; shalbe the standerd of the camp of Iudah, according to their armies: and the captaine, of the sons of Iudah; shalbe Naasson, the son of Amminadab. And his armie, and those that were mustered of them: were seventie and foure thousand, and six hundred. And they that encampe next-unto him, shalbe the tribe of Issachar: and the captaine, of the sons of Issachar: shalbe Nethaneel, the son of Zuar. And his armie, and those that were mustered therof: were foure & fifty thousand, and foure hundred.

7	The tribe, of Zabulon: & the Prince, of the sonns of Zabulon; <i>shalbe</i> Eliab the son of Helon. And his armie, and those <i>that were</i> mustered therof: were seven & fiftie thousand, & foure hundred. All that were mustered, of the campe of Iudah; were an hundred thousand, & eightie thousand, and six thousand and foure hundred, <i>according to their armies</i> : they shal set-forward, first.	to their standerds.	
8		The stander of the camp of Ephraim, <i>according to their armies</i> , <i>shalbe</i> Sea-ward: and the captaine, of the sonns of Ephraim; <i>shalbe</i> Elishama, the son of Ammihud. And his armie, and those <i>that were</i> mustered of them: fourtie thousand, and five hundred. And next unto him, <i>shalbe</i> the tribe of Manasses: and the captaine, of the sonns of Manasses; <i>shalbe</i> Gamaliel, the son of Pedahzur. And his armie, and those <i>that were</i> mustered of them: two and thirtie thousand; and two hundred. And the tribe, of Benjamin: and the captaine, of the sonns of Benjamin; <i>shalbe</i> Abidan, the son of Gideoni. And his armie, and those <i>that were</i> mustered of them: five and thirtie thousand, and foure hundred. All that were mustered, of the camp of Ephraim; were an hundred thousand, and eight thousand and an hundred, <i>according to their armies</i> : & they shal set-forward, third.	18
9			19
10	The stander of the camp of Reuben, <i>shalbe</i> Southward, <i>according to their armies</i> : and the captaine, of the sonns of Reuben; <i>shalbe</i> Elizur, the son of Shedeur. And his armie; and those <i>that were</i> mustered therof: were six and fourtie thousand, & five hundred. And they that encampe next unto him, <i>shalbe</i> the tribe of Simeon: and the captaine, of the sonns of Simeon; <i>shalbe</i> Shelumiel, the son of Zurishaddai. And his armie, & those <i>that were</i> mustered therof: were nine & fifty thousand, and three hundred.		20
11			21
12			22
13			23
14	And the tribe, of Gad: and the captaine, of the sonns of Gad; Eliasaph, the son of Reguel. And his armie, and those <i>that were</i> mustered of them: were five and fourtie thousand, & six hundred, and fiftie. All that were mustered, of the campe of Reuben: were an hundred thousand, and one and fiftie thousand, and foure hundred and fiftie, <i>according to their armies</i> : and they shal set-forward, second.		24
15			25
16			26
17	And the Tent of the congregation shal set-forward, the campe of the Levites, in the midst of the campes: as they encampe, so shal they set-forward: every-man in his place, <i>according</i>	The stander of the camp of Dan, <i>shalbe</i> Northward, <i>according to their armies</i> : and the captaine, of the sonns of Dan; <i>shalbe</i> Ahiezer, the son of Ammishaddai. And his armie, and those <i>that were</i> mustered of them: sixtie and two thousand, and seven hundred. And they that encampe next unto him, <i>shalbe</i> the tribe of Aser: and the captaine, of the sonns of Aser; <i>shalbe</i> Pagiel, the son of Ocran. And his armie, and those <i>that were</i> mustered of them: were one and fourtie thousand, and five hundred. And the tribe, of Naphtali: and the captaine, of the sonns of Naphtali; Ahira, the son of Enan. And his armie, & those <i>that were</i>	27
			28
			29
			30
			Were

31 Were mustered of them: Were three and
fiftie thousand, and foure hundred.
All that were mustered, of the campe
of Dan; were an hundred thousand,
and seven and fiftie thousand, and six
hundred: they shal set-forth hind-
most, according to their standerds.
32 These, are those which were muste-
red of the sonns of Israel, according to
the house of their fathers: al that were
mustered of the campes, according to
their armies; were six hundred thou-
sand, and three thousand; and five
33 hundred, & fiftie. But the Levites,
were not mustered, among the sonns
of Israel: as Iehovah commanded
Moses. And the sons of Israel, did:
34 according to all that Iehovah com-
manded Moses; so they encamped ac-
cording to their standerds, and so they
set-forward; every-man according to
his families, according to the house of
his fathers.

Annotations.

2 **S** Hall encamp] or, as the Gr. trāslateth,
let them encamp, that is, pitch their
tents, as an armie about the Sanctua-
ie of the Lord of hosts. Here God (have-
ing in the former chapter, given charge
to muster his warriors,) commandeth
now to set them in order, and under go-
verment: as in the church, all things ought
to be done decently and in order, 1 Cor. 14.40.
his standerd] or, his banner; which the
Greek translateth his order; and so the
Chaldee calleth it Tekes (a word borrow-
ed of the Greek Τάξις) Order. And this
phrase the Apostle useth (from this place)
in 1. Cor. 15.23. every man in his own order.
Here it is properly a standerd, banner or
flag, such as is used in the warrs: which
fitly denoteth the state of the Church in
her spiritual warfare, sayd therefore to be
terrible as an armie with banners, Song.6.4.

10. and it signifieth her victorie, wherup-
on David sayth, we wil shout, in thy salvation;
and in the name of our God, we wil set up the
banner, Psal. 20.6. See also Ier. 50.2. & 51.
27. where the setting up of a standart, is a
signe of preparation unto warr against
Babylon, as here against the Canaan-
ites. with the ensignes] or,
with the signes; which were in the standers,
for discerning of one from an other.
What these were, the scripture sheweth
not: it is not unlikely, that they were
such colours as the precious stones had
on Aarons brestplate, Exod. 28. on which
the tribes names were engraved. In the
Thargum called Ionathans, upon this place,
it is sayd. The standerd of the camp of Iudah,
was of linnen of three colours, according to the
three precious stones in the Brestplate, (of the
Chalcedonie, Saphir, and Sardonyx,) and
in it were ingraven and expressed the names of
the three tribes, Iudah, Issachar and Zabulon;
and in the midst thereof was written; (frō Num.
10.35.) Rise up Lord, and let thine enemies be
scattered; and let them that hate thee, flee before
thee; in it also was pourtrahed the forme of a
Lion. The standerd of the camp of Reuben,
was of linnen of three colours, answerable to the
three precious stones in the Brestplate, (of
the Sardine, Topaz and Amethyst,) &
therin were engraved & expressed the names of
the three tribes, Reuben, Simeon, Gad: and in
the midst thereof was written, Hear o Israel, the
Lord our God, the Lord is one: (Deut. 6.4.)
Therin also was pourtrahed, the forme of an
Hart. &c. So he proceedeth for the rest.
Howbeit, that proportion will not hold
in all, seing Levi (who is not here amōg
the other tribes) was there one of the
twelve; and Ioseph, there graved on the
Beryl, hath here two tribes, Ephraim &
Manasses; unto whom two colours can-
not be allowed from the brestplate, as
the Thargum here would. Others ther-
fore explaine it otherwise, having here-
in no certaintie. Chazkuni (on Num. 3.)
bringeth this exposition, The pourtrature
of a man, was on Rubens standerd, died after
the colour of the Sardine set in the brestplate for
his

his name, in signe of the Mandrakes which he found (Gen. 30. 14.) which are after the fashion of a man. The portraiture of a Lion, was on Judahs standerd, who is called a Lion, (Gen. 49. 9.) and it was dyed into the colour of a Chalcedonie. The figure of a Bullock (or Oxe) was on Ephraims standerd, whose father is likened to a bullock, (Deut. 33. 17.) It was dyed in colour like a Beryll. The figure of an Eagle was on Dons standerd, dyed like an Hyacinth: &c. To this *Aben Ezra* (on Num. 2.) agreeth, saying, There were signes in every standerd; and our Ancestors have sayd, that in Reubens standerd there was the figure of a Man &c, in Judahs standerd, the figure of a Lion &c, in Ephraims, the figure of a Bullock &c, and in the standerd of Dan, the figure of an Eagle: so they were like the Cherubims which the Prophet Ezekiel saw, (Ezek. 1. 10.) Whatsoever the signes were, (which the holy Ghost here concealeth,) this ordering of the people under their standards with ensignes, taught al, to abide in that state wherein God placed them; & not to run frō tribe to tribe, or frō ensigne to ensigne; but to continue every one under his governour: for to stand for an ensigne of the people (as is prophesied of Iesus the root of Jesse, Esai. 11. 10.) is expounded by the Apostle, to rule over the Gentiles, Rom. 15. 12. house] in Greek, houses. over against] or, from before it: wherby is meant, a loof, or a farr off; (as this word is explained in Psal. 38. 12. they stand from before my stroke: and my neighbours stand a farr off;) yet so, as they should view it, and have their faces towards it, as the like phrase sheweth, in 2 King. 2. 7. Deut. 32. 52. Gen. 21. 16. So that the dores of all their tents, were to be inward towards the Tabernacle, to shew due respect therto; and yet aloof, in reverence of the holy place, (as in Exod. 3. 5.) And the distance may be guessed to be two thousand cubites, that is, an English mile, a Sabbath dayes journey, (wherof see the notes on Exod. 16. 29.) for such a space was between the Ark & the people, in Jos. 3. 4. So R. Solomon here expoundeth it, Over against, that is a far off,

a mile distance, as it is sayd in Iosua, yet there shalbe a space between you and it, about two thousand cubits by measure. round-about] so that the Lord dwelt in the midst of his people, and the tents of the saints were as a wall round about Gods sanctuarie to guard it. For as in Jer. 50. 29, the camping against Babylon round about, was that none thereof might escape: so here they encamped about Gods sanctuarie, for the safety therof. According to which type, the Christian church is described in Rev. 4. 2. 4. &c. where there is a Throne in the midst, answerable to the Tabernacle and Temple called Gods throne, in Ezek. 43. 7. and round about the throne, are four and twentie thrones; which is double the number of the twelve tribes here camping, because the church is increased under the gospel, and the place of her tents enlarged, Esai. 54. 2. And between the throne, and the circuit round-about the throne, are four living creatures full of eyes &c. Rev. 4. 5. the watchmen or ministers of the church; as here between the Lords Tent and the tents of Israel, the Levites camped in four quarters, wherof see Num. chap. 3. &c. 1. v. 50. Hereupon the church is described to be those that are round about the Lord, Psal. 76. 12.

V. 3. foremost] or, on the fore part, that is as foloweth eastward, or towards the Sun rising; for the East is sayd to be before, and the west behinde, Esai. 12. the south is called the right-side of the world, Psalm. 89. 13. and the north the left: all which Iob describeth by these names, in Job. 23. 8. 9. So R. Sol. Iarchi noteth on this place, foremost or before, is the east quarter, and the west is called behinde. the captaine] or, the Prince, ruler; as in Numb. 1. 16. so after in this chapter. Judah] the father of our Lord Christ after the flesh, Luke 3. he as he was most in number of all the tribes, Num. 1. 27. so as a Lion whom none durst rouse up, Gen. 49. 8. 9. he is the chief standerd bearer and chief captaine of all the captaines of Israel; camping in the first place; as did Moses and Aaron the chiefest

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chiefeft of the Levites, in the fame quarter, between Iudah and the Sanctuary, Numb. 3. 38. Also when they marched, Iudah went foremost, Numb. 10. 14. And after Iofuahs death, Iudah went firft up to fight againft the Canaanites, Iudg. 1. 1. 2. He figured Chrift the Lion of the tribe of Iudah, who alfo is Michael, that with his Angels, fighteth againft the Dragon, and goeth before his heavenly armies; Rev. 5. 5. & 12. 7. & 19. 11. 14.

5 V. 5. [Jafachar] and with him Zabulon, verf. 7. both yonger brothers to Iudah, that they might the more willingly be under his regiment: all of them fons of Leah the free woman, placed in this firft quarter.

7 V. 7. The tribe of Zabulon] underftand, from v. 5. fhall encampe next: fo the Greek explaineth it. And they that encampe next &c. So in verf. 14. 22. 29.

9 V. 9. an hundred thoufand &c.] the greateft number of warriors, by many, were in this firft quarter, where Iudah was ftandard bearer; almoft thirtie thoufand more then in any other quarter. The next in number to him, was the laft Squadron, where Dan bare the ftandard: fo they that went foremost, and came hindmoft, had the greateft armies, for the more fafetic of the Sanctuary (which marched in the middeft) and of all Ifrael. The number of every one, may be viewed thus;

1. In the camp of Iudah, 186400. Eaft.
2. In the camp of Reuben, 151450. South.
3. In the camp of Ephraim, 108100. Weft.
4. In the camp of Dan, 157600. North.

[set-forward firft] or, march and journey firft, when the hoft removeth, Num. 10. 14. as they encamped in the firft place, Eaftward, before the dore of Gods Tabernacle.

10 V. 10. Southward] the order procedeth from Eaft to South, and fo to the Weft & North; according to the courfe of the Sun, and climates of the world. And this fecond place is given to Reuben, becaufe he was the firft borne, though he loft his firft birthright, Gen. 49. which Iudas and

Iofeph had shared between them; and he is put down to the fecond place.

V. 12. Simeon] next brother to Reuben, & of the fame mother: with whom is joynd Gad the firftborn of that mothers mayd Zilpha, (verf. 14.) both for to keep them the more eafily in fubjection, and to nourish brotherly love.

V. 14. Reguel] in Greek Ragouel: he was before called Deguel, Numb. 1. 14. becaufe thefe Hebrue letters are like one another, and often changed; as is noted on Gen. 4. 18.

V. 16. fecond] in the fecond place: fee Num. 10. 18.

V. 17 Tent of the congregation] in Greek, the Tent of the Testimony; the Sanctuary of God: which was to fet forward in the midft of the campes, both to fhew Gods prefence among them; and the honour againe that they fhould doe unto him. As it is written of the church, God is in the midft of her, fhe fhall not be moved, Pfal. 46. 5. See alfo Song. 3. 7. 8. The manner and order of carrying the Tabernacle, is fhewed in Num. 10. 17. &c. the camp] the order of the Levites camping, is fhewed in Num. 3. their marching, in Num. 10.

V. 18. Ephraim] he the yonger brother, is ftandard bearer before his elder Manaffes: as Iakob, prophesied his fuperioritie, Gen. 48. 14. 10. fea-ward] that is, as the Chaldee expounds it, Weftward: See the notes on Gen. 12. 8.

V. 20. Manaffes] and next him, Benjamin; v. 22. fo all Rachels fons encamped together, on the weft quarter of the Sanctuary.

V. 24. an hundred thoufand &c.] this was the fmalleft number of al the armies; almoft 80 thoufand fewer then in the ftandard of Iudah, v. 9.

V. 25. Dan] He was the firft borne of the handmayds children, and Iakobs fifte fon; Gen. 30. 6. and by prophesie he was to judge his people, as the other tribes, Genef. 49. 16. fo God here appointeth him the ftandard; and he hath the greateft number of warriors, faving Iudas.

Verf. 27.

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Verf. 27. *Aser*] the yongest son of the other handmayd Zilpha; yet set next unto *Dan*, as is noted on *Num. 1. 25.* with whom *Naphtali* Dans brother is joyned, v. 19. so the three handmayds children were in

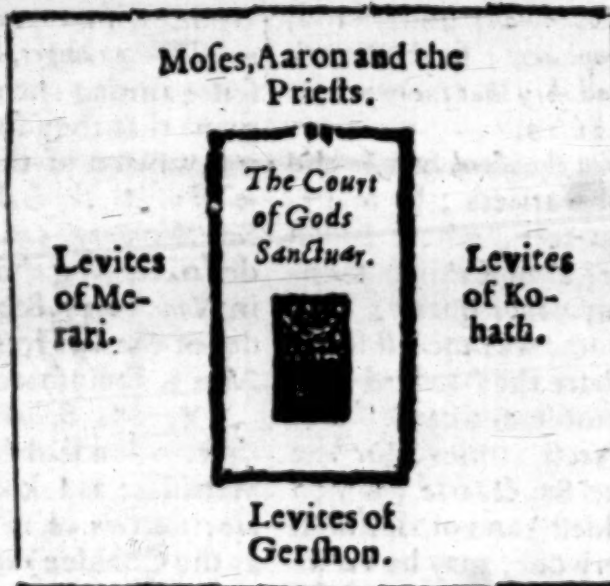
the Northern and hindmost quarter: that in Gods ordering of the Tribes, his wisdom might appeare. We may behold the order of the Lords armies, as they incamped, thus:

1. *IVDASH*, Isachar and Zabulon: in whose campes were 186400. warriors.

East.

4. *DAN*, Aser, and Naphtali: in whose campes were 157600. warriors.

North.



2. *REVBEN*, Simeon, and Gad: in whose campes were 151450. warriors.

South.

3. *EPHRAIM*, Manasses and Benjamin: in whose campes were 108100. warriors.

West.

The Sanctuarie, and the Courtyard about it, were in a long square, twice so long as they were broad; as their description in *Exod. 26. & 27.* sheweth. But in what forme the camp of Israel was, the scripture expresseth not, save that it was round about the Tabernacle, *Numb. 2. 3.*
It is

It is likely therefore to be in a square; and so many thousand tents as Israel had, could not be pitched in a little roomth. Josephus (in *Antiq. Jud.* l. 3. c. 11.) sayth, that between every tribe, in the four quarters, there was a distant space, and like a mart or sayre, to buy and sell in their boothes, with artificers in their shops, as if it had been a citie. Jonathan in his *Thargum* on Num. 2. 3. sayth, The camp of Israel, was twelve miles long, and twelve miles broad. Vnto this forme of the Church in the wilderness, the scriptures after have reference, both in the name, calling the beloved Citie, the Camp of the Saints, Rev. 20. 9. (as in 2 Chron. 31. 2. the Temple is called the Campes of the LORD:) also for the manner of situation, the heavenly Ierusalem is foursquare, the length as large as the breadth, Revel. 21. 16. which forme was likewise shewed in vision to Ezekiel, Ezek. 48. 20. and is the most firme and settled, against all troubles. And as here, Gods Sanctuarie is walled about with the twelve tribes of Israel: so the new Ierusalem, hath a wall with twelve gates, and names written thereon, of the twelve tribes of the sonns of Israel: and the wall hath twelve foundations, and in them the names of the twelve Apostles of the Lamb; Rev. 21. 12. 14. As here, there were three tribes on every quarter; so Ierusalem, hath three gates on the East, three on the North, three on the South, and three on the West, Rev. 21. 13. Ezek. 48. 31-34. As these twelve tribes, (the walls of Gods Tabernacle,) had their fathers names graven on twelve sundry precious stones, Exod. 28. so the foundations of the wall of the heavenly citie, is of the like stones, Rev. 21. 19. 20. As here between the Sanctuary and the Tribes of Israel, were foure companies of Levites, to watch and ward the holy place: so between Gods Throne, and the four and twenty Elders compassing it; there are foure Living creatures full of eyes, glorifying God night and day; after whom, the 24. Elders fall down and worship God, Revel. 8. 6. - 10. Finally, as into this camp of the Lord in the wilderness, no unclean

persons might enter, but were shut out, Numb. 5. 2. 3. 4. so into the new Ierusalem, there may in no wise enter any thing that defileth &c. Rev. 21. 27. And the earthly Ierusalem (called the holy Citie, Mat. 4. 5. Luke 4. 9.) was in the ages following (when Israel dwelt in Canaan) answerable in holynes, to this Camp of Israel; as the Hebrewes record, saying; As was the Camp in the wilderness, such was the Camp in Ierusalem. From Ierusalem (gates) to the mountaine of the House (of the Lord:) the camp of Israel. From the Mountaine of the House, to the gate of Nicanor (which was the East gate of the Temple,) the camp of Levi. From thence & forward, the camp of the Divine-Majestie; answerable to the tapestrie-hangings (of the Lords court) that were in the wilderness. Thalmud Bab. in Zebachim. ch. 14. in Gemara. See also the annotations on Exo. 40. 33. In the second Temple, the East gate of the court, was called the gate of Nicanor; as the comment on the foresayd place of the Thalmud sheweth. And Maimony in *Mishn.* tom. 3. in *Beith hab-chirah*, ch. 5. sect. 5. sayth of it thus, Every of the gates, was ten cubits broad, and twenty cubits high; and had dores covered with gold, except the East gate, which was covered with brasse, like gold, and that gate was called the high gate [2 Chron. 27. 3.] and that was the gate of Nicanor.

V. 29. And the tribe] in Greek, And they that campe next, shalbe the tribe of Naphthali. See vers. 7. Thus God adjoynded to every of the foure standers, two tribes; and those the next of blood, inferiour unto them; for to mainteyn order, and nourish love, and to afford mutual help. Our Saviour also ordeyned among his Apostles a kind of combination and fraternitie, as is to be seen by the rehearsal of their names. in Mat. 10. 2. 3. 4.

1. Simon Peter, and Andrew his brother.
2. James (or Iakob) son of Zebedee, and Iohn his brother.
3. Philip, and Bartholmew.
4. Thomas, & Matthew the Publican.
5. James son of Alpheus, and Lebbeus

C

(or Iudas

(or Iudas his brother, Luke 6.
16. Jude vers. 1.)

6. Simon Kananites (or the Zealous,) and Iudas Iscariot.

And these did Christ send forth by two and two, Mark. 6. 7. to warre the warfare of his gospel; (as 1 Tim. 1. 18.) And when Iscariot lost his office, Matthias was chosen in his place, Act. 1. 26. Afterward there were added Paul and Barnabas, Act. 13. 2.

32 Vers. 32. These are those mustered] in Greek, *Thw* is the muster (or visitation.) the house) that is, as the Greek sayth, the houses: so in vers. 34. 600 thousand &c.] the summ that was mentioned before, in Numb. 1. 46. See the notes there.

34 V. 34. so they camped] or, pitched their tents. The holy Ghost commendeth unto us the obedience of Israel, as before in the making of the Sanctuarie, Exod. 39. 42. 43. so here in their orderly camping about, and marching before and after it. That as Order in all things, is bewtiful & delectable; so especially in the church, & things perteyning to the service of God: wherfore the Apostle joyed to behold the order of the church in Colosse, and the stedfastnes of their faith in Christ, wherein he exhorted them stil to walk in him; Colos. 2. 5. 6. And Balaam when he beheld this Camp of Israel, from the top of the Rocks, did not onely admire the multitude of them, & the presence of the Lord among them; but sayd, *How goodly are thy Tents, O Jakob; thy Tabernacles, O Israel! As the vallies are they spreadd-forth, as gardens by the rivers side &c.* Numb. 23. 9. 10. 21. & 24. 5. 6. And Solomon describeth the church, to be bewtiful, as Tirzah; (a pleasant place where the King of Israel dwelt, 1 King. 14. 17.) comely, as Jerusalem; (which was also bewtiful for situation, Psal. 48. 2. and compact together, Psal. 122. 3.) terrible as an armie with banners; Song. 6. 4.

CHAPTER 3.

1. The sonns of Aaron, the Priests. 5. The

Levites are given to the Priests, for the service of the Tabernacle, 11. in stead of the firstborne of Israel. 14. The Levites are numbered by their families. 21. The families, number and charge of the Gershonites, 27. Of the Kohathites, 33. Of the Merarites. 38. The plate and charge of Moses and Aaron. 40. The firstborne of Israel are freed by the the Levites. 44. The overplus are redeemed.

And these, are the generations of Aaron, and Moses: in the day, that Ichovah spake with Moses, in mount Sinai. And these, are the names of the sonns of Aaron; Nadab the firstborne: and Abihu, Eleazar, and Ithamar. These, are the names, of the sonns of Aaron; the Priests, which were anointed: whose hand he fylled, to minister in the priests office. And Nadab and Abihu dyed before Ichovah, when they offered strange tyre before Ichovah, in the wilderness of Sinai; and they had no sonns: and Eleazar and Ithamar ministred in the Priests office; in the sight of Aaron their father.

And Ichovah spake, unto Moses, saying. Bring-neer, the tribe of Levi; and present it, before Aaron the Priest: and they shall minister, unto him. And they shall keep his charge; and the charge, of all the congregation; before the Tent of the congregation: to serve the service of the Tabernacle. And they shall keep, all the instruments of the Tent of the congregation; and the charge, of the sonns of Israel: to serve, the service of the Tabernacle. And thou shalt give, the Levites; to Aaron, and to his sonns: they are given are given, unto him; out of the sonns of Israel. And thou shalt appoint, Aaron and his

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	his sons; and they shall keep, their Priests-office: and the stranger that commeth-nigh, shall be put-to-death.	seven thousand; and five hundred.	
11	And Jehovah spake, unto Moses,	The families, of the Gershonites: shall encampe, behinde the Tabernacle,	23
12	saying. And I, behold I have taken the Levites, from among the sons of Israel; in sted of every firstborne, that openeth the womb, of the sons of Israel: & the Levites, shall be mine.	Seaward. And the Prince of the house of the father, of the Gershonites: shall be Eliasaph, the son of Lael.	24
	Because, every firstborne is mine: in the day that I smote every firstborn, in the land of Egypt; I sanctified unto me every firstborne, in Israel; from man, unto beast: mine they shall be, I am Jehovah.	And the charge of the sons of Gershon, in the Tent of the congregation; shall be the Tabernacle, and the Tent: the covering thereof, and the hanging-veile, for the dore of the Tent of the congregation. And the tapestrie-hangings of the Court; and the hanging-veile, for the dore of the Court; which is by the Tabernacle, and by the altar, round about: & the cordes thereof, for all the service thereof.	25
13			26
14	And Jehovah spake, unto Moses, in the wilderness of Sinai, saying. Muster, the sons of Levi; according to the house of their fathers, according to their families; every male, from a moneth old and upward, shalt thou muster them. And Moses mustered them, according to the mouth of Jehovah: as he was commanded. And these were the sons of Levi, by their names: Gershon, and Kohath, and Merari. And these, were the names of the sons of Gershon, according to their families: Libni, and Shimei.	And of Kohath; was the familie of the Amramites, and the familie of the Izharites, and the familie of the Hebronites, and the familie of the Vzzielites: these are, the families of the Kohathites. By the number, of every male; from a moneth old, and upward: eight thousand, and six hundred, keeping the charge of the Sanctuary. The families of the sons of Kohath, shall encampe: on the side of the Tabernacle, Southward. And the Prince of the house of the father, of the families of the Kohathites: shall be Elizaphan, the son of Vzziel.	27
15			28
16	And the sons of Kohath, according to their families: Amram, and Izhar, Hebron, and Vzziel. And the sons of Merari, according to their families, Mahli, and Mushi: these are, the families of the Levites; according to the house of their fathers. Of Gershon, was the familie of Libni, and the familie of Shimei: these are, the families, of the Gershonites. Those that were mustered of them, by the number of every male; from a moneth old, and upward: the mustered of them; were	And their charge, shall be the Arke, and the Table, and the Candlestick, and the Altars; & the vessels of the Sanctuary; with which they shall minister: and the hanging-veile; and all the service thereof. And the Prince, of the Princes of the Levites; shall be Eleazar, the son of Aaron the Priest: having the oversight, of them that keep the charge of the Sanctuary.	29
17			30
18			31
19			32
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33 Of Merari, *was* the familie of the
 34 Mahlites, and the familie of the Mu-
 shites: these are, the families of Me-
 35 rari. And those *that were* mustered
 of the, by the number of every male,
 from a moneth old, and upward: *were*
 36 six thousand, and two hundred. And
 the Prince of the house of the father,
 of the families of Merari, *shalbe* Zuriel,
 the son of Abihail: they shall pitch, on
 the side of the Tabernacle, North-
 37 ward: And the oversight of the
 charge, of the sonns of Merari: *shalbe*
 the boards of the Tabernacle, and the
 38 bars therof, and the pillars therof,
 and the sockets therof, and all the ves-
 sels therof, and all the service therof.
 39 And the pillars of the Court, round-
 about, and their sockets: and their
 pinns, and their cords. And they
 that encampe before the Tabernacle,
 foremost before the Tent of the con-
 40 gregation, Eastward, *shalbe* Moses, &
 Aaron and his sonns, keeping the
 charge of the Sanctuarie, for the
 charge of the sonns of Israel: and the
 41 stranger that cometh-nigh, *shalbe* put
 to death. All *that were* mustered of
 the Levites, which Moses mustered
 and Aaron, at the mouth of Iehovah,
according to their families: every male,
 from a moneth old and upward, *were*
 two and twentie thousand.

40 And Iehovah sayd, unto Moses;
 Muster, every firstborne male, of the
 sonns of Israel; from a moneth old,
 and upward: and take, the number of
 41 their names. And thou shalt take,
 the Levites for me, I *am* Iehovah; in
 sted of every firstborne, of the sonns
 of Israel: and the cattel of the Levites;
 in sted of every firstling, among the

cattel of the sonns of Israel. And
 Moses mustered, as Iehovah com-
 42 manded him: every firstborne, among the
 sonns of Israel. And all the first-
 43 borne males, by the nuber of names,
 from a moneth old and upward, of
 those *that were* mustered of them,
 were, two and twentie thousand, two
 hundred, and seventie and three.

And Iehovah spake, unto Moses,
 44 saying. Take the Levites, in sted of
 every firstborne, among the sonns of
 45 Israel; and the cattel of the Levites, in
 sted of their cattel: and the Levites
 shalbe mine, I *am* Iehovah. And *for*
 46 those *that are to be* redeemed of the two
 hundred, and seventie, and three:
 which are moe then the Levites; of
 the firstborne of the sonns of Israel:
 Thou shalt even take, five shekels a
 47 peece, by the polle: after the shekel
 of the sanctuarie, shalt thou take; the
 shekel, *is* twen:ie gerahs. And thou
 shalt give the money, to Aaron and
 48 to his sons: of the redeemed, that are
 moe, among them. And Moses
 49 took, the redemption money: of
 those that were moe, then the redee-
 med of the Levites. Of the first-
 borne, of the sonns of Israel, took he
 the money: a thousand, three hun-
 50 dred, and sixtie and five *shekels*, after
 the shekel of the Sanctuarie. And
 51 Moses gave the money of them *that*
 were redeemed, to Aaron and to his
 sonns, according to the mouth of
 Iehovah: as Iehovah had comanded
 Moses.

Annotations.

The

I **T**he generations] that is, the children of Aaron, and genealogie of the Levites, and the things that betell unto them, for so the word generations is used for accidents that fall out unto any; as is noted on Gen. 5. 1. In this and the next chapter, he sheweth the numbring of the Levites, and their order in administratiō: who were numbred apart, and not with the other tribes, because they were to attend the service of the Tabernacle, and encamp about it, not with the other twelve tribes, Numb. 1. 49. 50. & 3. 8. 9. 10. 23. 38. And they were to be numbered after an other manner, not from twenty yeres old, as the tribes were, Numb. 1. 3. but from 2 moneth old, as touching their tale, Num. 3. 15. and from thirtie yeres old to fiftie, as touching their service, Num. 4. 3. And also, because there was no inheritance given them, among the sonns of Israel, Num. 26. 62. but, the Lord was their inheritance, Deut. 10. 8. 9. Now to be numbred apart, and not with others, signified some special favour towards such, and care over them; as Numb. 23. 9. *Aaron*] the elder brother of *Moses*, and both Levites: therefore their names are mentioned here.

3 V. 3. *he fylled*] that is, consecrated (or perfected) as the Greek translateth. See the annotations on Exod. 29. 9. & Levit. 8.

4 V. 4. *died*] by a fyre from the Lord, Levit. 10. 1. 2. This is mentioned againe, in Numb. 26. 61. 1 Chron. 24. 1. 2. *had no sonns*] the Hebrewes (as *Chazkuni* upon this place,) say, if they had had sonns, those sonns had been before *Eleazar* and *Jithamar*: for whosoever is foremost in inheritance, is foremost for honour (or dignitie.)

in the sight of Aaron] or, before the face; that is, whiles *Aaron* lived; as before the face of *Tharah*, Gen. 11. 28. is, while *Tharah* lived; before the Moon, & Sun, Psal. 72. 5. 17. is whiles they continue to give light. The Greek translateth *With Aaron*. Elsewhere it is sayd, by the hand of *Aaron*, 1. Chron. 24. 19. Of these two, there were so many Preists in *Dauids* dayes, that he distributed them into 24. courses, sixteen of

Eleazar, and eight of *Jithamar*, 1 Chron. 24. 3. 4. The Hebrew doctors say, *Moses* divided the Preists into eight wards (or courses,) four of *Eleazar*, and four of *Jithamar*: and so they were until the Prophet *Samuels* dayes. Then *Samuel* and *David* the King parted them into 24. courses. And over every course (or ward) there was one chief Provost. And they went up to *Jerusalem* to serve by course every week. And every sabbath day they changed, one course went out; and the next after them, came in, &c. *Maimony* tom. 3. treat. of the Instruments of the Sanctuarie, chap. 4. sect. 3. Compare 1 Chron. 9. 22. 25. 2 King. 11. 5. 7.

V. 6. *present it*] or, cause it to stand; speaking of the tribe. In Greek, present them.

V. 7. *his charge*] Hebr. his custodie (or observation;) that is, that which he commandeth them to observe. See this phrase, in Lev. 18. 30. of all the congregation] the Greek explaineth it, of the sonns of Israel. as in v. 8. So in 2 Chron. 35. 3. serve the Lord your God, and his people Israel. It meaneth also such things, as they were charged to keep: but the Levites now were taken in their stead. to serve the service] in Greek, to work (or doe) the works of the Tabernacle: which in Num. 8. 11. is sayd, to serve the service of the Lord. After, in the 8. verse, the Greek translateth, according to all the works of the Tabernacle. The Hebrewes write thus; The seed of *Levi* are all of them separated for the service of the Sanctuarie. And it is commanded that the Levites be prepared and ready for the service of the Sanctuarie, whether they be willing or not willing; as (in Numb. 18. 23.) And the Levite, he shall serve the service of the Tent of the congregation. And the son of *Levi* which wil take upon him all the Levites commandments saving one thing, they receive him not in, til he take all upon him. *Maimony* treat. of the Instruments of the Sanct. ch. 3. sect. 1.

V. 9. *are given are given*] that is, as the Greek here, and *Moses* himself in Nu. 18. 6, explaineth it, are a gift given: or, they are wholly given. So the ministers of the Gospel, are called gifts, Ephes. 4. 8. 11.

unto him] for his help, in the charge

and work of the Sanctuary: they ministering unto him, and he and his sons ministering before the Tabernacle, Numb. 18. 2. 6.

10 V. 11. [shalt appoint] or, constitute, set-in-office as Bishops, or Overseers. The Greek explaineth it, thou shalt constitute over the Tabernacle of Testimonie. *their Priests-office*] for every thing of the Altar, and within the veil, Num. 18. 7. *the stranger*] that is, whosoever is not of Aarons seed, as is explained in Num. 16. 40. for no man taketh the honour unto himself, but he that is called of God, as was Aaron; Hebr. 5. 4. So Charkuni here expoundeth stranger to be Israelite or Levite that cometh near to minister. And Maimony in Biath bamikdash, ch. 9. sect. 1. sayth, Who is the stranger? who so ever is not of the seed of Aaron, the males. And after, God himself forbiddeth the Levites to come nigh the vessels of the Sanctuary & the Altar, on paine of death, Numb. 18. 3. *put to death*] by the magistrate; or by the hand of God; as was Korah, for presuming to doe the Priests office, Numb. 16.

12 V. 12. every firstborne] which (before the Levites were taken in their sted) did minister to the Lord; as is noted on Exod. 24. 5. And upon what occasion God took the Levites in sted of the firstborne, is to be seen, in Exod. 32. 26. 29. Deut. 33. 9.

[shalbe mine] to minister before me, as the Chaldee expoundeth it.

13 V. 13. [I smote] in Chaldee, I killed: see Exod. 12. 29. 30. The Lord having slayn all the firstborn of Egypt, and spared the Israelites; did therefore challenge for his own, & sanctity to himself all Israels firstborne, Exod. 13. 2. but took the Levites & their cattel, in sted of Israels firstborn men and cattel, Num. 3. 45. and gave them as a gift to Aaron, to minister unto him. Who being in his Priesthood a type of Christ, all these rites are in him fullylled. For unto Christ, God gave children, Hebr. 2. 13. and they are a congregation of firstborne written in heaven, Hebr. 12. 23, being of Gods own will begotten by the word of truth, that they should be a kinde of firstfruits of his

creatures, Iam. 1. 18. to whom he also giveth the firstfruits of his Spirit, Rom. 8. 23. These wayt on, and follow the Lamb (Christ) being bought from among men, and firstfruits unto God and to the Lamb, Rev. 14. 4. These were brought for an offering unto the Lord, out of all nations; and of them the Lord hath taken for Priests and for Levites, Esai. 66. 20. 21. and Christ hath made us Kings and Priests unto God and his Father, that we may serve him day and night, in his Temple, Rev. 1. 6. & 7. 15.

V. 15. Muster] or Number, Hebr. Visit. This was doen by Moses and Aaron, v. 39. and by the princes of the Congregation, Num. 4. 34. though here the commandment is directed unto Moses onely. *house*] in Greek, houses. *old*] Hebr. son of a month. The cause why the Levites were numbred from this age, was for that they came in place of the firstborne of Israel; whose redemption is appointed from a month old, Num. 18. 15. 16. And they were counted after the houses of their fathers, not of their mothers; for if a woman of Levi were married to a man of Iudah, or any other tribe, her son was not a Levite. The Hebrew canons say, Priests and Levites and Israelites, may lawfully goe in (that is marrie) one to an other; and that which is borne goeth after the male; &c. as it is written, ACCORDING TO THE HOUSE OF THEIR FATHERS: the house of his father, that is his familie, and not the house of his mother. Maimony in Issure biath, ch. 19. f. 15.

V. 16. the mouth] that is, as the Chaldee expoundeth it, the word: & the Greek sayth, the voice of the Lord.

V. 17. Gershon] in Greek Gersom (but in vers. 25. Gerson.) So Exron, in Gen. 46. 12. is Esrom, Mat. 1. 3. *Kohath*] or as in Greek, Keth. See Gen. 46. 11. Exod. 6. 16.

V. 18. Libni] in Greek, Lobnei and Semeri. See Exod. 6. 17.

V. 19. Hebron] or, as the Greek also writeth it Chebron, and Oziel. See Exod. 6. 18. Here Kohath hath foure families: so many as both his brethren had together.

V. 20. Mahli] in Greek, Moolei and Mouli.

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Moufe. See Exod. 6. 19.

21 Verſ. 21. *Gershon*] in Greek *Gedſom*; mistaking D. for R. by reason of the likeness of the letters in Hebrew. See the notes on Gen. 4. 18.

23 V. 23. *Seaward*] that is, as the Chaldee explaineth it, *westward*: see Num. 2. 18.

24 V. 24. *house of the father*] that is, principal house: so in v. 30. & 35. *Elisaph*] in Greek, *Elisaph*; by interpretation God hath added. *Lael*] that is *For God*.

25 V. 25. *the charge*] or the *custodie*; the Holy things which they were to carie, keep and look unto: wherof see more in Num. 4. *Tabernacle*] the curtaines of the Tabernacle, Num. 4. 25. for the boards were under Meraries charge, Num. 3. 36.

Tent] made of ten curtaines, see Exod. 26. 1. &c. *covering*] made of goats haire, Exod. 26. 7. And here is to be understood the other coverings also made of *ramms skins*, and *Tachash skins*, Exod. 26. 14. for they belonged to the Gershonites charge, Num. 4. 25. *hanging-veile*] wherof see Exod. 26. 36.

26 V. 26. *tapeſtrie hangings*] wherof see Exod. 27. 9. &c. *hanging-veile*] mentioned in Exod. 27. 16.

28 V. 28. *of the Sanctuary*] Hebr. *of the ſanctitie*, or *holynes*; meaning the holy things; as the Greek ſayth *of the Holyes*: what they were, is expreſſed in v. 31. See Num. 4. 4. 15. & 10. 11. Here the families of the Levites may be viewed by their numbers;

1. Of the Gershonites 7500.

2. Of the Kohathites 8600.

3. Of the Merarites 6100.

By their ſituation when they camped about the Tabernacle;

1. Gershonites, behind westward. v. 23.

2. Kohathites, Southward. v. 29.

3. Merarites, Northward. v. 35.

And to make up the ſquare, Moſes and Aaron with the Priests encamped foremoſt eaſtward, v. 38.

By their charges, for there was committed unto the care and cariage of the

1. Gershonites; the Tent, coverings,

veile, hanging of the court &c.

2. Kohathites; the Ark, Table, Altars, & instruments of the Sanctuary.

3. Merarites; the boards, bars, pillars, sockets &c.

Among these families of Levi, wee may observe the special prerogatives of Kohath the second son;

1. He excelleth in multitude of families, or chief fathers, having ſowre; when as ech of his brethren had but two.

2. He excelleth in multitude of children, having 8600 that is 2100. more then his elder brother Gerſo, and 2400. more then Merari.

3. Of him came Moſes the king, Aarō the preiſt, & Marie the prophetes; and ſo all the Preiſts were of this familie; Exo. 6. 18. 20. Num. 26. 58. 59.

4. His families have the chiefest place about the Sanctuary, the South quarter, next unto Moſes, Aaron & the preiſts. Num. 3. 29.

5. They have the charge of the moſt holy things within the Sanctuary. as the Ark, Table, Candleſtick, Altars &c. Num. 3. 31.

6. Whereas the tribe of Levi had 48. cities allowed them in Canaan; Kohaths poſteritie had 23. of them; for the Priests had 13. cities and the other Kohathites ten; and ſo he had in a manner a double portion, as much as both his brethren: Joſ. 21.

7. Of the Prince of these Kohathites Eltzaphan (Num. 3. 30.) there were 200. Levites to help home with the Ark in Davids daies, (no ſuch mention being made of the other two princes,) beſides 312. Kohathites of other families: when of Gershon & Merari, there were not ſo many:

1. Chron. 15. 4. & 8. 9. 10.

V. 29. *Southward*] the ſouth is in Pſal. 89. 13. called the *right-side*, & in this place it hath a name in Hebrew derived alſo of the *right-hand*; becauſe ſo it is when men ſtand with their faces to the Eaſt.

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see the notes on Num. 2.3.

30 V. 30. *Elizaphan son of Uzziel*] he was of the fourth and yongest familie of the Kohathites, yet preferred to be the prince over them. This (as the Hebrewes think) was offensive to Korah who was of the second familie of Izhar; and occasioned him to rebel. See the notes on Num. 16.1. *Elizaphan* is by interpretation; *My God hath stored up*; and *Uzziel*, *God is my strength*.

31 V. 31. *all the service thereof*] in Greek, *all the works of them*.

32 V. 32. *of the princes*] the Greek sayth, *over the princes*; and the Chaldee addeth, *appointed over the princes*. of the Levites] Hebr. of *Levi*, whose name is put for all his posteritie, as the Greek and Chaldee translate *Levites*. So *Aaron*, is used for the *Aaronites*; 1 Chron. 12.27. *Eleazar*] by interpretation *The help of God*.

having the oversight] or, the Bishop, having the Bishops-office; which hath the name in Hebrew of *Visitacion*, in Greek, of *Overseing*; and so this word is translated by the holy Ghost, *Episcopos*, that is a Bishops-office or charge, in Act. 1.20. from Ps. 109.7. And in Num. 4.16. the Greek translate it *Episcopos*, Bishop. So in Ezek. 44.11. *having charges* (that is Bishops) at the gates of the house; where the Greek translate it *Porters*. In *Targum Jonathan* it is explained thus: *He inquired by Vrim and Thummim, under his hand were they appointed that keep the custodie of the Sanctuary*. As Aaron the high Priest, figured Christ, Heb. 5.1. 4.5. so Eleazar in this office being Prince of Princes, shadowed the office of our Lord Iesus, who is the Prince of the Kings of the earth, Rev. 1.5. the Archpastor, 1 Pet. 5. 4. the great Pastor of the sheep, Hebr. 13.20. and Bishop of our soules, 1 Pet. 2.25. And hence arose the distinction of the high Priest, and the second priest, as in 1 King. 25.18. And when Aaron was dead, & Eleazar high priest in his place, Num. 20.26. 28. then Phinehas Eleazars son, was Governor over the Levites, 1 Chron. 9.20.

35 V. 35. *Zurriel*] in Greek *Souriel*, which signifieth *God is my Rock*. *Abichail*] or

Abichail as the Greek pronounceth it: by interpretation, *The fathers strength*.

V. 35. *the oversight of the charge*] that is, as the Chaldee expoundeth it, *that which shalbe committed to the charge (or custodie) of the sons of Merari. the service thereof*] in Greek, *the works of them*. And because these things were heavy to bear, the Lord allowed them foure wagons, according unto their service; for to ease the cariage, Num. 7.5-8.

V. 38 *foremost*] or, as the Greek translate it *Eastward*: see Num. 2.3. *Moses, and Aaron*] The Hebrewes (as *Baal hatturim* upo this place) doe observe, that here is a pause (or distinction) between *Moses* and *Aaron*; to teach, that *Moses* (pitched) in one place, by himself; and *Aaron* and his sons in an other place, by themselves. Thus *Moses* a Levite of Kohath, was King in *Jeshurun*, Deut. 33.5. and *Aaron* his brother, Priest: as for *Moses* two sons, *Gershon* & *Eliezer* (Exo. 18.3.4.) here is no mention of them, neyther in Num. 26. neyther had they any prerogative, but were among the other Kohathites, and named of the tribe of *Levi*, that is, common Levites, 1 Chron. 24.14.

the charge] or, the custodie, the watch of the Sanctuary; the Levites being assistants under them, Numb. 18.2.3. Of the watch which was wont to be kept in the Sanctuary, see the annotations on Numb. 18.5. *the stranger*] that is, any saving *Aaron* and his sons; see vers. 10.

V. 39. *and Aaron*] in the Hebrew, there are many extraordinary pricks over the name of *Aaron*, for special cause: *R. Sol. Jarchi* sayth they were to signifie that *Aaron* himself was not among the number of the Levites, none of the 22000. here mentioned. Observe *Aarons* dignitie; He was the elder brother unto *Moses* the King, Exod. 7.7. He was by marriage, brother to *Naasson* Prince of *Judah*, for he had to wife *Elisabeth* his sister, Exod. 6.23. He was joyned with *Moses*, in the government of *Israel*, Psalm. 77.20. He had the prerogative to sacrifice for the whole Church, 1 Chron. 23.13. But Christ our King

King and Priest after the order of Melchisedek, far excelleth him. *Heb. 7. & 8. ch.*

two and twentie thousand] This summe accordeth not with the former particulars; for there were of Gershon, 7500. of Kahath, 8600. of Merari 6200. which make in all 22. thousand & three hundred. But Aaron and the Priests, as also the first borne of the Levites, were the Lords after a peculiar manner, *Exo. 13. 2.* and therefore deducted from the rest, which were all taken in sted of the first born of Israel. So there were so many thousand Levites, as there are Hebrew letters: because they were, above others, to apply the studie of Gods Law, *Deut. 33. 10.* which because they did not according to their dutie, God so disposed that *Jehozadak* the Priest, in the 22. generation after Aaron, was caried captive with the people into Babylon, *1. Chyon. 6. 3. - 15.* And here againe Gods providence appeareth, that the Levites increase should be by just thousands, and the Priests and first borne of Levi, by hundreds: without any broken number, such as was among the first born of Israel, *v. 43.* See the notes on *Num. 1. 25.* Again, whereas the least of all the other tribes of Israel, from twentie yeres old and upward, had 32000 & 200. (*Num. 1. v. 34. 35.*) and the greatest, 74000, & 600. (*v. 27.*) here the Levites which were counted from a moneth old and upward, were but 22000. so the Lords portion was the least. Yea of these 22. thousand, there were found but *eight thousand five hundred & fourscore*, that were fit for to doe service in the Sanctuarie, *Num. 4. 47. 48.* so smal was the number of those that served God in his ministerie; in comparison with the camps of Israel.

40 V. 40. *Muster*] or Number. moneth old: *Hebr son of a moneth.*

41 V. 41 *for me*] or, unto me; as the Chaldee expounds it *thou shalt bring-neer the Levites before me. every firstborn*] or all the first borne; which being appointed unto the Lords service, the Lord taketh the Levites to serve him in their sted. This was for

the firstborne males of man and beast which the Israelites now had: all the first borne that came after this, were to be redeemed, or given to the priest, *Num. 18. 15.* See the notes on *vers. 12. & 13.*

V. 43. *and seventie and three*] Gods special providence appeareth againe in this number of the firstborne, that it should be so neer unto the number of the Levites taken in their sted: whom God destinated from the womb unto his service, and made the summs of them so neer. A like work of God is observed by Moses in *Deut. 32. 8.* how he had appointed the borders of the peoples, according to the number of the sonns of Israel. And whereas six hundred thousand men and more (*Num. 1. 46.*) had but 22. thousand and 273. firstborne males in all their families, it appeareth that the far greater number of Israels firstborne were females, who by reason of their sexe were not fit to serve God in his sanctuarie. Which figured the smal number of Gods elect, among the many that are called, *Mat. 23. 14. Rom. 9. 6. 7. 8.* For the elect are such as doe serve God day & night in his temple, *Revel. 7. 15.* and are Priests unto God. *Rev. 5. 10.*

V. 45. *shalbe mine*] which the Chaldee explaineth, *shall minister before me.*

Vers. 46. *those that are to be redeemed*] *Hebr. And the redeemed*, or, as the Greek translateth it, *And the redemptions* (or ransomes.) So after in *vers. 48. 49. 51.* Here the overplus of the firstborn of man, is reckoned, and the summe of their ransome *vers. 50.* but the overplus of cattel is not reckoned.

V. 47. *five shekels a peece*] *Hebr. five five shekels*: which the Greek translateth *five shekels by the head*. These five shekels (the price set here, and in *Numb. 18. 16.*) was the value set in *Lev. 27. 6.* from a moneth old to five yeres old; and it was the least of all the valuations: so that God burdened the Israelites with the ransomes as little as might be. *twentie gerahs*] or, twenty pence: the gerah was a peece of silver that weighed sixteen barley graines: D so the

the shekel weighed 320. graines; see the notes on Exod. 30. 13.

48 V. 48. the money] Hebr. the silver: so in v. 49 50. 51. of the redeemed] understand, the money of those that are redeemed: or, as the Greek translateth, the redemptions of those that are mee.

50 Vers. 50. Of the firstborn] in Hebrew, Bechor the Firstborne is singular, as spoken of one; but translated in Greek plurally, as implying all. And this seemeth to be taken, not of particular persons (as, of them that were last numbred, or any other,) for so the burden should have lien unequally upon a few: but of the church in generall. Or, to cut off contention, it was doen by lot; as R. Solomon Jarchi sayth, he brought 22000. scrolles or papers (according to the number of the Levites, v. 39.) and on every of them was written, A son of Levi: and 273. papers, (according to the number of the Firstborne Israelites mee then the Levites, vers. 46) and on every of them was written, Five shekels; they mingled them and put them in a basket; then sayd he unto them, come draw your papers according to your lot.

51 V. 51. of them that were redeemed] the Greek translateth, the silver, the ransomes of them that were overplus: this was given to Aaron, because the Levites were given to him, vers. 9. and when Levites failed, this money was in their sted; not the firstborne themselves, but their ransomes: for which the other Levites supplied their place and service. This redeeming of men by silver, foreshadowed a better redemption by Christ; as it is written, Ye know that ye were not redeemed with corruptible things, as silver and gold, &c. but with the precious blood of Christ: 1 Pet. 1. 18. 19.

according to the mouth] that is, the word, as the Chaldee translateth; & the Greek, by the voice of the Lord.

CHAPTER 4.

1. The age and time of the Levites service.
4. The carriage of the Kohathites, when the

Priests have taken downe the Tabernacle. 16. The charge of Eleazar. 17. The office of the Priests. 21. The carriage of the Gershonites. 29. The carriage of the Merarites. 34. The number of the Kohathites that served, 38. of the Gershonites, 42. and of the Merarites.

1 **A**Nd Iehovah spake, unto Moses
2 & unto Aaron, saying. Take,
3 the summe, of the sonns of Kohath;
4 from among the sonns of Levi: according
5 to their families, according to the
6 house of their fathers. From thirtie
7 yeres old, and upward; even until fiftie
8 yeres old, every-one that entreth
9 into the armie, to doe the work in
10 the Tent of the congregation. This,
they shall be the service of the sonns of Kohath, in the Tent of the congregation: the holynes of holynesses. And Aaron shall come and his sonns; when the camp setteth forward; and they shall take down, the Veile of the covering: and cover with it, the Ark of the Testimonie. And they shall put thereon, a covering of Tachash skin; & shall spread, a cloth wholly of blew, above: and shall put in, the barres thereof. And upon the Table of Shew bread, they shall spread a cloth of blew; and put thereon, the dishes and the cups, & the bowles; and the covers to cover withall: and the continual bread, shall be thereon. And they shall spread upon them, a cloth of scarlet; and cover it, with a covering of Tachash skin: and shall put in, the barres thereof. And they shall take, a cloth of blew; and cover the Candlestick of the light, and the lampes thereof, and the tongs thereof, and the snuff-dishes thereof: and all thee oil vessels thereof, wherewith they minister unto it. And they

11 they shal put it, & all the vessels ther-
 of; within a covering, of Tachash skin:
 and shal put it, upon a staffe. And
 12 upo the Altar of gold, they shal spread
 a cloth of blew; and cover it, with a
 covering of Tachash skin: and shal put
 in the barrs therof. And they shal
 take, al the instruments of ministerie,
 wherwith they minister in the Sanctu-
 arie; and put them, in a cloth of blew;
 and cover them, with a covering of
 Tachash skin: and shal put them, on a
 13 staffe. And they shal take away the
 ashes, from the altar; & spread upon
 14 it, a cloth of purple. And they
 shal put upon it, all the vessels therof,
 wherwith they minister about it; the
 fyre-panns, the flesh-hooks, and the
 shovels, and the basons; all the vessels
 of the Altar: & they shal spread upon
 it, a covering of Tachash skin, and put
 15 in the barrs of it. And Aaron &
 his sonns shal make-an-end of cove-
 ring the Sanctuarie, and all the vessels
 of the Sanctuarie, when the camp is
 to set-forward; and after that, the
 sonns of Kohath shal come, to beare
 it; & they shal not touch the holines,
 lest they dye: These things, shalbe the
 burden of the sons of Kohath, in the
 16 Tent of the congregation. And
 to the oversight, of Eleazar the son of
 Aaron the Preist; (*perteineth*) the oile
 of the Light, and the incense of sweet-
 spices; & the continual Meat-offring,
 & the anoynting oile: the oversight,
 of all the Tabernacle, and of all that
 therein is, in the Sanctuarie, & in the
 vessels therof.

17 And Iehovah spake, unto Moses
 18 and unto Aaron, saying. Cut ye
 not off, the tribe, of the families of

the Kohathites: from among the Le-
 vites. But this, doe unto them;
 that they may live, and not dye; when
 they approach, unto the holynes of
 holynesses: Aaron and his sonns, shal
 goe in; and appoint them, every man,
 unto his service, and to his burden.
 But they shal not goe in to see, when
 the Sanctuarie is covered, lest they dye.

§ § §

And Iehovah spake, unto Moses
 saying. Take, the summe, of the
 sonns of Gershon, of them also: ac-
 cording to the house of their fathers,
 according to their families. From
 chirtie yeres old, and upward; unto
 fiftie yeres old, shalt thou muster the:
 every one that entereth, to warre the
 warfare; to serve the service, in the
 Tent of the congregation. This
 shalbe the service, of the families of
 the Gershonites: to serve, and for the
 burden. And they shal beare, the
 curtaines of the Tabernacle; and the
 Tent of the congregation; the cove-
 ring therof, and the covering of Ta-
 chash skin, that is upon it, above: and
 the hanging-veile, for the dore, of the
 Tent of the congregation. And
 26 the tapestry-hangings of the Court,
 and the hanging-veile, for the dore,
 of the gate of the Court; which is by
 the Tabernacle & by the Altar, round-
 about; and their cords; and all the in-
 struments of their service: & all that
 is made for them, and they shal serve.
 At the month of Aaron & his sonns,
 shalbe, all the service of the sonns of
 the Gershonites; in all their burden,
 and in all their service: and ye shall
 appoint unto them, in charge; al their
 burden

- 28 burden. This is the service, of the families of the sons of the Gershonites, in the Tent of the congregation: and their charge, *shalbe* under the hand of Ichamar, the son of Aaron the priest. 37
- 29 The sons of Merari: *according* to their families *according* to the house of their fathers, shalt thou muster them. 38
- 30 From thirtie yeres old, and upward; even unto fiftie yeres old, shalt thou muster them: every one that entred, into the armie; to serve the service, of the Tent of the congregation. 39
- 31 And this, *shalbe* the charge of their burden; *according* to all their service, in the Tent of the congregation: the boards of the Tabernacle; & the bars therof, and the pillars therof, and the sockets therof. 40
- 32 And the pillars of the Court round-about, & their sockets, and their pinnes, and their coards; with all their instruments, & with all their service: & by names shall ye reckon, the instruments, of the charge of their burden. 41
- 33 This is the service, of the families of the sons of Merari; *according* to all their service, in the Tent of the congregation: under the hand of Ichamar, the son of Aaron the priest. 42
- 34 And Moses and Aaron, and the Princes of the congregation, mustered the sons of the Kohathites: *according* to their families, and *according* to the house of their fathers. 43
- 35 From thirtie yeres old, & upward; even unto fiftie yeres old: every one that entred into the armie; for the service, in the Tent of the congregation. 44
- 36 And those that were mustered of them, *according* to their families, were two thousand, seven hundred, and fiftie. These were they that were mustered, of the families of the Kohathites; every one that served, in the Tent of the congregation: which Moses & Aaron did muster, according to the mouth of Iehovah. 45
- And those that were mustered, of the families, of the sons of Merari: *according* to their families, *according* to the house of their fathers. From thirtie yeres old, and upward; even unto fiftie yeres old: every one that entred into the armie, for the service, in the Tent of the congregation. Even those that were mustered of them, *according* to their families, were three thousand, and two hundred. These were they that were mustered, of the families, of the sons of Merari: whom Moses & Aaron mustered, according to the mouth of Iehovah, by the hand of Moses. All those that were mustered, whom Moses and Aaron, and the 46

the Princes of Israel mustered, of the Levites: according to their families, & according to the house of their fathers.

- 47 From thirtie yeres old, and upward; even unto fiftie yeres old: every one that entred, to serve the service of service, and the service of burden, in the
- 48 Tent of the congregation. Even those that were mustered of them, were, eight thousand, and five hundred, and eightie.
- 49 According to the mouth of Iehovah, mustered he them, by the hand of Moses; every man, according to his service, and according to his burden: and they were mustered of him; as Iehovah commanded Moses.

Annotations.

- 2 **T**ake, the summe] Hebr. To take (of which phrase see the notes on Exo. 13.3.) the head, and that in number, is the summe, as the Greek translateth it: and the Chaldee sayth, the Count (or reckning) of the sonns of Kohath; whose families are here first reckned, because they were to cary the holiest things. Of Kahaths preheminance, see the notes on Nu. 3.28. Of him Chazkuni here observeth, Though Gershon was the firstborne, yet Kohath is first reckned, because he caried the Ark. house] in Greek houses: so after sundry times in this chapter.

- 3 V. 3. thirtie yeres old] Hebr. a sonne of thirtie yeres, of which phrase see the notes on Gen. 5.32. Here the beginning of their service, is at thirtie yeres of age, in Numb. 8.24. it is sayd to be at five & twentie yeres; (according to which, the Greek here, & in v. 23.30. translateth it five and twentie:) and in Davids time it began at twentie, 1 Chron. 23.24. and so in Ezekiahs dayes, 2 Chron. 31.17. and after in Ezraes time the Levites were appointed from twentie yeres old and upward; Exr. 3.8. The pla-

ces in Moses may thus be accorded, that here he speaketh of entring upon their full ministration, which being laborious, to cary the Sanctuary &c, required full strength of body, and discretion of mind, and began therefore at 30. But in Numb. 8.24. he appointeth 25. for the beginning of their learning to doe the workes. So Maimony sayth; A son of Levi cometh not into the court unto his service, until they have first learned him five yeres; as it is sayd (in Numb. 8.24.) FROM FIVE AND TWENTIE YERES OLD; and an other scripture sayth, (in Num. 4.3.) FROM THIRTIE YERES OLD; loe five are for him to learne. And he entreteth not upon his service, til he be grown great, and be a man; as it is sayd (in Num. 4.49.) EVERY MAN ACCORDING TO HIS SERVICE: Misn. tom. 3. treat. of the instruments of the Sanct. c.3. f.7. Chazkuni (on Num.8.) reconcileth it thus; at 25. yeres old, they entred all of them to doe the leighter works, as to watch that no stranger came into the sanctuary &c. & at 30. yeres of age, they were in their strength, and did beare the sanctuary &c. Now this age of 30. yeres for the numbring of the Levites, continued also in Davids time, 1 Chron. 23.3. But then the Levites were no more to cary the Tabernacle nor any vessels of it: v.26. so by the last words of David, the Levites were numbred from twentie yeres old, and above, v. 27. which David did by direction from the Lord, 1 Chron. 28.13.19; that beginning to learn sooner, they might be the fitter at thirty, to serve the Lord and his people. And it is probable that the multitude of people, and so of sacrifices increasing; the Levites if they had not ministred til 30. yeres old, would not have sufficed for the service of the Temple; therefore God then by David, altered the time of their entrance. This age of 30. yeres, was by Gods providence in Ioseph, when he began to govern Egypt, Gen. 41.46. in David, when he began to reigne, 2 Sam. 5.4. Iohn the Baptist (a Levite) began also his ministerie at that age; & Christ (fulfylling all figures) at the same age began the preaching of the gospel.

pel, Luke 1. 35. 36. & 3. 2. 3. 23. &c. It taught them also, that the ministers of the Lord, should be no Novices (or yong schollers,) as 1. Tim. 3. 6. *until 50. yeres old*] Hebr. and until a son of 50. yeres; at what time natural strength usually be- ginneth to decay; therefore God would have them then leave off the harder ser- vice; but stil they ministred with their brethren in the Tabernacle, to keep the charge &c. Num. 8. 26. *into the armie*] or, to the warfare, as is further explained in v. 23. to warr the warfare, which the Greek translateth, to minister. Hereupon the Apostle calleth the work of the mini- stery, to warr a good warfare, 1 Tim. 1. 18. and mentioneth the weapons of their war- fare, 2 Cor. 10. 4. and calleth Timothee a good souldier of Iesus Christ, 2 Tim. 2. 3. 4. be- cause by the sword of the spirit, and other weapons of righteousness, they were to cast downe imaginations, and lusts that warr in mens members; Ephe. 6. 17, 2 Cor. 6. 7. & 10. 5. 1am. 4. 1. Compare Exod. 38. 8. *to doe the work*] in Greek, all the workes; in Chaldee, to serve the service: this explain- eth the former warfare, to be holy & spi- rituall. So the Bishops-office, is called a good work, 1 Tim. 3. 1. for it is to labour in the word and doctrine, 1. Tim. 5. 17.

4 V. 4. *the holynes of holynesses*] that is, the most holy things; as the Ark, Table, Candlestick, Altar, &c. which the Koha- thites were to beare; v. 5. 7. 9. 11. 15. These are generally named the Sanctuarie, Numb. 10. 21. and 3. 28.

5 V. 5. *setteeth-forward*] or, removeth, jour- neyeth from Mount Sinai towards Canaan; and this was when the cloud was taken up fro off the Tabernacle, by the Lord, Num. 10. 11. 12. *the veile of the covering*] called in Greek, the shadowing veile; by the Apostle, the second veile, Heb. 9. 3. which was made of blew, purple, scarlet, and fine linnen, with Cherubims, and was hanged between the holy place and the most holy, Exod. 26. 31. 23. This veile figured the flesh of Christ, Heb. 10. 20, as the Ark principally signifi- ed Christ also, and Gods presence with

his church in him. See the notes on Exo. 25. 10. 17. *the Testimonie*] the Tables of Gods law, which were in the Ark, as in the hart (or bowels) of Christ: Exod. 25. 16. Psal. 40. 8. This Ark of the testimo- nie was covered with the veile, whiles the Tabernacle did stand, Exod. 40. 3. and now when the Tabernacle is to be taken down and removed, the Ark is covered with the same veile.

6 Vers. 6. *shall put*] Hebr. shall give; in Greek, put over: to weete, over the ark & veile. *Tachash skin*] in Greek, hyacinth (or blew colour) skin: see Exod. 25. 5. This was to cover it from all injurie of wether, as rayn or the like; even as the whole Ta- bernacle, when it stood, was covered with such, Exod. 26. 14. Esai. 4. 5. 6. It was also to signify the hiding of these myste- ries, for a time: see after on vers. 13.

a cloth wholly of blew] these were those clothes or garments of ministerie mentioned in Exod. 31. 10. *above*] upmost: and herein the Ark had the preeminence of glorie above all the other holy things; for their upmost coverings were of skin; but the Ark had above the skin a cloth of blew, or sky colour; for the honour of Christ, whom it figured. *the bayrs therof*] made to beare the Ark with them, Exod. 25. 14. 15. see the annotations there.

7 V. 7. *of Shew bread*] Hebr. table of fa- ces, or of presence: meaning of the bread of Presence (or Shew bread) as the Chaldee here explaineth it, and Moses elsewhere expresth. They were twelve cakes, re- presenting the twelve tribes of Israel, or whole church: see the annotations on Exod. 25. 30. & Lev. 24. 5. *of blew*] the Greek here translateth it purple. *to cover with all*] Hebr. of covering; or of pow- ring out: of these, see the notes on Exod. 25. 29. *continual bread*] or, bread of con- tinuance; so called, because it was alwayes upon the table; and when the old was taken off, new was set on, every sabbath; as is noted on Levit. 24. 8.

8 V. 8. *of scarlet*] Onely the Ark (re- presenting Christ,) and the Table with Shew

Shew bread (representing the church) had three coverings; all the other holy things, had but two. And none was covered with scarlet, but this Table onely.

9 V. 9. of the light] in Greek, enlightning (or shining) candlestick: see the notes on Exod. 35. 14. This was a figure of Gods Law, 1st Sam. 119. 105. Prov. 6. 23. 2 Pet. 1. 19.

10 V. 10. upon a staff] or, upon a leaver, or barr; such as things are removed and caried with between two, or moe; Numb. 13. 13. The Greek translateth it upon barrs: so in vers. 12. Chazkuni noteth here, that it is sayd, upon a staff, and not under a staff, least that which was caried, should be dragged on the ground.

11 V. 11. Altar of gold] the Incense altar, which stood within the holy place: a figure of Christs mediation for his church, and of their presenting their prayers unto God by him. See the notes on Exod. 30. 1. - 6.

12 V. 12. instruments] or vessels of ministrerie; Censers, cups &c. or such as are mentioned in 2 King. 25. 14. 15. Sanctuarie] Hebr. sanctitie; in Greek, the holynes.

a staff] in Greek, barrs; as v. 10.

13 V. 13. the ashes from the altar] This the Greek translateth, They shall put a covering upon the altar. The Altar of brass, which stood in the courtyard, is here meant.

of purple] Onely the brazen altar was covered with purple; as the Table onely with scarlet, vers. 8. and these two colours are sometime used one for another; as, They put on him a scarlet robe, Mat. 27. 28. for which in Ioh. 19. 2. is written, they put on him a purple robe: so in Mark 15. 17. they clothed him with purple: All these colours, signified the heavenly dignitie of these holy things, by the blood of Christ. And although the Altar of brass stood in the open court, where all might see it: yet when they removed, it also was covered as the other holy things.

14 V. 14. vessels] or instruments, as v. 12. fyrepans] of these and the rest, see the notes on Exod. 27. 3. At the end of this verse the Greek version mentioneth the

Laver, Exo. 30. 18. (which in Moses is here altogether omitted) thus; And they shall take a purple cloth, and cover the Laver and the base, (or foot) therof, and shall put them into a covering of hyacinth skin; and shall put (them) upon barrs. It seemeth to be not without mysterie, that Moses mentioning fyrepans, fyesh hooks, and other less things; should quite omit the Laver, which usually is reckned among the holy things of the Sanctuarie, Exod. 35. 16. & 38. 8. & 39. 39. & 40. 30. And as in Melchisedeks historie in Gen. 14. he omitted his parentage, kinred, birth and death; from which silence in the holy storie, the Apostle reasoneth as if he had been without parents or kinred, beginning of dayes, or end of life, Heb. 7. So here (if it may be lawfull to conjecture the like) the Laver is left uncovered, and alwayes open to the eyes of the people, that it might be a lively representation of Gods grace in Christ, continuing and opened as an ever springing fountaine: that by the washing of the new birth, by repentance and faith in the blood of Christ; we may in all our travels, at all times, clense our hands and feet, (our works and wayes,) as the sacrificers did from the Laver, Exod. 30. 19. 20. That albeit the face of the church is sometime hid, (as the Tabernacle wrapped up,) and the Light of the Word shineth not, nor publick worship performed: yet alwayes Gods elect, having faith in him, may wash and purge themselves in Christ his blood, unto forgiveness of synns, sanctification of the spirit, and salvation.

V. 15. the Sanctuarie] Hebr. Sanctitie, or Holynes, that is, as the Greek explaineth it, Holy things; see Num. 3. 28. This covering of the Sanctuarie, besides that it was for the honour and defense therof; had also a further mysterie. For as Moses put a veile upon his face, Exod. 34. 33. that the Sonns of Israel could not stedfastly look to the end of that which is abolished, 2 Cor. 3. 13. so the Tabernacle (which our fathers caried with Iesus, into the possession of the Gentiles, Act.

Act. 7. 45.) was folden up, and veiles and coverings were cast upon the holy things; that the Israelites could not behold the end of those types; whose end and accomplishment we now clearly see by the Gospel; by the revelation of the mysterie which was kept secret since the world began: but is now made manifest, and by the scriptures of the Prophets. according to the commandment of the everlasting God, made known to all nations, for the obedience of faith; *Rom. 16. 25. 26.* Therefore we have Gods Throne and true Tabernacle set forth without veiles or covers, *Rev. 4. 2. &c.* The Temple of God is opened in heaven; and there is seen in his Temple, the Ark of his Testamental-covenant: *Revel. 11.*

19. not touch the holynes] that is, the holy things, as the Greek translateth. This restreint, was like that concerning mount Sinai, which by reason of Gods presence thereon, might not be touched; upon paine of death, *Exod. 19. 12. Heb. 12. 18.* lest they dye] Hebr. and dye: which the Chaldee expoundeth, and not dye: the Greek, that they dye not: the word not before used, being here againe to be understood, as it is in *Iob. 30. 20. 25. & 31. 20. Psal. 9. 19. Prov. 30. 3. Deut. 7. 26.* and often otherwhere. The scripture it self sheweth this want, and supplieth it; as in *2 Chron. 9. 20.* none were of silver, it was accounted of: that is, it was not accounted of; as is expressed in *1 Kin. 10. 21.* This judgment here threatned, was executed upon *Vzrah* a Levite, who putting his hand to the Ark of God, was therefore smitten of God, & dyed, *1 Chro. 13. 10.* shalbe the burden] that is, as the Greek translateth, they shall bear these things; to weet, on their own shoulders, and not by wagons, or any other meanes, *Nu. 7. 9.* Therefore it was a fault in Davids dayes, that the Ark was caried upon a cart, *1 Chro. 13. 7.* for they sought not the Lord, after the due order, *1 Chron. 15. 12. 13.*

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V. 16. to the oversight] the Bishops-office, or charge: the Greek translateth; Bishop Eleazar; the Chaldee, that which shalbe committed to the charge (or custodie) of Eleazar, oile of the Light] that is, of (or for) the

golden candlestick. These four particulars, the Hebrewes say Eleazar was to carry himself: for *Chazkuni* (on this place) writeth; The oile of the Light, and the oile of Anoynting, the one in his right hand, and the other in his left. And the Incense, in his bosome; and the Meat-offring on his shoulder. *R. Elias, in Resbiith chocmah, treat. of Feare, ch. 16.* noteth the like fro the *Jerusalem* Thalmud, adding withall, Behold, according to his high place was his humilitie, to honour the Lord, to beay all this burden at one time. the Sanctuarie] Hebr. the sanctitie: Greek, the Holy. Eleazar had besides the charge of the oile, incense &c, the care of all the sanctuarie also, and of the burdens of the Kohathites, *Num. 3. 32.* vessels] or instruments; in Greek, the works therof. In this office, Bishop Eleazar was a figure of Christ (the Bishop of our soules *1. Pet. 2. 25.*) unto whom it pertaineth, to give grace (the oile of the Spirit) for understanding of the scriptures, *Luk. 4. 18. & 24. 45. Joh. 1. 16.* To put odours of sweet incense, unto the prayers of all Saints, by his mediation, *Revel. 8. 3. 1 Tim. 2. 5.* To present his Church, as a pure Meat-offring and sacrifice unto his Father, *Ephe. 5. 26. 27. 1 Cor. 5. 7.* To give the anointing oile of the holy Ghost, for our sanctification and rejoycing of our harts, *Joh. 7. 39. 1 Iob. 2. 27.* To oversee all churches and ministers, & all actions in churches, where he is present, & walketh among them til the worlds end. *Mat. 28. 20. Rev. 1. 13. & 2. 1. 2. &c.*

V. 18. Cut ye not off] or, Cause not to cut off; in Greek, Destroy not: that is, Cause not, or occasiō not by your default, them to be cut off; whiles you not looking to your charge, they haply transgress, & so I destroy them; as I did Nadab and Abihu, *Lev. 10.* the families] understand, any of the families: the Greek translateth, Destroy not of the tribe, the familie of Kaath.

V. 19. live and not dye] of this phrase, see *Deut. 33. 6.* Thargū Jonathan expounds it, live in the life of the righteous, and not dye with flaming syre: having reference to *Lev. 10. 2.* of holynesses] that is, the most holy

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holy things; in Greek, the holies of holies.

every man] Hebr. man man, to his service, that is, ech one to his severall work; that so, disorder and confusion might be avoyded; and none might intrude into an others work. The Hebrew canons say, The Levites are to be warned that they doe not one anothers work; as that the Singer help not to doe the Porters work, or the Porter the Singers; as it is written **EVERY MAN UNTO HIS SERVICE, AND TO HIS BURDEN.** The Levites that doe the Priests service, or a Levite that imployeth himself in that work which is not his own work; are in danger of death by the hand of God, Numb. 4. 19. Maimony in Misn. treat. of the Instruments of the Sanct. ch. 3. sect. 10. 11.

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Verf. 20. to see] so in Exod. 19. 21. the people were charged, not to break through unto the LORD to see: and because the men of Bethshemesh looked into the Ark of the Lord, he smote of the people 50. thousand and 70. men, 1 Sam. 6. 19. This restraynt, taught them what discord there is between God and synfull men; and how great need we have of a mediatur. And as the Priests themselves might not alwayes enter into the most holy place, Lev. 16. 2. wherby the holy Ghost thus signified, that the way into the holy of holies, was not yet made manifest, while as the first Tabernacle was yet standing, Hebr. 9. 8. so in that the Levites bare things which they might not touch nor see, it signified a concealing in part, of the myserie of the Gospel, which in other ages was not made known unto the sonns of men, as it was afterward revealed, unto his holy Apostles and Prophets by the spirit, Ephes. 3. 5. the myserie which was hid from ages and from generations, but now is made manifest to his Saints; Coloss. 1. 26. is covered] Hebr. is swallowed up; which word, is often used for destroying and abolishing, Job 2. 3. Num. 16. 30. 32. Esai. 9. 16. & 3. 12. applied here to the hiding and covering of the holy things which was doen suddenly; and is by the Chaldee interpreted, when they cover the vessels of the Sanctuarie. It signified the abolishing that after should

be of this worldly sanctuarie, and shadowes therin, by Christ. Heb. 9. 1. — 11. Whose death, was a destroying of the true Tabernacle and Temple, Job. 2. 19. 21. The Apostle also treating of the death of the saints, useth this similitude, If our earthly house of this Tabernacle were dissolved; we have a building of God, an house not made with had, eternall in the heavens. For we that are in this Tabernacle doe grone, being burdened: not for that we would be unclathed, but clothed-upon; that the mortal-thing might be swallowed up of life &c. 2. Cor. 5. 1. 4. So Peter calleth his death, the putting off of his Tabernacle, 2. Pet. 1. 14. And this similitude is very fitt: for as here in Mos. s Tabernacle, the most holy things were first covered and taken away; so the soule and powrs therof are first withdrawn from the body by death. Then, as the curtaines & coverings were taken off, and folded up, so the flesh and skin of our bodies, are pulled off and eaten with wormes. And as the boards of the Tabernacle were lastly disjoyned and pulled a sunder; so shal our bones & synewes. Compare the description of mans making, in Job. 10. 8. — 12. and of his dissolution, Eccles. 12. And as the Tabernacle dissolved, was afterward set up againe, Num. 10. 21. so shal our bodies, at the day of resurrection, 1. Cor. 15. lest they dye] Hebr. and dye: in Chaldee, and not dye; as before in verf. 15.

Here beginneth the 35. section of the Law: see Gen 6. 9.

Verf. 22. Take] Hebr. To take: see v. 2. of them also] in Greek, these also. Though the Kaathites (of the second brother) were first numbred, because they were to cary the holy things on their shoulders: yet God would not have the other families neglected, or to administer confusedly; but counted & appointed also to their charges: wherin his providence shineth no less then before.

V. 23. to wait the wayfaye] which the Greek explaineth to minister: see the notes on v. 3. to serve the service] in Greek, to doe the works: this is an explanation of

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the

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the former warfare.

24 V. 24. *the service*] in Greek, *the ministerie*. and *for the burden*] in Greek, *to serve and to beare*. By the *service*, understand their ministerie in the Tabernacle when it stood, wherein they assisted the Priests; as also the taking down and setting up of it, Num. 10, 21. and by the *burden*, their carying of the Sanctuarie, when it removed.

27 V. 27. *At the mouth*] or *According to the mouth*, in Chaldee, *At the word*. So after, in v. 37. and 41. and 45. and 49. in *all their burden*] in Greek, *according to all their ministrations*, and *according to all their works*. *ye shal appoint*] in Greek, *thou shalt appoint* (or number) them. in *charge*] or, in *custodie*; in Greek by names: as in v. 32. *all their burden*] in Greek, *all their works*.

28 V. 28. *their charge*] or, *their custodie*, *their observation*. *under the hand*] or, in the hand, that is, under the government and direction of Ithamar: so in v. 33. The Priests being the cheif in the Sanctuarie, and figures of Christ; were to appoint and oversee all the works of the inferiour ministers; and so Christ, and his Apostles, did unto the ministers of the Christian churches. Mat. 28. 20. 1. Cor. 12. 4. 5, 6. Tit. 1. 5. &c. 1. Tim. 1. 3. & 3. 1. -- 15.

30 V. 30. *thirtie yeres*] in Greek, 25. yeres: the reason of this difference is noted on v. 3. So after, in v. 35. *into the armie*] or, *warfare*; that is, *service* in the Tabernacle; as the Greek translate it to *minister*. See v. 3.

31 V. 31. *the charge*] or, *custodie*; in Greek, *observations*. *the sockets*] which were an hundred, made of an hundred talents of silver, Exod. 38. 27. of the boards, and banns, see Exod. 26. 18. -- 27. By reason of the weight of these things, the Merarites had *four* wagons allowed them, for the carriage, Num. 7. 8.

32 V. 32. *their sockets*] which were of brass, Exod. 27. 10. -- 17. *by names*] in Chaldee, *by their names*: the Greek sayd the like of the Gershonites charge, in v.

27. Whereas the sockets, pillars, pinns, cords and other instruments were many, and seemed of lesse importance then the other holy things within the Sanctuarie; the Lord appointeth to have them delivered by names, lest any should be neglected, or left, or to seek, when the Tabernacle should be set up againe. Signifying hereby the care that he hath of his church, and of every member, even the least, and so of all his ordinances. Thus the good sheeppherd is sayd to call his own sheep by name, Ioh. 10. 3. And David gave unto Solomon, both the paturne of all things to be made in the Temple, and gave gold and silver by weight, for every table, candlestick, lamp, flesh-hook, bowle, cup, basin &c. 1 Chron. 28. 11 -- 17.

V. 35. *into the armie*] or, *to the warfare*; in Greek, *to minister*: see vers. 3. So after, in vers. 39. & 43.

V. 36. *two thousand 700. & 50.*] There were of the Kohathites in all, eight thousand and 600. Num. 3. 28. of which, not a third part were able men for the Lords service, as here we see.

V. 40. *two thousand and 600. & 30.*] In all, there were seven thousand and 500. Gershonites, Numb. 3. 22. of which, little more then the third part, were fit to serve in the Tabernacle.

V. 44. *three thousand and 200.*] So of six thousand and 200. Merarites (Num. 3. 34.) there were more then half, fit to serve the Lord in his Sanctuarie. The numbers of them all, and of such as were able to serve the Lord, and contrary; may be viewed thus.

Kohathites { In all, 8600.
Able men, 2750.
Vnable, 5850.

Gershonites { In all, 7500.
Able men, 2630.
Vnable, 4870.

Merarites { In all, 6100.
Able men, 3200.
Vnable, 3000.

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The wisdom and providence of God, appeareth in these numbers. The Kohathites that were most in the whole summe, are fewest for the service of God: the Merarites, that were fewest in number, yeild most for his service. And whereas the greatest burden was for the Merarites, as the boards of the Sanctuary overlayd with gold, the pillars, the sockets, some of silver and some of bras: lest they should murmur at their charge, God furnisheth them with more able men than any of the other families, besides wagons given to ease them. And whereas commonly in families, the younger and the aged sort, are many more than men of middle yeres: it is here otherwise, that the greater half of the Merarites, are strong men between 30. and 50. yeres of age. By this diversitie of number, among the Levites families, God sheweth his wisdom in fitting men for the work wherto he hath appointed them, whether it requireth multitude, or gifts. For to one is given by the Spirit, the word of wisdom; to another, the word of knowledge, by the same Spirit; to another, faith, by the same Spirit; to another, the giftes of healing, by the same Spirit &c. dividing to every man severally as he will. 1 Cor. 12. 8.—12. David being imployed in warres, had many valiant worthies, and strong men for that purpose; rehearsed in 1 Chron. 11. & 12. chapt. So had Iudah, and the other tribes, as we see in Num. 2. Moses was furnished with wisdom and knowledge, but wanted speech and utterance; therefore Aaron was given to be his mouth and spokes-man, Act 7. 22. Exod. 4. 10. 14. 16. yet Moses by his writings, speaketh now eloquently in all churches, and shall doe to the worlds end: when Aaron is silent. The like was in Paul, whose weaknes in speech, was his reproch among the false Apostles, 2 Cor. 10. 10. & 11. 6. though he excelled in knowledge and other graces, the fruits wherof the world stil reapeth from his Epistles.

Verf. 47. that entred] to weete, into the warfare, or armie, as verf. 3. the service

of service] the work of ministerie, assisting the Preists, when the Tabernacle stood; and taking it down, and setting it up: the Greek translateth it, the work of works: the service of burden] the work of bearing the Tabernacle, when it was removed: in Greek, the works that were to be borne.

V. 48. eight thousand and 500. & 80.] Behold the smal number of such as warred the spiritual warfare of God in his sanctuarie, that of the whole tribe of Levi, there were but 8580. fit men: when the tribe of Iudah afforded 74. thousand & 600. for the outward warfare, in the host of Israel, Num. 1. 27.

V. 49. the mouth] in Chaldee, the word; in Greek, the voice. mustred he] or, he numbred: meaning Moses and the princes, as ver. 34. spoken of as of one man.

CHAPTER 5.

1 The unclean are removed out of the Camp. 5. Confession & restitution is to be made in trespasses. 11. The Law of gealousie; 15. how the suspected woman is to be brought unto the Priest, with an oblation, 19. is to be adjured by the Priest, 24. and is to drink of the bitter water that causeth the curse. 27. The events following if she be defiled, or not defiled.

And Iehovah spake, unto Moses, saying. Command, the sonns of Israel; that they send-away, out of the campe; every leper, & every one that hath an yssue: and every one, defiled by a soule. Both male and female, shal ye send-away; without the campe, shal ye send them: that they defile not, their camps, in the midst wherof, I dwel. And the sonns of Israel, did so; and sent them away, without the camp: as Iehovah spake unto Moses, so did the sons of Israel.

And Iehovah spake, unto Moses, saying. Speak, unto the sonns of

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Israel:

7 Israel: A man or a woman, when they
 ſhal doe, *any* of all the ſynns of mer;
 to tranſgreſſ a tranſgreſſion, againſt
 Iehovah: and that ſoule, be guil ie.
 Then they ſhal confeſs, their ſyn which
 they have doen; and he ſhal reſtore his
 trespas, in the principal therof; and
 the fiſt *part* therof, ſhal he adde, unto
 8 it: & ſhal give *it*, to him againſt whom
 he hath trespasſed. And if the man
 have no kiſman, to reſtore the trespas
 unto him; the trespas, ſhal be re-
 ſtored unto Iehovah, unto the Preiſt:
 beſide, the ramme of the atonements;
 wherby atonement ſhal be made, for
 9 him. And every heave-offring, of
 all the holy-things of the ſonns of Is-
 rael: which they ſhal bring-neer un-
 10 to the preiſt, ſhal be his. And *every*
 mans halowed *things*, ſhal be his: that
 which *any* man giveth to the preiſt,
 his *it* ſhal be.
 11 And Iehovah ſpake, unto Moſes,
 12 ſaying. Speak, unto the ſonns of
 Iſrael; and ſay, unto them: Any man,
 if his wife goe-aſide; and tranſgreſſ
 13 againſt him, a tranſgreſſion. And
 a man lye with her, *with* ſeed of copu-
 lation; and it be kept-cloſe from the
 eyes of her husband; and ſhe hath hid
 her ſelf, and ſhe is defiled: and there
 14 *is* no witnes, againſt her; and ſhe, is
 not taken. And the ſpirit of gea-
 louſie paſs upon him, and he be gea-
 lous of his wife, and ſhe be defiled: or,
 the ſpirit of gealouſie paſſe upō him,
 & he be gealous of his wife; and ſhe,
 15 be not defiled. Then ſhall the man
 bring his wife, unto the Preiſt; and he
 ſhal bring her offering, for her; the
 tenth *part* of an Ephah, of barley
 meale: he ſhall not powre oile upon

it, nor put frankincenſe thereon; for it
is, a Meat-offering of gealouſies; a
 Meat-offering of memoriall, making-
 memoriall of iniquitie. And the
 Preiſt, ſhall bring her neer: and make
 her ſtand, before Iehovah. And
 16 the Preiſt ſhall take, holy water, in an
 earthen veſſell: and of the duſt which
 17 *is*, in the floor of the Tabernacle; ſhal
 the Preiſt take, and put *it* into the wa-
 ter. And the Preiſt ſhall make the
 18 woman to ſtand, before Iehovah; and
 ſhall uncover, the womans head; and
 put in her hands, the Meat-offring of
 memoriall; it, *is* the Meat-offring of
 gealouſies: and in the hand of the
 Preiſt, ſhal be the bitter water, that
 cauſeth the curſe. And the Preiſt
 19 ſhal charge her by an oath, and ſay
 unto the woman; If no man have lien
 with thee; and if thou haſt not gone-
 aſide to uncleanneſſe, under thy huſ-
 band: be thou free, from the bitter
 water that cauſeth the curſe. But
 20 thou, if thou haſt gone-aſide, under
 thy huſband, and if thou be defiled:
 & *ſome* man hath had his copulation
 with thee, beſide thine huſband. And
 21 the Preiſt ſhal by oath charge the wo-
 man, with an oath of curſing; & the
 Preiſt ſhall ſay, unto the woman; Ie-
 hovah give thee, *to be* for a curſe and
 for an oath, among thy people: when
 Iehovah *doth* give thy thigh, to fall; &
 thy belly, to ſwell. And this water
 22 that cauſeth the curſe, ſhall enter in-
 to thy bowels; to make the belly to
 ſwell, and the thigh to fall: and the
 woman ſhal ſay, Amen, Amen. And
 23 the Preiſt ſhall write theſe curſes, in a
 book: and he ſhal blot *them* out, into
 the bitter water. And he ſhall cauſe
 24 the

the woman to drink, the bitter water; that causeth the curse: and the water that causeth the curse shall enter into her, to bitternesses. And the Priest shall take, out of the womans hand; the Meat-offring of gealousies: and shall wave the meat-offring, before Iehovah; and offer it, upon the Altar. And the Priest shall take an-handfull of the Meat-offring, *even* the memoriall therof, & burne it, upon the Altar: and afterward, he shall cause the woman to drink the water. And when he hath caused her to drink the water; then it shalbe if she be defiled, and have transgressed a transgression against her husband; that the water that causeth the curse, shall enter into her, to bitternesses; and her belly shall swell, and her thigh shall fall: and the woman shall be, for a curse, among her people. And if the woman be not defiled, but be clean: then she shall be free, and shall conceive seed. This is the law, of gealousies: when a woman goeth aside, under her husband, and is defiled. Or a man, when the spirit of gealousie passeth upon him, and he be gealous of his wife: and shall make the woman to stand, before Iehovah; and the Priest shall doe unto her, all this law. And the man shalbe free, from iniquitie: and that woman, shall beare her iniquitie.

Annotations.

2 **C**ommand] After that God had set his church and ministerie in order, he next giveth lawes for the puritie & holynes of his church in that order; by removing all syn and uncleannes from among them; and after, by appointing the

exercises of godlynes. Of this he sayth, Command: whereby the weight of the things here spoken of, is signified. *that they send-away*] or, as the Greek translateth, and let them send away, that is, put out of the camp; and there were three Campes; the Sanctuarie, called the Camp (or tents) of the LORD, 2 Chro. 31. 2. the Camp of the Levites, Num. 3; and the Camp of Israel, the twelve tribes, Num. 2. See the annotations on Exod. 40. 33. And as the unclean were to be put out of the Camp, pitching about the Sanctuarie: so out of the camp which went to warr against their enemies, Deut. 23. 10. 11. The Camp of the Lords Sanctuarie, was most holy; none which was unclean in any thing, might enter in 2 Chron. 23. 19. *Lepre*] who was defiled and unclean, all the dayes that the plague was upon him; and was to dwell alone, without the camp, Lev. 13. 46. See the annotations there. *an yssue*] the Law of their uncleannes is given in Levit. 15.

a soule] that is, a dead soule, as Num. 6. 6. meaning a body; the Chaldee here translateth, by the bones of the soule of a man; taking the soule, for a dead carcass; as in Levit. 21. 1. there the Chaldee hath, the dead. Who so touched any dead man, was unclean seven dayes: Numb. 19. 11. &c. whereas for touching other dead creatures, they were unclean but until evening, Lev. 11. 24. 39. 40. These legal pollutions, figured our pollution by syn of all sorts, (as in their places is shewed:) and the removing of such out of the Lords camp, figured the removal of unrepentant synners out of the church; into which any thing that defileth may in no wise enter, Rev. 21. 27. the unclean may not come into it, Esai. 52. 1.

V. 3. *male and female*] Hebr. From male unto female, whereby he meaneth both sorts: and as Chazkuni here observeth, he sayth not man and woman, to teach that in case of uncleannes, the great and the small are alike. Vpon this Law, Marie the sister of Moses and Aaron, being stricken with leprosie, was put out of the Camp, Num. 12. 14. 15. *without the camp*] or, to without, that is,

is a place without the camp. But were they all to be together in one place? seeing the Lepers were to remaine alone, Lev. 13. 46. The Hebrew doctors expound this Law thus; There were three camps; the camp of the Divine-Majesty, (that is, the Sanctuary:) about that, the camp of the Levites; and from thence, unto the end, the camp of the standards on all foure quarters, that was the camp of Israel. The Leper was put forth out of them all: he that had an yssue, might be in the camp of Israel, but was put forth out of the second: and the defiled by the dead, he might be even in Levies camp, and was not put forth save from the camp of the Majesty (of God.) Sol. Tarchi on Nū. 5. This, though it seemeth contrary to Moses, is the common opinion of the Hebrewes, as may be seen in Talmud Bab. in Pefachim, ch. 6. and Maimony in Misn. in Biath hamikdash, ch. 3. where he rendreth this reason; The Leper, because his uncleannes is greater, he is sent away further then his fellows; for every one, whose uncleannes is greater, his putting forth is further then his neighbours. Therefore they send forth the Leper out of the three camps, which is, out of Jerusalem; because he defileth by entrance, wher as he that hath an yssue, defileth not so. And they send forth men & women that have yssues, the menstruous, and women in childbed, out of the two camps; which is, out of the mountaine of the house (of God:) because they defile bed, and seat; which the unclean by the dead doe not. The Chel, [that is, the Rampart or Courtyard in the Temple, which was more outward then the Womens court, as the womens was more then the mens court;] they put forth out of it, heathens, and such as are defiled by the dead, and defiled by lying with the menstruous. If a Leper come into Jerusalem, he is beaten (with 40. stripes,) if he come into the mountaine of the house (of God) he is beaten with fourscore stripes, &c. We may here note the difference and degrees of places, and their holynes, which the Hebrewes say were ten, within the Land of Canaan, Ierusalem & the Temple. 1. The walled townes; 2. The city Ierusalem; 3. The mountaine of Gods house, (mount Sion;) 4. The Chel,

or outmost court; 5. The womens court, (which some think to be that which is called the new court, 2 Chron. 10. 5.) 6. The mens court. 7. The Preists court, (2 Chro. 4. 9.) 8. The place between the Portch and the Altar, (2 Chro. 8. 12.) 9. The Temple, or House it self. 10. And the most holy place, or Oracle within the Temple; 1 King. 6. 16. 17. 19. Of these it is written in the Bab. Talmud in Celim, ch. 1. sect. 6. &c: and by Maimony in Misn. in Beth habchirah, ch. 7. sect. 12. &c. thus: All the land of Israel, is holy above all other lands; for they bring out of it, the Sheaf, and the Two loaves, (Lev. 23. 10. 17.) and the Firstfruits: which they bring not out of other lands. Ten holynesses are in the land of Israel, one above another. The walled townes are holier then the rest of the land; for out of them, they put the leprous: neither doe they bury the dead within them, without consent of seven good men of the city, or of all the people of the city, &c. Jerusalem is holier then other walled cities; for they eat the leight holy things, and the second tithes, within the walls therof. The mountaine of (Gods) house, is holier then it; for none that have yssues, are menstruous, or in childbed, may come in thither. The Chel (or Rampart,) is holier then it; for no heathens, or defiled by the dead, or that hath lien with the menstruous, may come in thither. The womens court, is holier then the Chel; for none that is washed (from his uncleannes) that day (before Sun setting, as Levit. 15. 6.) may come therinto. The court of (the men of) Israel, is holier then the womens court; for none that hath not brought his offering for atonement (though he be otherwise cleane, as Levit. 12. 6. 7. & 14. 9. 10. & 15. 13. 14. 15.) may come into it. And the unclean that cometh therinto, is guilty of cutting off. The Preists court, is holier then that: for no Israelites may come in thither, save at the time of their necessities, for imposing of hands, or for atonement, or for slaying, or for waving (the Sacrifices.) Between the Portch and the Altar, is holier then that; for none that are blemished, or bare headed, or have their clothes rent, may come thither. The Temple is holier then between the Portch and the Altar: for none may come therinto, but he that

he that hath his hands and feet washed. The Holy of holies, is holier then it: for none may come in there; but the high Priest, on Atonement day, at the time of service, Levit. 15. For the better understanding of these things, we may further observe touching the Temple in Ierusalem, how they say; The mountaine of the house (of God,) which was mount Morijah (2 Chro. 3. 1.) was five hundred cubits (long) and five hundred (broad) and was inclosed with a wall. And it had five gates, one on the West, & one on the East, & one on the North, and two on the South: and the breadth of a gate was ten cubits, and the height twentie: and they had dores. Within that was a (woodden) fence compassing round about, the height whereof was ten handbredthes: and within that fence, was the Chel (or Rampart) ten cubits hie; and of that it is sayd in Lam. 2. 8. He made the Rampart and the wall to lament: this was the wall of the court. Within the Rampart, was the court: & all the court was in length 187. & in bredth 135. (cubits,) and had seven gates &c. The Sanctuary was not all of it in a plaine, but in a cliff (or ascent) of the Mount. When a man went in at the East gate of the Mountaine, he went to the end of the Chel (or Rampart) in a level ground. And he went up from the Chel to the womens court, by twelve steps: the height of every step was half a cubit, and the bredth half a cubit. And all the womens court, he went on a level: and from it to the court of Israel (the mens court) by 15. steps; and all the court of Israel he went on a level. Thence he went up to the Priests court, which was two cubits and an half higher then Israels. And he went all the Priests court, and between the porch and the altar in a level. Thence he went up to the porch by twelve steps. And the porch and the Temple was all on a level. So the height of the floor of the Temple was above the floor of the east gate of the mount of the house, 22. cubits. Maimony in Beth habchirah, ch. 5. & 6. that they defile not) or, and let them not defile (or make unclean) their camps: for the least of these three, namely the unclean by the dead, whatsoever he touched was unclean: Num. 19. 22. Hag. 2. 13. This taught them sanctification, in absteyning from communion with

syn and synners; as the Apostle sheweth in 2 Cor. 6. 17. Come out from among them, and be ye separate, sayth the Lord, and touch not the unclean thing, and I wil receive you &c. And in Heb. 12. 15. Looking diligently &c. lest any root of bitterness springing up, trouble you, and thereby many be defiled. I dwell] in Chaldee, my divine-presence (Shecinah) dwelleth. This reason respecteth not onely the former uncleanesses, but the synns also that follow, of transgression, v. 6. and secret adulterie, vers. 12. 13. So the Hebrewes also acknowledge; as Chazkuni (on this place) sayth, Forasmuch as the Divine-presence (of God) is among them, and they encamp round about the Tabernacle: it is necessary that they purifie their camps from uncleannes, & cleare themselves from robbery, and from doubtfull wickednes, as of the woman that goeth aside; and to observe the things decreed for purification.

V. 6. the synns of men] in Greek, humane synns; that is, any such syn as men use to fall into through their fraytie. to transgress a transgression] that is, to commit (or by committing) a transgression: so in Lev. 6. 2. where this law is more explained. The Chaldee expoundeth it; to falsify a falsehood, that is, to speak (or deal) falsly: the Greek, despising despised; in Hebrew Maghnal, wherof see the notes on Lev. 5. 15. This is the second Law for Israels puritie, and it is against moral syn and pollution therby; which the synner was to purge by confession of syn, restitution of damage, and sacrifice. against Jehovah] in the Chaldee, before the Lord. This is meant in regard of his denyall or oath before the Lord; as Lev. 6. 2. 3. that soule] in Chaldee, that man: it meaneth man or woman, as before is expressed. be guiltie] or, be in trespass.

V. 7. shal confesse] This, though it be here adjoynd to this particular, belongeth to all syn, which he that confesseth & forsaketh, shall have mercie, Prov. 28. 13. for God looketh upon men; if any say, I have synned, and perverted that which was right, & it profited me not: he will deliver his soule, from going into the pit; and his life shall see the light, Job.

Job. 33. 17. 18. The Hebrewes set downe this dutie thus *All the precepts in the Law, whether they command or forbid a thing, if a man transgress against any one of them, eyther presumptuously, or ignorantly, when he maketh repentance, and turneth from his syn; he is bound to confesse before the blessed God, as in Num. 5. 7. This confession is with words; and it is commanded to be doen. How doe they confesse? He sayth, Oh God, I have synned, I have doen perversly, I have trespassed before thee, and have doen thus and thus; and loe I repent, and am ashamed of my doings: and I wil never doe this; thing againe: and this is the foundation of Confession. And who so maketh a large confession, and is long in this thing, he is to be commended. And so the owners of syn and trespass offring, when they bring their oblations, for their ignorant, or for their presumptuous syns: atonement is not made for them by their oblation, until they have made repentance, and confession by word of mouth. Likewise, all condemned to death by the Magistrates, or condemned to stripes; no atonement is made for them by their death, or by their stripes, until they have repented, and confessed. And so he that hurteth his neighbour, or doeth him dammage: though he pay him whatsoever he oweth him, atonement is not made for him, til he confess, and turne away from doing so againe for ever; as it is written (in Numb. 5. 6) any* **OF ALL THE SYNNS OF MEN.**

Maimony in Misn. treat. of Repentance, ch. 1. f. 1. his trespass] or, his guiltines, Hebr. Asbam: meaning the thing for which he is guilty: as is explained in Lev. 6. 4. and noted on Lev. 5. 16. The Asbam (Guiltines) here spoken of, is the thing taken by rapine, or the price therof: sayth Maimony, in treat. of Robbery and lost things, ch. 8. sect. 6.

in the principall] or, in the summ (the head) therof; that is, every whit of it: so in Lev. 6. 5. the fist] see the notes on Levit. 5. 16. & 6. 5. Of this point, the Hebrewes say, He that sweareth upon denial of goods, payeth not the fist part, until he confess it of himself: but if there come witnesses, and he stand still in his denial, he payeth the principal onely, upon the mouth (that is, the testimony) of the witnesses; but payeth not the fist part, because the fist part,

with the sacrifice, doe come for atonement; and he bringeth not them, but upon his own mouth (or confession.) Maimony treat. of Robbery, c. 7. sect. 8.

V. 8. no kinsman] Hebr. Goel; which is generall for any kinsman, that redeemeth, avengeth, or to whom a thing appertaineth, when the other is dead. Hereupon the Hebrewes apply this Law to the stranger; for they say, there is no man in Israel without kinsmen, eyther brother, or child, or other of his blood &c, but this is (meant of) the stranger, that dyeth and hath no heires: Sol. Iarchi on Num. 5. and Maimony in treat. of Robberie &c, ch. 8. sect. 6.

the trespass] or guiltines; the thing for which he is guilty; as vers. 7. unto the Priest] who being the Lords minister, should receive it for him. The holy blessed (God) is the Father of the stranger, and meet to inherit that which is his; therefore it should be given to the son of his house, which is the Priest; sayth Chazkuni on Num. 5. If (a man) have doen rapine unto a stranger, and swear unto him (falsly) and the stranger dye: then he is bound to pay the principal, and the fist part, unto the Priests of that custodie (or ward.) If a priest rob a stranger which hath no heires, and swear unto him, and the stranger dye: this (priest) hath no right to his robbery which is under his hand; but it goeth out from under his hand, to all his brethren the priests, the sons of the custodie (that is, which serve in that ward.) Maimony treat. of Robberie &c, chapt. 8. sect. 4. 9.

ramm of atonements] wherby atonement was made for him with God, by the Priest: wherof see Lev. 6. 6. 7. Here also they say, The trespass offering is not offered, until he that hath doen the robbery have restored the principall to the owners, or to the Priests, if he have robbed a stranger that hath no heires. If he have given the principall; and offered his trespass-offring, atonement is made for him; and the fist part hindreth not the atonement; and he is bound to give the fist part, after the atonement. Maimony treat. of Robberie, c. 8. f. 13

V. 9 he xv-offring] or, oblation, in Chaldee, separation (or separated thing). of all] or, with all the holy things; according to which

which seple the Greek translateth, and all the hallowed things. So in Ezek. 44. 30. the first of all the first fruits of all things, and every heav-offring of all, of all your heav-offrings, shall be the Priests: and the first of your dough shall ye give unto the Priest, that he may cause the blessing to rest in thine house. shall bring-neer } or, shall offer to the Priest, and so unto God by him: therefore the Greek translateth, shall offer to the Lord, to the priest to him shall it be. Of the gifts which God appointed to the Priests, see Num. 18. In that the Lords offrings were given to the Priest, it figured that all things were given of the Father unto Christ, whom he hath made heire of all things, Heb. 1. 2. And it taught the people their dutie, for the mainteyning of his ministers, Mal. 3. 8. 9. 10. 1. Cor. 9. 13. 14.

10 V. 10. shall be his } that is, shall be the Priests, as in Ezek. 44. 30.

12 V. 12. Any man } Hebr. man man, that is, whosoever. This is the third Law, for the sanctification of the church, in a case of fynn suspected, & not manifest: which God would have to be looked unto, and purged. goe aside } to weete, from him to another man, and committ adulterie. A figurative speech, taken from going aside out of the right way: so in Prov. 7. 25. transgress } disloyally and unfaithfully, as the Hebrew Maghual signifieth, Lev. 5. 15. The Greek translateth it despise; the Chaldee, deale falsely.

13 V. 13. a man } in Greek, any: meaning another man besides her husband. from the eyes } that is, from the knowledge. Of the way of an adulterous woman, it is sayd; she eateth, and wipeth her mouth; and sayth, I have doen no wickednes; Prov. 30. 20.

hath hid her self } or, hath been hidden, hath been-in-secret; meaning eyther that she hath dissembled her iniquitie; or, hath been in a secret place, with some other man, wherby she may justly be suspected, and her husband hath cause to be gealous. In this latter sense, the Hebrewes understand it; and make it the ground of the Law following, for her trial. They say,

The gealousie spoken of in the Law, Num. 5. 14. is when (the man) hath sayd unto his wife before witnesses. be not in secret with such a man. The hiding } or secrecie } spoken of in Num. 5. 13. is when she hath been in secret with that man, touching whom he hath sayd unto her before two witnesses, be not in secretes with him: if she have stayed with him so long as til she might be defiled: then it is unlawfull for her husband to company with her, until she have drunk of the bitter water, and the thing be tried. And at such time as there is no water for her that goeth aside (to drink,) she is unlawfull for him for ever, and is put away from him without a bill of dowry. If he be gealous of her for two at once, and have sayd unto her, be not in secret with such & such: if she have been in secret with them two together, and taried so long as til she might be defiled: though they were bothe her brethren, or her father and her brother; she is unlawfull (for her husband) until she have drunk. If he have sayd unto her before two, speak not with such a man: this is not gealousie; yea though she have been in secret with him by (testimony of) witnesses, & taried til she might be defiled: she is not unlawfull (for her husband) neyther doth she drink for this gealousie. Likewise, if he have sayd unto her, be not in secret with him; and she be seen speaking with him, this is not to be in secret: neyther is she unlawfull (for her husband) neyther is she to drink. Also if there have not been gealousie before, though two doe come & testify, she was in secret with this man, & taried til she might be defiled: she is not unlawfull for her husband, neyther is she to drink. If he have been gealous of her, before two (witnesses) and he hath seen her in secret with him touching who he was gealous, and that she taried til she might be defiled: loe she is unlawfull for her husband, and is put from him, & he shall give a bill (of dowry.) For he cannot cause her to drink, upon his own mouth (or testimonie.) Maimony in Misa. tom. 2. in Sotah, c. 1. f. 1. - 8. These & the like cautions they put concerning this Law: some of which, seem to be uncertaine traditions. no witness } that she is defiled: for upo testimonie, or if she were taken with the manner, she was not to drink, but to dye by the magistrate, Levit.

20.10. *Ioh. 8. 4. 5.* And whereas he speaketh here singularly of a witness, the Hebrewes observe, that if there be but one witness against her, who sayth she is defiled: she is not to drink, *Sol. 7. archi, on Num. 5.* She is unlawfull (they say) for her husband (to company with her,) for ever; and doth not drink, but is put away without a dowrie. If two witnesses come together, or one say she is defiled, an other say, she is not defiled: or, if one say she is defiled, and after ward two other come and say, she is not defiled; then she drinketh, *Maim. in Sotah, c. 1. f. 14. 17.*

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V. 14. the spirit of gealouſie paſſ upon him] or, paſſ over him, the Greek ſayth, come upon him: that he be affected with a gealous mind; as the vvinde is ſayd to paſſ over the graſſ, when it is ſmitten or blaſted with the winde, *Pſal. 103. 15. 16.* which in *Eſai. 40. 7.* is ſayd to blow upon it. And the ſpirit of gealouſie, meaneth a gealous motion or affection of the minde, wherwith it is carried: as the ſcriptures elſwhere ſpeak, of the ſpirit of wiſdome, the ſpirit of counſel, the ſpirit of knowledge, *Eſai. 11. 2. Eph. 1. 17.* the ſpirit of fornications, *Hof. 4. 12.* the ſpirit of feare, *2 Tim. 1. 7.* the ſpirit of meeknes, *Gal. 6. 1.* the ſpirit of ſlumber, *Rom. 11. 8.* And in *1 Cor. 14. 12.* ſpirits are put for the gifts & motions of the ſpirit. gealouſie] or, after the Greek, Zealouſie, a zelous affection: which is ſometime uſed in the good part, ſometime in the evil; as Zeale alſo is ſometimes good, *Ioh. 2. 17. 2 Cor. 7. 11.* ſometime evil, *Gal. 5. 20.* called bitter zeale, *Iam. 3. 14.* So the Hebrewes have one word *Kmah*, for Zele, gealouſie, envie, and emulation; as *Phineas* was zelous for the Lord *Num. 25. 11.* *Elias* was gealous for him, *1 King. 19. 10.* *Iolua* invied for *Moses* ſake, *Num. 11. 29.* And gealouſie is an affection hard (or cruel) as the grave; the coales therof are coales of fyre, *Song. 8. 6.* it is the rage of a man; therefore he wil not ſpare, in the day of vengeance, *Prov. 6. 34.* This affection is ſayd (after the manner of men) to be in God himſelf, *Exod. 20. 5.* and *Paul* was gealous for the *Corinthians*, fearing leſt they ſhould be corrupted, *2 Cor. 11. 2. 3.* upon him] the husband; who onely had the power to bring his wife to this trial. Wherefore the Hebrewes write, that

it a man be out of the countrie, or in priſon, or the like, and his wife have an evil report for leightnes &c; the Magiſtrates are to call her, and ſay unto her, be not in ſecret with ſuch a man. If witneſſes after ward come, that ſhe was with him in ſecret, ſo long as ſhe might be defiled; the Magiſtrates are to forbid her her husbands company ever after, and rend her bill of dowry. and when her husband cometh home, or out of the priſon, he giveth her a bill of divoyce; but he can not cauſe her to drink, becauſe himſelf was not gealous of her. *Adaimony in Sotah, ch. 1. ſect. 11.*

Vers. 15. his wife unto the Prielt] who was in his office a figure of Chriſt, by whom God wil judge the ſecrets of men, *Rom. 2. 16.* the order of this action is ſayd to be this; The husband cometh to the Magiſtrates of his citie (where he dwelleth,) and ſayth unto them; This my wife, I am gealous of her for ſuch a man, and ſhe hath been in ſecret with him, and theſe are witneſſes; and loe ſhe ſayth that ſhe is cleare, and is willing to drink, for trial of the thing. Then the Magiſtrates ſhall hear the words of the witneſſes: and they appoint two to be with the man, to keep him that he company not with her, before ſhe have drunk: for ſhe is unlawfull for him, until ſhe have drunk. And they ſend him to *Jeruſalem*; for they cauſe not the ſuſpected woman to drink, but in the great council of 70. Elders, in the Sanctuarie. When they are come to *Jeruſalem*; the great Council ſet her among them, and they terrify her, and make her fore afraid, that ſhe ſhould not drink: &c. If ſhe ſay, I am defiled; or, I wil not drink; ſhe is put from her husband without a dowry. But if ſhe ſtand in her cauſe, that ſhe is cleare; they bring her to the Eaſt gate of the courtyard, which is over againſt the moſt holy place &c. If ſhe be arrayed in white garments, they put upon her black; or if ſhe hath fayre black clothes, they put upon her clothes that are not fayre; and take off all ornaments of ſilver and gold that are on her. And they gather a great company of women unto her, for all the women there preſent are bound to ſee her; as it is ſayd (in *Ezek. 23. 48.*) That all women may be taught not to doe after your lewdnes. And every man that wil come and ſee, may

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may come and see. And she standeth among them without scarfe or veile, onely in her clothes, and her coife that is on her head, as a woman within her house &c: and afterward, the Priest adjureth her, in the language that she knoweth and understandeth. Maimon in Sotah, ch. 3. f. 1.2. &c.

of barley] it might be of no other graine, nor any other quantitie then the tenth of an Ephah, neyther more nor less: see the annotations on Lev. 2. 1. The Prophet Hoseah, in a myserie, bought an adulteress for fifteen peeces of silver, and an homer and an halt of barley, Hos. 3. 1. 2. The Hebrewes here note, Meale, not flour; barley, not wheat: she hath doen the act of a beast, and her oblation is the meat of a beast. Sol. Tarchi, on Numb. 5.

nor put] Hebr. nor give frankincense: oile figured grace, which was wanting in her actions; frankincense gave a sweet savour, which her works did not before God; therefore both must be wanting, as in all meat offrings that were for syn. See the notes on Lev. 5. 11. & 2. 2. The Hebrewes make these two distinct precepts; so that he which transgresseth and putteth oile, and frankincense, is beaten for the oile in particular, and for the frankincense in particular. Maim. in Sotah, ch. 3. sect. 13.

a Meat-offring of jealousies] Hebr. a Minchah (whereof see Lev. 2. 1.) in Greek, a sacrifice of jealousy. From this word the Hebrewes say, If a man be jealous of his wife for many men, & she hath been in secret with every one of them; he is to bring but one Meat-offring for them all, when he causeth her to drink: for it is sayd, IT IS

A MEAT-OFFRING OF JEALOUSIES: one Meat-offring, for many jealousies. Maim. in Sotah, ch. 4. sect. 16. making memorial or, causing iniquitie to be remembered. And this is the reason, why it might have neither oile nor incense; which other Meat-offrings had, Lev. 2.

V. 16. make her stand] present her before the Lord, for the judgment was his, not mans: by standing some understand her staying there, till the priest went into the Tabernacle to gather up dust to put in the water, (V. 17.) for he went into the Ta-

bernacle to take dust from thence: but she went not in. Chazkuni, on Num. 5.

V. 17. holy water] the Chaldee expoundeth it, water of the Laver, (whereof see Exo. 30. 18.) the Greek translateth it, pure living water. The quantitie, Moses mentioneth not: the Hebrewes say, half a log of water out of the Laver, and he measured it by the half log which was in the Sanctuary. Maim. in Sotah, c. 3. f. 9. The half Log, contained as much as three eggs: see the notes on Exo. 30. 24. and Lev. 24. 10. earthen vessel] this they say, was to be a new vessel, without no work had ever been doen. Maim. in Sotah, c. 3. f. 9. And they make this use of it, she had drunk with the adulterer good wine, in sayr goblets: therefore she is to drink bitter water, in a contemptible earthen dish. Sol. Tarchi, on Num. 5. & Jonathan in Targum. dust] in all use, dust was a signe of basenes, sorrow and affliction, Job. 2. 12. Psalm. 7. 5. & 22. 15. Lam. 3. 29. it was the food of the cursed serpent, Gen. 3. 14. Esa. 65. 25. This was given her to drink, that if she had hearkened to the Serpents temptation, she should be partaker of his curse. Yet being the dust of the Sanctuary, it was in respect thereof, holy (as the ground, whereon Moses and Iosua stood where God appeared, was holy, Exod. 3. 5. Jos. 5. 15.) do it taught her to fear judgment from the Lord.

in the water] oile, upon the water: as the Hebrewes say, he put it upon the top of the water, that it might be seen on the upper part of the water. And againe, if he put in the dust before the water, it was unlawful. Maim. in Sotah, c. 3. f. 10. & c. 4. f. 12.

V. 18. to stand] the same was sayd before, in v. 16. Hereupon the Hebrewes say, the woman was led about from place to place in the court, to weary and tyre her, to see if she would confess. Sol. Tarchi on Num. 5. and Maim. in Sotah, c. 3. f. 3. quicquid the woman's head] The covering on the woman's head, is a signe of her subjection to the man, 1 Cor. 11. 3. 6. 7. 10. so the uncovering of her head might be a signe, that now she was in her own power, to clear or condemne herself. It was also a signe

of sorow, Levit. 12. 10. so this her case and action was sorow full; and for a woman to have her head bare in such an assemblie, was shamefull: 1 Cor. 11. 5. 6. Of this action, the Hebrewes write, that one of the priests came and took hold on her clothes before, and rent them down to her hart; and uncovered her hayre, and untied the locks of her head, for to make her unseemly. Maim. in Sotah, c. 3. f. 11.

the Meat-offring] which being brought by her husband for her, v. 15. she was to take, as by that signe offering her self to the Lords trial; unto whom this Meat-offring was by her presented. in the hand of the priest] All the while that her head is bare, and the Meat-offring in her hands, the water is to be in a vessel in the Priests hand, that she may see the water. Maim. in Sotah c. 3. f. 14.

the bitter water] or water of bitterness; in Greek, water of conviction; because it convinced her if she were guiltie; but how was it bitter? By reason of the eff. Et. for it killed her, if she were guiltie; and death is sayd to be bitter. 1 Sam. 15. 32. Eccles. 7. 28. and afflictions are bitter, Esai. 38. 17. The Hebrewes think also it was bitter in tast, and that the Priest put into the water some bitter thing, as wormwood or the like: Maim. in Sotah, c. 3. f. 10. Solomon, speaking of an harlot, sayth, that the end of her is bitter as wormwood, Prov. 5. 4. as it is to others, so unto her self. that causeth the curse]

or, the bitter curse-bringing-water: so called, because it brought the curse into her, if she were guiltie, v. 22. This similitude David useth, praying against the wicked, let (the curse) come into his bowels like water, Psal. 109. 18. Jonathan in his Targum, expoundeth it, the bitter water of trial; because it tried her honestie: But Onkelos the Chaldee paraphrast expoundeth it, that causeth the curse; or maketh cursed.

19 V. 19. charge her by oath] or, adjure her, make her to swear. In ages following, when Israel in dispersion lost their language, this adjuration was to be in that tongue which the woman knew and understood: Maim. in Sotah, c. 3. f. 7. If no man] that is, no other man, besides thine hus-

band: Rom. 7. 3. as in Gen. 36. 6. unto a land, is by the Chaldee expounded to an other land.

under thy husband] that is, since thou wast married: for a married woman, is in scripture phrase, sayd to be under an husband, Rom. 7. 2. Or, in sted of thine husband, that is beside him. The Hebrewes say, The husband may deale by oath with her, that she hath not committed whordome with that man concerning who he is jealous of her, nor with any other man. And that she hath not committed whordome under him, after she was betrothed, before he married her, or after. But he may not deale with her, that she did not commit whordome before they were betrothed, ney: her after she was put away, if she had been put away, & returned to him againe: for if she committed whordome in that time, she is not unlawful for him. Maim. in Sotah, c. 4. f. 17. be thou free] or, be guiltless, clear, innocent: that is,

thou shalt have no hurt by this bitter water. From this example, the Hebrewes hold that in all judging of persons, they should first see if they may be cleared.

V. 20. had his copulation] or, given his copulation, that is, his seed of copulation, as is expressed in Lev. 15. 18.

V. 21. by oath charge] or, adjure the woman, lay an oath upon her: as Jos. 6. 26. 1. Sam. 14. 24. oath of cursing] or of

exsecration: in Greek, with the oathes of the curse. give thee to be for a curse] that

is, make thee a curse and an oath: that thy name and punishment may be mentioned for an example and terrour to others: as in Jer. 29. 22. 23. of them shall be taken up a curse by all the captivitie &c. saying; The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon rosted in the fyre; because they committed villeny in Israel, and committed adultery with their neighbours wives. So if any took an oath upon themselves, they might likewise say, The Lord make me like such a woman, whose belly did swell &c: if I have doen this thing. And as for a curse, so for an oath; as in Esai. 65. 15. ye shall leave your name for an oath, unto my chosen; meaning for an oath of exsecration, as in this place. thy thigh

thigh to fall] Hebr. thy thigh, falling: in Greek, thy thigh fallen: in Chaldee, thy thigh dissolved. The thigh is used for the place or instrument of generation, as in Gen. 46. 26. the soles which came out of Iakobs thigh. Falling is often used for dying: as in 1 Chrō. 21. 14. there fell of Israel: which is expounded in 2 Sam. 14. 15. there dyed. So the falling of the thigh, may be understood of the dying and rotting of the thigh or womb: or properly, of the falling down of the wombe out of the place, whereby it became unfit for generation.

belly to swell] in Greek, thy belly burst: (so in v. 17. It is a tradition of the Iewes, that the water which Moses made the Israelites to drink with the powder of their golden calf, Exod. 32. 10. had like effect in such as were guilty of that syn, & could not be convicted by witnesses, that their bellies swelled: Sol. Jarchi on Exo. 32. and R. Menachem.

22 V. 22. *shal enter*] or, let it enter. and the thigh] that is, thy thigh. as the Greek explaineth it. Amen Amen] in Greek, So be it. So be it. Amen is an Hebrue word, but retained by the Apostles in Greek, 1 Cor. 14. 16. and so is now used in all languages. By interpretation it signifieth Truth, Verity, or Faithfulness; as in Esai. 65. 16. the God Amen, is the God of Truth: & so Christ is called Amen, which is expounded, the faithfull and true witness, Rev. 3. 14. And in speech unto men, it is an earnest asseveration, as Amen I say unto you, Mat. 24. 47. which an other Evang. list interpreteth in Greek Alethas, that is Verily, or Of a truth, Luke 12. 44. It is also interpreted in Greek Noi, that is Yea; as in Mat. 23. 36. Amen I say unto you, for which in Luke 11. 51. is written Yea (or Verily) I say unto you. wherefore both Hebrew and Greek are joyned together in Rev. 1. 7. yea, Amen: so in 1 Cor. 1. 20. And when it is added to the end of prayers, or of curses, as here and in Deut. 27. 25. it is an approbation and confirmation with desire that the thing may so be; which is explained by adding the word Lord unto it; as in Jer. 21. 5. I answered and sayd, Amen O LORD:

& more fully in Jer. 28. 6. Amen, the LORD do so, the LORD performe the words &c. Wherefore in the prayers of the church they used of old, (and so at this day) to answer and say Amen, 1 Cor. 14. 16. and sometime twice Amen Amen, Neh. 8. 6. & in other constant affirmations, it is also used, as in 1 Cor. 1. 20. all the promises of God, are in Christ yea, and are in him Amen. Thus the woman by her answer, confirmed the oath and curse, and took it upon her self if she were defiled: or testified her faith in God, that he would clear her being not defiled; and therefore the word is doubled.

23 Vers. 23. *write these curses*] all these words wherewith he adjured the woman.

in a book] or, in a scroll. The Hebrues use to call all writings, books; whether they be large or brief, all bills, bands, letters or epistles and the like; as in Deut. 24. 1. a book (that is a bill) of divorcement: and in 2 Sam. 11. 14. David wrote a book (that is, a letter, an epistle) to Joab; in Esai. 39. 1. Merodach sent books (that is letters, as the Greek translateth it epistles) to Ezekias. The manner of writing this, is by the Hebrues thus described; He (the Priest) brought a roll of parchment, clean, as the book of the Law, and wrote thereon in the holy tongue (that is in Hebrew) the woman's name, as in the bill of divorce, and all the words wherewith he adjured her, letter by letter, word by word; but he writeth not Amen Amen. Maimony in Sotah, ch. 3. sect. 8. They have moreover divers observations, without which they say the writing was unlawfull; as that it must not be written by night, but by day, as her drinking, and oblation was in the day time; nor written backward or confusedly, but in order; nor written before she had taken the oath upon her; for it is sayd (in v. 21.) he shall adjure her, and then (in v. 23.) the priest shall write. Nor written on paper or any thing save parchment: nor written by a (common) Israelite, or a young priest, but by a priest that ministreth; nor written with such ynk or any such thing, as leaveth a mark or impressio upō the parchment;

ment; but with such as may be all wiped (or scraped) off into the water: and other like rites, *Ibidem* ch. 4. sect. 7. 8. 9. blot them out] or, wipe out, scrape them into the water; that no word, letter, or mark of the writing should remain on the book: if there remaine on the scroll any mark of the writing which may be knowne, it is unlawfull; until he have wiped it out well and thoroughly. *Maim. in Sotah, ch. 4. sect. 10.* It signified, that all the words of the curse should enter into her, that if she were guiltie, her name might be blotted out of Israel with infamie, by the judgment of God; the swift witness against adulterers; *Mal. 3. 5.* If she were guiltless, the curses written against her, were blotted out, and should not appear to her reproch. So this word is used in the defacing of syn, through the mercie of God; as in *Esa. 43. 15.* I am he that blotte out thy transgressions for mine owne sake, and wil not remember thy synns.

24 V. 24. to bitternesse] in Chaldee; to cursing, meaning that they shalbe evil and bitter in their effect unto her.

25 V. 25. wave the Meate-offring] that is, move it to and fro: see the notes on *Exo. 29. 24.* The Hebrewes write; that the priest took the ministring vessel wherein the Meate-offring was, and put it upon her hands; and the priest put his hand under hers, and waved it. *Maim. in Sotah, ch. 3. sect. 15.* upon the altar he brought the Meate-offring to the south west horne of the altar, like the other Meate-offrings of particular persons; and took an handfull thereof and burned it on the altar, and the residue was eaten by the priests. *Maim. in Sotah, ch. 3. sect. 15.* Of this, they further say. If the Meate-offring be polluted before it be put in to a ministring vessel, it is to be redeemed as all other Meate-offrings that are polluted before they be sanctified by a ministring vessel; and he is to bring an other Meate-offring. If it be polluted after it is sanctified in a ministring vessel, then it is burnt. And so, if she say I am defiled, before the handfull be taken of it; or if she say, I wil not drink; or if her husband wil not have her drink; or if there come witnesses that she is defiled, or if he dye, or if she dye, then the

Meate-offring & all burnt. And if any of these things happen after the handfull is offered: the remainder is not eaten. If her husband be a priest, the remainder of the Meate-offring is not eaten, because her husband hath a part therein &c, but the handfull is offered by it self, and the remainder is scattered upon the place of the ashes. *Ibidem* c. 4. f. 14. 15. That which is spoken of burning it when it is polluted, is not meant of burning it upon the altar: but in an other place, where unclean things were burnt, which might neyther be offered to God, nor eaten by men.

V. 26. the memorial] to the handfull is called: see the notes on *Levit. 2. 2.*

V. 27. to bitternesse] with most bitter effect; in Chaldee to cursing; as v. 24. The Hebrewes say, that if she be defiled, immediately her face will turne yellowish; her eyes will stick out &c; and they carry her out of the womens court wherein she standeth; and first her belly wil swell, and after that her thigh will fall, and she shall dye. And in the same howre that she dyeth, the adulterer shal die also, by whose means she was made to drink, whosoever he be. *Maim. in Sotah, ch. 3. sect. 16. 17.* shall fall] or rot, see vers. 21. This judgment is according to the transgression; that as with that part she synned, so therein she should be punished. And thus the curse entred into her bowels like water, (as in *Psal. 109. 18.*) not by any natural effect of this drink, but by the power of God; who often bringeth great things to pass, by unlikely means; as with clay made of spittle, Christ opened the eyes of the blinde, *Ioh. 9. 6. 7.*

V. 28. shalbe free] not have any harme by the drink: as in vers. 19. conceive seed] Hebr. shalbe sown with seed; which the Chaldee expoundeth, shall prove with child. This setteth forth Gods power and goodnes, in effecting such things for clearing the innocent; and working by one drink such contrary effects, according to the uncleannes or cleannes of the party that receiveth it. Even as his word is to one, the savour of death, unto death; and to another the savour of life unto life, 1 Cor. 2. 16.

The

The Hebrewes write of this woman, When she hath drunk the bitter water, if she dye not out of hand, she is lawfull for her husband (to company with,) though he be a priest. And although sickness beginne to come upon her, and she have paine in other parts of her body: yet forasmuch as her belly swelleth not, nor her thigh begins to fall, she is lawfull, but if her belly begin to swell, and her thigh to fall, she is certainly unlawfull. And if she be undefiled, when she hath drunk she will waxe strong, and her face waxeth clear: and if she have any sickness, it will leave her, and she shall conceive and beare a man child. And if she were wont to have hard travel, she shall travel easily: if she were wont to bring forth females, she shall bring forth males. *Maim. in Sotah, ch. 2. sect. 11. 31.*

29 V. 29. under her husband] that is, being married: in Greek, being under-an-husband: see v. 19.

30 V. 30. shall make the woman to stand] or, shall present her. The Hebrewes hold that some women might not drink, and that none was ever forced to drink, except she would her self. They say, A woman of whom (her husband) is jealous, and she hath been in secret (with an other man) they compel her not to drink: but if she agree, and say I am defiled, she is put away without dowry, and is unlawful for her husband ever after, and drinketh not. Likewise if she say, I am not defiled, neither will I drink: they compel her not to drink, but she is put away without dowry. Also if her husband say, I wil not cause her to drink; or if he hath lien with her after that she was in secret (with another,) she drinketh not, but takes her dowry, and goes her way, and is unlawfull for him ever after. Some women (they say) are not meet to drink, though they be willing, and their husbands also would have them drink, but are put away without dowries: as, she that is wife to a man blind, or lame, or dumb, or deaf, or that wants a hand: likewise if the woman her self be lame, or dumb, or blind, or wanteth an hand, or is deaf, or she that is but betrothed, and not married. But if a man be jealous of his betrothed wife, and

(she be in secret (with an other man) after she is married, then she drinketh as all other women. A woman that standeth so drink, if her husband dye before she doe drink, then she drinketh not, neither receiveth she any dowry. *Maimony in Sotah ch. 2. f. 1. 2. c.* These & the like exceptions they make, some of which seem to be devised for to favour divorcement, wherunto the Jewes have been overmuch addicted: as appeareth by *Mal. 2. 16. Mat. 19. 3-8. 9.* Moreover they say. If a woman have drunk of the bitter water, and have been cleared thereby, and her husband be jealous againe of her concerning the man, whose sake she was made to drink, and she hath been in secret with him: he cannot make her drink for his sake the second time, but she is unlawfull for her husband ever after, and is put away without dowry. But if he be jealous over her for an other man; and it be proved by witnesses that she hath been in secret with that other, she is made to drink the second time: yea though it be many times, if he cause her to drink for several men. *Maim. in Sotah, ch. 2. sect. 12.*

V. 30. free from iniquitie] or guiltless, innocent from iniquitie, by doing what is him lyeth for to find out and purge this syn in his wife, and not nourishing jealousy in his minde still. Whereas by not doing this, he partaked after a sort with his wives syn. So *Chazkuni* on this place sayeth, the man shall be free for that he letteth not his wife alone playing the whore under him. The *Targum* called *Jonathans*, translateth it thus; And if the man be free from syns, that woman shall beare her syn; And the same exposition others give of these words, saying, Any man that hath used unlawfull copulation in his dayes after that he is waxen great: the curse-bringing water doth notarie his wife. *Numb. 5. 30.* When the man is free from iniquitie, the woman beareth her iniquity. *Maim. in Sotah, ch. 2. f. 8. & ch. 3. f. 17. 23.* Therefore among the Israelites, it is sayd, that no man which had himself been guiltie that way, could bring his wife to this trial. And of their care about this case of jealousy, it is thus recorded. On the fifteenth day of *Adar*, (which was the Hebrewes twelfth month,

month, *Esth. 9. 1.* (called now Februarie,) the Magistrates looked unto the necessities of the multitude, and made examination of such as were meet to drink, to cause them to drink; and of such as should be jealous of a woman, and to cause her to be put away without dowrie. And at all times they made the suspected woman to drink. The wisemen commanded the sons of Israel, to be jealous of their wives, &c; but not in the midst of laughter, or lightness; nor in the midst of contention, nor to bring terror upon them, &c. It is not meet for a man to containe himself, and to be jealous before witnesses at the first, but berewe him and her, in gentleness and by way of puritie and admonition, that he may guide her in the right way, and remove scandal. And whosoever is not careful of his wife & children & familie, to admonish them and visit their wayes continually; untill he know that they are at peace from all syn and iniquitie: he is a synner, as it is written (*in Job. 1. 24.*) **AND THOU SHALT KNOW, THY THYNTENT shall be in PEACE: AND THOU SHALT VISIT THINE HABITATION, AND SHALT NOT SYN.** *Maymony in Sotab. c. 4 f. 1. 18. 19.*

shall bear her iniquitie } that is, the punishment of her iniquitie, as *Lev. 10. 17. 19. 20. Ezek. 4. 4. 5.* And this tended to the glorie of God, (who findeth out and punisheth all syn, & adulterie in speciall, *Ezek. 13. 38. Mal. 3. 1.*) to the purging of the church, (which should be as a new lump, without the Leaven of fornication, *1. Cor. 5. 7*) and to the pacifying of mens jealous spirits, with peace in their families. By this severitie of God against secret whordome, above other synns: we are taught what judgment remayneth for such as committ idolatrie, which is spirituall whordome, *Ezek. 23. 37.* and often doen in secret, *Ezek. 8. 12.* for which syn, God is jealous, to visit the iniquitie of the Fathers upon the children, *Exod. 20. 5.* & will give them blood, in wrath and jealousy, and they shall bear their lewdness & their abomination, *Ezek. 16. 38. 39.* and *13. 31.* so that the curse of the Law, entereth as water into their bowels, *Dan. 9. 11. Psal. 109. 18.*

CHAPTER 6.

1. The Law of the Nazirite, what he must absteyn from in his diet, habit, and conversation, whiles the vow is upon him. 9. How when he is defiled, he shall make an atonement by sacrifices, let all fall which was doen before, and begin againe to observe his vow. 13. What sacrifices the Nazirite must bring, when his vow is fulfilled, and what rites he is to performe with all. 21. The Law how the Priests should bless the people of the Lord.

AND Iehovah spake, unto Moses, saying. Speak, unto the sons of Israel; and say, unto them: A man or woman; when he shall separate, to vow a vow of a Nazirite; to separate himself, unto Iehovah: He shall separate himself, from wine and strong-drink; hee shall not drink, vinegar of wine, or vinegar of strong-drink: neyther shall he drink, any liquor of grapes; nor eat grapes, moyst or dried. All the dayes of his Naziriteship; he shall not eat, of any thing that is made of the wine vine-tree, from the kernels, even to the husk. All the dayes, of the vow of his Naziriteship; the rasour, shall not pass upō his head: until the daies be fulfilled, which he separateth himself unto Iehovah, he shall be holy; letting the locks grow, the hayr of his head. All the dayes that he separateth himself, unto Iehovah: he shall not come, at a dead soule. For his father, or for his mother; for his brother, or for his sister; he shall not make himself unclean for them, when they dye; for the Naziriteship of his God, upon his head. All the dayes of his Naziriteship; he shall be holy, un-

9 to Iehovah. And if the dead dyeth by him, unawares suddenly; and he hath defiled, the head of his Naziriteship: then he shall shave his head, in the day of his cleansing; in the seventh day, shall he shave it. And in the eighth day, he shall bring two turtles, or two yong pigeons: to the preist; to the dore, of the Tent of the congregation. And the preist, shall doe the one for a Syn-offring, and the other for a Burnt-offring; and shall make atonement for him; for that he synned, by a soule: and he shall sanctifie his head, in that day. And he shall separate unto Iehovah, the daies of his Naziriteship, and shall bring, a lamb of his first yere, for a Trespas-offring: and the former dayes, shall fall; because, his Naziriteship was defiled;

13 And this is the Law, of the Nazirite: in the day, when the dayes of his Naziriteship are fulfilled; he shall bring him, to the dore of the Tent of the congregation. And he shall offer his oblation unto Iehovah, one hee-lamb of his first yere, perfect, for a Burnt-offring; and one shee-lamb of her first yere, perfect, for a Syn-offring: & one ramm perfect, for Peace-offrings. And a basket of unleavened cakes, cakes of fine flowre, mingled with oile; and wafers of unleavened cakes, anoynted with oile: & their Meat-offring, & their drink-offrings. And the preist shall bring them neer, before Iehovah: and shall make his Syn-offring, & his Burnt-offring. And the ramme, he shall make a sacrifice of Peace-offrings, unto Iehovah; with the basket of unleavened cakes; and

the Preist shall make, his Meat-offring and his drink-offring. And the Nazirite shall shave, at the dore of the Tent of the congregation, the head of his Naziriteship: and he shall take, the hayr of the head of his Naziriteship; & put it, on the fyre; which is under the sacrifice of Peace-offrings. And the preist, shall take the sodden shoulder, of the ramm; and one unleavened cake, out of the basket; and one unleavened wafer: and shall put them, on the palmes of the hands of the Nazirite, after he hath shaved himself of his Naziriteship. And the Preist shall wave them, for a wave-offring, before Iehovah; it is holy, for the preist, with the wave brest, and with the heave shoulder: & after, the Nazirite may drink wine. This is the Law of the Nazirite, who shall vow; his oblation unto Iehovah, for his Naziriteship; besides that, that his hand shall attayne: according to his vow, which he shal have vowed; so shall he doe; according to the law of his Naziriteship.

And Iehovah spake, unto Moses, saying. Speak unto Aaron, and unto his sonns, saying; Thus shall ye blesse, the sonns of Israel: saying, unto them..

Iehovah blesse thee, & keep thee.

Iehovah make his face, shine upon thee, and be gracious unto thee.

Iehovah lift up his face, upon thee, and give unto thee peace.

And they shall put my name, upon the sonns of Israel: & I, will blesse them.

Annotations.

G

When

When he shall separate] to weete himself. This word *separate*, signifieth to exempt, after a special and marvellous manner: from common estate; as is noted on *Levit. 27. 2.* The Greek translate it, *Who so shall greatly vow a vow.* The Lord having before given order for the purification of the Camp of Israel, in necessarie duties and things commanded; doth the like here for voluntary service, which he would accept at their hands. And this Law for abstinence from wine and strong-drink, is set next the Law for the defiled or suspected woman; because by drinking such things, people doe often fall into fornication, *Gen. 19. 32. - 35.* as it is sayd *Look not upon the wine when it is red &c: thine eyes wil behold strange women: Prov. 23. 31. 33.* But by abtheyning therfrom, the body and mind may be kept chaste and pure. *a vow* which is a religious promise made unto God: see the annotations on *Lev. 27. 2.* And whereas he spake of *man or woman*, it is to be understood of such as are free, and in their own power; for they that were under the power of an other, their superiour might disanull their vow if he would; by the Law in *Numb. 30. 4. &c.* So in this special vow, as the Hebrew canons say, *The father (of a child) or the husband (of a wife) may disanull the Naziriteship of his wife, if he will; as in other vower. Maimony in Mishn. tom. 3. in Naziruth ch. 2. sect. 17.* *a Nazirite*] this name we reteine of the Hebrew *Nazir*: (whom the Greek sometime calleth *Nazaraioi* after the Hebrew, *Iudg. 13. 5.* sometime expoundeth *Sanctified* or *Consecrated*, *Amos 2. 12.*) and *Nazir* by interpretation is one *Separated* or *exempt* unto some special sanctitie, or dignitie, as Ioseph is called a *Nazirite* or, *separated*, *Gen. 49. 26. Deut. 33. 16.* and *Nazer* is used for a *Crowne*: see *Exod. 29. 6.* And whereas our saviour Christ is called a *Nazarene*, *Mat. 2. 23.* it was not of this name *Nazir*, nor of this vow, (for he both drank wine, and was polluted by the dead, *Luk. 7. 33. 34. &c. 8. 49-54.* which the *Nazirites* might not

doe;) but because he was *Nasser* the Branch out of the roots of Iesse, *Esa. 11. 1.* and was brought up in the citie *Nazareth* (or *Nasirath*) *Mat. 2. 23.* therefore he was called a *Nasarene*, or (according to the Greek pronounciation) a *Nazarene*: which title the Evangelists give him fundry wayes, *Nazarenos* the *Nazaren*, *Mar. 16. 6.* *Nazaraioi* the *Nazarean*, *Mat. 2. 23. &c. 26. 71.* *Nazoraios*, the *Nazorean*, *Act. 2. 22. &c. 6. 14.* and *Iesus of Nazaret*, *Act. 10. 38.* all which differ from *Nazaraioi* the word by which the Greeks sometime express the *Nazir* or *Nazirite*, mentioned in this Law. Notwithstanding though Christ was no *Nazirite* according to this carnall commandment (as the Apostle speaketh of the *Preisthood*, *Heb. 7. 16.*) yet the trueth of this type was fulfilled in him, by the spirit of Sanctification, and after the power of an endless life. *to separate himself* or, *to make himself a Nazirite*; for therof here it hath the name, and differeth from the word *separate* used before, which was more generall. The Greek translate it *sanctify* (or *purify*) himself: which word the holy Ghost useth in *Act. 21. 24. sanctify* (or *purify*) thy self with thee; that is, be a *Nazirite* with them. *Nazirites* were some appointed of God, as *Samson*, *Iudg. 13. 5.* and *Iohn the Baptist*, *Luke 1. 15.* some by men; and they were eyther *Nazirites* all the dayes of their life, as was *Samuel*, *1 Sam. 1. 11.* or but for certaine dayes; as the lawes here given by Moses, shew. And for the vow of a *Nazirite*, the Hebrewes have these rules. *He that sayth, I wil not depart out of this world until I be a Nazirite: he is to be a Nazirite out of hand, lest he dye presently: and if he deferr his Naziriteship, he transgresseth against (this Law in Deut. 23. 21.) Thou shalt not delay to pay it. When a man hath purposed in his hart, and uttered with his lips, words which carry this sense that he wilbe a Nazirite; though they carry this sense a farr off (not plainly,) he is a Nazirite. He that sayth, loe I wilbe a Nazirite from the kernels of grapes onely, or from the huskes onely; or a Nazirite from shaving, or from uncleannes onely: he is a full*

a full Nazirite; and all the particular (vites) of Naziriteship are upon him; yea though it was not in his hart to separate himself but from that thing onely; forasmuch as he hath spoken that he wil separate from that which is forbidden the Nazirites; he is a full Nazirite. If they fill him a cup of wine, and give it him to drink; and he say, I am a Nazirite from it: he is a full Nazirite. But if he have a greived soule, or mourneth; and they request him to drink that he may forget his sorow; and he say, I am a Nazirite from it: then that cup onely is unlawfull unto him; and he is no Nazirite; for there was no further intendment then that he would not drink this cup. He that sayth, I wilbe a Nazirite, upon condition that I wil drink wine, or be polluted by the dead, or shave my hayre: loe he is a Nazirite; and is forbidden these all; because he conditioneth against that which is written in the Law, and who so conditioneth against that which is written in the Law, his condition is frustrate. He that sayth, I wilbe a Nazirite when I have a son: when a son is borne unto him, he is a Nazirite. He that voweth Naziriteship in ignorance, or by constreint &c. is free, as for other vowes. But he that is by perswasion brought to vow Naziriteship, is a Nazirite. If a father say to his litle son, Thou shalt be a Nazirite; and the son be silent: then he is a Nazirite, and the father is bound to direct him in all the particulars of Naziriteship: if the son will not, &c, he is no Nazirite. *Maimony in Naziruth, ch. 1. f. 4. &c. & ch. 2. sect. 1. 3. 14.* unto Iehovah] to be holy unto him, as ver. 8. in Chaldee, before the Lord; and Jonathan explaineth it, to the name of the Lord. This sheweth the end and use of these vowes to be religious, for the strengthening of faith, and increase of vertue; and for honour and thankfulness unto God, after men have obteyned his blessings; as 1 Sam. 1. 11. 27. 28. Wherefore it was a favour of God unto his people, when he rayfed up such among them, whereby they might be incited unto holynes of life; as he sayth, I rayfed up of your sonns for Prophets, and of your yong men for Nazirites; *Amos 2. 11.* Hereupon the Hebrues teach; He that sayth, Loe I wilbe a Nazirite if I doe so or so; or, if I

doe it not, and the like; he is a wicked man, and such Naziriteship is like wicked mens. But he that voweth to the Lord by way of holynes, is honest and commendable; and of him it is sayd, (in Num. 6. 7.) the Crowne of his God, is upon his head: and the scripture compareth him with a Prophet; *Am. 2. 11. Maim. in Naziruth ch. 10. sect. 14.* It appeareth by 1 Maccab. 3. 49. that in publick calamities they used to make and keep this vow more specially; for there, when they waited against Antiochus, they styrred up the Nazirites, who had accomplished their dayes.

V. 3. separate from wine] or, be a Nazirite, (in Greek, be sanctified) from wine; that is, absteyne from drinking it. God giveth order for the Nazirites diet, to absteyn from all fruit of the vine tree, for their habit, to absteyn fro cutting their hayre; and for their conversing with others, that they absteyn from all pollution by the dead, v. 1. 6. Al which figured our mortification; as in the particulars shall appeare. and strong-drink] in Hebrue Shecar, so called for that it causeth drunkenness; and hereof the Greek borroweth the name Sikera; but the Chaldee expoundeth it old wine, saying, From wine new and old he shall separate himself: and in Psal. 69. 13. the Greek calleth Shecar wine: but the holy Ghost in Luke 1. 15. keepeth the name Sikera. And it generally comprehendeth all strong drink made of any fruit: howbe it the Hebrewes restreyn it here to such onely as is made of the fruit of the vine; saying, Three sorts of things are forbidden the Nazirite; pollution, and shaving, and the fruit of the vine: but strong-drink made of Dates, or such like, is lawfull for the Nazirite: and the strong-drink which is forbidden him by the Law, is strong-drink made with mixture of wine. *Maim. in Nazir. c. 5. f. 1.* But this restreyn, may be their own tradition. By this prohibition, God taught the Nazirites sanctification in mortifying the lusts of the flesh; for the drinking of these, indangereth men to forget the Law of God, Prov. 31. 45. to mock, and to rage, Prov. 20. 1. they take away the hart, Hos. 4. 11.

the Priest and the Prophet erred through these in vision, and stumbled in judgment, Esai. 28. 7. Therefore Daniel in his mourning drank no wine, Dan. 10. 3. Iohn Baptist the Nazirite drank no wine, and is therefore counted a mourner, Luke 7. 32. 33. & the Nazirites by this abstinence were taught, instead of wine, to be filled with the spirit, Eph. 5. 18. and with the love of the Lord, which is better then wine, Song 1. 2. Vinegar of strong-drink } in Chaldee, vinegar of old wine. liquor } or moisture, the Greek translateth whatsoever things are wrought (or made) of the grapes: though mixed with water, or other drink, for generally any thing that cometh of the vine, is forbidden, as the Angel explaineth this Law, in Judg. 13. 14. which notwithstanding the Hebrew doctors doe restrayne to that which cometh of the fruit of the vine onely, holding the juice of the leaves, or the like to be lawfull. And further they say, if a little wine be mingled with honey, or the like, so that there be no taste of the wine, that is lawfull for the Nazirite to drink. Yet for the things here expressed, as wine, grapes ripe or unripe, green, or drie, husk or kernel, whosoever did eat any one of them presumptuously was to be beaten by the magistrate Maim, in Nexir. c. 5. f. 2. 6. 8.

4 V. 4. of his Naziriteship } or of his separation, consecration, meaning the vow thereof, as v. 5. so the Greek here translateth of his vow. made of the wine vine tree } that is, any of the fruit thereof: for a tree is sayd to make fruit, when it yeildeth or bringeth it forth, as in Gen. 1. 11. therefore in Judg. 13. 14. it is explained that cometh of (or proceedeth from) the wine vine-tree: & the word wine is added to the vine, onely here and in that place, to signify that wine, or the fruit of the vine (which cheereth God and man, Iudg. 9. 13.) is in speciall manner forbidden, the Nazirite, for the mysterie before touched. And by Judg. 13 it appeareth that such as God sanctified to be Nazirites from the womb, their mothers also (whiles they went with child of them)

were to absteyn from these things; because by the mothers meat the child is nourished. So it figured a full and whole renuntiation of worldly pleasures even from the time of our new birth, until the accomplishment of our sanctification.

from the kernels } that is, eyther kernels or husk of the grape; which though they have not such force as the liquor to affect the minde, yet God here forbiddeth, to teach an exact care to avoyd evil, & danger, occasion, provocation, yea or appearance of evil, as 1. Thes. 5. 22. as we are also to hate not onely pollution of the flesh, but even the garment spotted by the flesh, Iude. v. 13. not Idols onely, but also their coverings and ornaments, Esai. 30. 22. And for this, the Hebrewes say, that all things forbidden of the vine are equall one with another: so that if he put green grapes with dry, or with unripe grapes, and with kernels and husks, and eat of this mixture but so much as an olive, he is to be beaten. Likewise if he drink a quarter (of a Log) of the mixture of wine with vinegar, he is beaten. If he eat the like quantitie but of the husks, which are the outward skinn, or of the kernels which are the seeds within, he is beaten. Maim, in Nexir. c. 5. f. 3. 2. Moreover they teach, that it is unlawfull for a Nazirite to stand in the company of them that drink wine, but he is to keep himself farr away: for there is a stumbling block before him: our wise men have sayd, he should not come neer a vineyard. Ibidem. c. 5. f. 10. As the Nazirites were to absteyn from all that cometh of the vine, so from eating any unclean thing, Judg. 13. 4. 14. which also was a signe of their sanctification, see Levit. 11.

5 V. 5. of his Naziriteship } or separation; in Greek, of his sanctimonie (or puritie.)

not pass } in Greek, not come upon his head; that is, he shall not cut his hayre. The Nazirite that shaveth his head, is to be beaten, whether it be with rasour or with fixers, likewise if he pluck off his hayre with his hand, he is to be beaten. Maim, in Nexiruth c. 5. f. 11.

til the dayes be fulfilled } The scripture setteth no number of dayes how long a man shalbe a Nazirite, but as he vowed, so

So was he to performe. How be it the Hebrew doctors write, A Naziriteship absolutely is 30. dayes; as, he that sayth, I wilbe a Nazirite; he is one not less then 30. dayes, and though he say, I wilbe a Nazirite with a very great Naziriteship, he is one but 30. daies; because he expressed no time. If he express a time less then 30. as if he say, I wilbe a Nazirite one day, or ten, or 20. dayes: yet is he a Nazirite 30. dayes; for there is no Naziriteship less then 30. dayes. This thing we have by tradition. If he express a time more then 30. dayes, as 31. or 40. or 100. dayes, or a 100. yerres: then he is to be a Nazirite according to the time which he expressed; neyther less nor more. If he say, I wilbe a Nazirite for an houre: he is to be a Nazirite 30. dayes. If he say, I wilbe a Nazirite 30. dayes and an houre: he is to be a Nazirite 31. dayes; for there are no houres determined. He that sayth, I wilbe a Nazirite two Naziriteships, or foure: he is to be a Nazirite according to the number which he hath mentioned; every Naziriteship of them shalbe 30. dayes. And at the end of every 30. dayes, he is to shave his hayre, and bring his offerings, & be in to count for his second Naziriteship; though he have spoken of an 100. thousand Naziriteships: though it be impossible he should live so long, he is to count one after another until he dye, or until he have accomplished the number of his Naziriteships. He that sayth, I wilbe a Nazirite for ever, or all dayes of my life; he is a Nazirite for ever. If he say, I wilbe a Nazirite 1000. yerres: he is a Nazirite for the time determined, although it is impossible for a man to live 1000. yerres. And what differeth a Nazirite for ever, from a Nazirite for a determined time? A Nazirite for a determined time, may not shave his hayre, til the end of the dayes of his separation, Num. 6. 5. But a Nazirite for ever, if his hayre be too heavy for him, may lighten it with a rasour at every twelve moneths end, and bring three beasts for his oblation, when he shaveth himself: as it is written of Absalom, (2 Sam. 14. 26) at every yerres end he polled &c. And Absalom was a Nazirite for ever; as we have been taught by tradition. Samson was not a full Nazirite: for he vowed not to be a Nazirite, but the Angel separated him from uncleannes.

And what was requited of him? He might not drink wine, nor shave his head; but he might be polluted by the dead; this also we have by tradition. Therefore he that sayth, I wilbe a Nazirite like Samson; he is to be a Nazirite from polling his head, and from wine, for ever; but may be defiled by the dead. Maimony in Naziruth c. 3. And Talmud Bab. in Nazir. ch. 1. He that sayth, I wilbe a Nazirite one day before my death: it is unlawfull for him to drink wine, or to defyle himself, or to shave his head, for ever. Maim. ibidem chap. 4. sect. 10. the lacke] or, the hayre, as after is explained by an other word of like signification. The hayre, is an ornament and a covering by nature; and as by washing of garments, the cleansing from impuritie was shadowed, Exod. 19. 10. so by keeping them white and cleane, the continuance of sanctification is signified, Revel. 3. 4. & 7. 14. 15. & 19. 8. Such was the keeping of the head from the rasour; for when the Nazirite (v. 9.) or the Leper (Levit. 14. 8. 9.) was cleansed from impuritie, their hayre was shaven off: so the keeping it from shaving, signified, that they had kept themselves from uncleannes. Therefore when the Lord would figure out the rejection of Israel, as being uncleane before him, he did it by this signe of cutting off the hayre with a rasour, Esai. 7. 20. Ezek. 5. 1. - 10. The growing of the hayre signified also the growing of the graces of Gods spirit in them, as in Samson, who with the loss of his hayre, lost also the power of God: and as his hayre grew againe, so his strength in God renewed, Iudg. 13. 25. & 14. 19. & 16. 17. 19. 20. 22. 28. This strength came not by the growth of the hayre, (for long hayre rather weakneth the body, then strengthneth it. naturally,) but by the Lord, who sanctifieth to his people outward signes, wherunto himself onely addeth grace: as he sanctified the waters of Iordan to wash away Naamans leprosie, which of themselves had no such efficacie, 2 King. 5. 10. 14. Moreover, as the womans long hayre, is noted as a signe of her husbands power over her, and her subjection

unto him, 1 Cor. 11. 5. - 10. so the Nazirites hayr, might be the like signe of their subjection to the Lord, under whose power they had by this vow, in special manner committed themselves for further sanctification in his sight.

6 Vers. 6. *at a dead soule*] that is, a dead person, whereby he should be defiled: the *soule* is often used for the whole man, living or dead, see Lev. 19. 28. & 21. 1. and so Jonathan in his Thargum here explaineth it, *at the son of man that is dead*. Thus the *soule*, is put for the *body*, for at death, the *soule* departeth, Gen. 35. 18. and by the Hebrew canons, the dead defileth not, until his *soule* be departed; Maimony in *Tumath meth*, ch. 1. sect. 15. Of pollution by the dead, see Numb. 19. 11. &c. This re-freyning from the dead, (in whom the image as it were of Gods curse for syn, was to be seen, for the wages of syn is death, Rom. 6. 23.) figured our absteyning from synfull and dead works, and such as live in them, (which are dead while they are alive, 1 Tim. 5. 6.) that we may keep our selves unspotted of the world, Jam. 1. 27.

7 V. 7. *not make himself unclean*] or, as the Greek translateth, *not be defiled for them*; namely in touching, mourning for, or burying them. For this, as for the former, the Nazirite if he did it presumptuously, was to be beaten by the Magistrate. Maim. in *Nexir*, ch. 5. sect. 15. &c. This also taught them to moderate their affections and sorrow, for their earthly parents, that they might be holy unto their father which is in heaven. Here the Hebrewes have their traditional exceptions, saying, *It is lawfull for a Nazirite to have the pollution by the dead which is commanded, as if walking by the way, be light upon a dead body, and there is none there to bury him: then is he to defile himself for him, and to bury him. If two Nazirites light upon a dead, the one a Nazirite for 30. dayes, the other for an hundred; he that is a Nazirite for 30. dayes shal make himself unclean (and the other not,)* The like they say, for shaving his head, that it is lawfull for him, if it be shaving commanded; as, if a Nazirite

prove a Leper, and be healed of his leprosie within the dayes of his Naziriteship, he is to shave off all his hayre, for the shaving of him is commanded, in Levit. 14. 8. And whersoever thou findest a commandment to doe a thing, and a prohibition from doing it, if a man can keep them bothe, he doth well; and if not, the commandment is to be doen, and the prohibition is to be let pass. Maim. in *Nexiruth*, ch. 7. f. 11. 12. 14. 15. and *Talmud* in *Nexir* ch. 7.

the Naziriteship] or the separation, Hebr. *Nexer*, in Greek the vow; in Chaldee, the Crown of his God; (as the word *Nexer* here used, is elsewhere a Crowne, Levit. 21. 12.) This is the reason why he must mortify his affections, and rather follow his vow in honouring the Lord, then to follow natural dutie in honouring his dead parents. So unto him that would have had leave to bury his father, Christ sayd, Follow me, and let the dead bury their dead, Mat. 8. 21. 22. And here we may compare the Nazirites with the high Preists, for sanctimonie. The Preists might drink no wine or strong drink, when they went to minister before the Lord, Levit. 10. 9. so the Nazirite might drink no wine, or strong drink, whiles he was separated to be holy to the Lord. The high preist, might not goe in to any dead body, nor defile himself for his father or for his mother, Lev. 21. 10. 11. so neyther might the Nazirite. The high preist had on his head the *Nexer* (or Crowne) of the anoynting oil of his God, Lev. 21. 12. the Nazirite here hath the *Nexer* (or Crowne) of his God, upon his head. These both of them in their office and sanctimonie were types of Christ, on whose head, his *Nexer* (or Crowne) was to flourish as is promised in Psalm. 132. 18. And Christians, made kings and preists unto God, Rev. 1. 6. have on their heads crownes of gold, Rev. 4. 4.

8 V. 8. *holy*] thus God, besides the former outward observations, requireth inward & spiritual holynes, without which all the other were but vanitie.

9 V. 9. *unawares*] or, on a suddaine, which is by an other word after repeated, to shew

show that whatsoever suddēyn unexpected death it were, he was thereby defiled. And here is the second part, of the Nazirites law, when his sanctimony begun, should be by uncleannes nullified & tall; til by sacrifice he was reconciled unto God, and began a new, through his grace in Christ.

and he hath defiled] or, then he hath defiled &c. and shall shave his head so the Greek explaineth it, defiled shall be the head of his vow, and he shall shave &c. Because, all the dayes of his Naziriteship he should be pure frō pollution by the dead.

shave his head] this shaving was to cleanse him from pollution; and differeth from the shaving when he had fulfilled his vow, v. 18. which was to be at the dore of the Sanctuary; and the hayre burned there. When the Nazirite shaveth himself for his uncleannes, he need not shave him at the dore of the Sanctuary, nor cast his hayre into the fyre. But whether he be shaved without or within the sanctuary, his hayre is unlawfull to be put to any use, but must be buried: sayth Maimon in N xiv. c. 6. j. 14. This had like myserie as the shaving of the Leper when he was cleansed, in Levit. 14. and signified the renouncing of his own righteousness by the works of the Law, as being defiled by syn: compare Phil. 3. 8. 9. the seventh day] which was the day when all defiled by the dead, were clean, being sprinkled with the holy water, Num. 19. 11. 12.

10 V. 10. two turtles] This accordeth with the Law for making atonement for such as had unclean yssues, when they were cleansed, Levit. 15. 14. &c: see the annotations there. The Hebrewes say, When a Nazirite is defiled with any uncleannes for which he is to shave himself, one is to sprinkle upon him on the third day, and on the seventh day, (Num. 19. 12.) and he is to shave off the hayre of his head, in the seventh day, and to wash in the seventh day, after he is sprinkled; as doe all that are defiled by the dead, (Num. 19. 19.) and when his sun is set, he shall bring his offerings on the eighth day; and they are two turtles, or two yong doves &c. Maim. in N xiv. ch. 6. f. 14.

V. 11. [shall doe] or, make ready, that is, offer unto God: as that which is sayd in 1 Chron. 21. 23. let my lord the King doe; is by an other Prophet explained, let my lord the King take and offer up, 2 Sam. 24. 22. If a Nazirite be unclean with many uncleannes, he bringeth for them but one oblation; so weet, if he be unclean the second time: before he bring his oblations for the first uncleannes; yea though he delay many dayes after his cleansing before he bring his Syn-offring, & is defiled in those dayes, he bringeth but one oblation. But if he be unclean, and then cleansed, as I have brought his Syn-offring, and is defiled the second time after that he hath brought his Syn-offring, although he hath not as yet brought his Trespass-offring and his Burnt-offring; he is bound to bring other oblations. Maim. in N xiv. ch. 6. sect. 15.

he synned by a soule] in Chaldee, by the dead: that is, for that he myssed of his sanctificatiō or Naziriteship, having been polluted by the dead. So synning is used for myssing of the thing aimed at or intended, Iudg. 20. 16. This taught the contagion of syn, which a man unawares and inevitably often falleth into, (for in many things we offend all, Iam. 3. 2.) for which, when we know that we have synned, we are to make confession unto God, and by faith to apprehend the sacrifice of Christ, whereby atonement is made for us, 1 Ioh. 2. 1. 2.

sanctifie his head] that is, the head of his Naziriteship, as ver. 9. by beginning a new, the dayes of his vow of Naziriteship, during which, the hayre of his head must grow, and he keep himself frō uncleannes. So Soli Jarchi here explaineth it, sanctify his head, to begin againe the count of his Naziriteship. And the verse following, confirmeth this.

V. 12. [shal separate] so weet, as a Nazirite, for so the Hebrew word meaneth, which the Greek traslateth sanctifie. Hec by God taught, that as he hath given Christ to be an atonement for our synns, so when we are cleansed by faith in him, we must not continue in syn, that grace may abound, but indeavour a new to fulfill our vow, and walk in newnes of life, and yeild our

our selves unto God, as those that are alive from the dead; Rom. 6. 14. 13. And as by sacrifices figuring Christ, the Nazirite was cleansed from his former uncleannes; so by a Trespasse-offring which also figured Christ, he was prepared for the observatio of his vow renewed; because al grace and abilitie to doe good, is of God, obteyned by Christ Iesus our Lord, Iam. 1. 17. Iob. 15. 5. the dayes of his Naziriteship] in Greek, all the dayes of his vow; that is, so many dayes as he had vowed at the first, And when beginneth he to reckon? From the time that he bringeth his Syn-offring: but his Burnt-offring and his Trespasse-offring hinder him not from reckoning [if they be not brought.] Maim. in Nazir. ch. 6. f. 12. Of his first yeve] Hebr. son of his yeve; so in vers. 14. of which phrased, see the notes on Gen. 4. 32. Exod. 12. 5. and of the Trespasse-offring, see Levit. 5. [shal fall] that is, shalbe lost, and counted as none; as the Greek translateth shalbe uncounred, or not reckoned; in Chaldee, frustrate. Thus one litle pollution unawares, nullifieth many dayes puritie: for the Law requireth perfect observation, and curseth him that continueth not in doing all things commanded; Deut. 27. 26. Gal. 3. 10. and whosoever shall keep the whole Law, and yet fayleth in one point, he is guiltie of all; Iam. 2. 10. And here this nullitie of the former dayes is added onely to the third dutie of the Nazirite, that he should not defile himself by the dead, and not to eyther of the former two, which might seem to be greater. Of this the Hebrewes have these observations. A Nazirite that drinketh vvine, or eateth that which cometh of the vine, though many dayes, he destroyeth not (or frustrateth not) the dayes of his Naziriteship, no not one day. And so if he shal shave off a litle hayre of his head or eyther ignorantly or presumptuously shave all his head &c. he frustrateth (but) 30. dayes, till he have locks againe, and after that he beginneth to reckon. As, if he vowed to be a Nazirite an 100. dayes, and after 20 dayes his head is shaven; then he must wait 30. dayes; till the hayr of his head be grown; and after 30.

dayes he is to reckon 30. dayes, for the complement of the dayes of his Naziriteship. And all those 30. dayes, all the particular duties of a Nazirite lye upon him; onely they come not in to his reckoning. A Nazirite that is defiled, whether presumpuously or ignorantly, yea though it be by the pollutio of an heathen by consueynt, he frustrateth all; and must be shaven with the shaving for uncleannes, and bring the oblations for uncleannes; and is to begin againe to reckon the dayes of his Naziriteship, Num. 6. 12. Yea though he be defiled in the day, when the dayes of his Naziriteship are fulfilled, and in the end of the day, all is frustrate. If he be defiled the day after the fulfilling, that is the day when he bringeth the oblations of puritie; he frustrateth 30. dayes onely: and thus he is to doe. He is to bring the oblations for uncleannes, and shave for uncleannes, and begin to reckon the Naziriteship of 30. dayes; and then he is to shave for cleannes, and bring the oblations of cleannesse [mentioned in vers. 14. &c.] And if he be defiled after any one of the bloods be sprinkled for him, he frustrateth not a whit, but bringeth the rest of the oblatiōs for cleannesse. If he vow to be a Nazirite, while he is unclean by the dead; his Naziriteship beginneth upon him; & if he defile himself the second time, or drink wine, or shave his head, he is to be beaten. And if he continue in his uncleannes many dayes, they profit him not (for his account) until he be sprinkled the third day and the seventh, and be washed in the seventh; and that seventh day goeth into his account of Naziriteship, for him that voweth whiles he is unclean: but a clean Nazirite which is defiled, he beginneth not to reckon til the eighth day, and forward. If he have an yssue in his flesh, be he man or woman, all the dayes of their yssue, goe on in their reckning, although they be unclean, (Levit. 15.) and this was taught Moses at mount Sinai. And I need not speak, how if a Nazirite be unclean with other uncleannesse, the dayes of his uncleannes goe on in his reckoning, and he looseth not any. Maimony in Naziruth c. 6. f. 1. - 8. & ch. 7. f. 9. 10.

V. 13. the Law] the third part of the Nazirites Law, how he should shew himself thankfull unto God, when through his grace he hath fulfilled his vow, and is orderly

orderly to be discharged of the same.

he shall bring him] he shal present himself to the Lord by the preist, or, the preist shal bring him. It appeareth by *Ab. 21. 16.* that the Nazirite was to goe into the Sanctuarie, to signifie the accomplishment of the dayes of the sanctification, or Naziriteship. Some translate, he shall bring it, the oblation after mentioned; and this the Greek Version favoureth. *Sol. Jarchi* expoundeth it, he shall bring himself.

14 V. 14. shall offer] or, shall bring—neer, as the Greek translateth, he shall bring his gift. perfect] in Greek, without blemish: see *Exod. 12.* Peace—offerings] in Greek, Salvation. Of these sacrifices see *Lev. 1. & 3. & 4. ch.* for according to the rites there specified, were they to be offered. And whereas the Nazirite, though he had fulfilled his vow without any pollution, is here commanded notwithstanding to bring a Syn-offring &c. it taught the secret and unseen guiltines which cleaveth to the most holy men in their best & most perfect works; which without atonement by the blood of Christ, cannot be pure and pleasing in the sight of God. For though a man know nothing by himself, yet is he not hereby justified; but he that judgeth him, is the Lord: *1. Cor. 4. 4.* in whose sight no man can be justified by the works of the Law: *Gal. 2. 15. 16.* These three sacrifices, *Chazkuni* here sayth, were to loose the three prohibitions of the Nazirite, the fruit of the vine, his shaving, and defiling by the dead. *R. Menachem* applieth the male lamb for a burnt-offring, to the propertie of mercie; and the female for a Syn offering, to the propertie of judgment; and the Peace-offrings to the Glorie of Israel, that setteth Peace in the world.

15 V. 15. and wafers] The Hebrewes (as *Sol. Jarchi*) here say, there were ten of each sort, ten cakes, & ten wafers; which *Aggemony* in *Nazirith c. 8. f. 4.* declareth thus. And he bringeth with the Ram for peace-offrings, six tenth-deales of floure &c: of them he baketh twenty cakes, ten cakes of unleavened bread, and ten wafers of unleavened bread, and

anoynteth the twentie, with the fourth part (of a Log) of oile; and he bringeth the twentie in one vessel. See *Levit. 7. 12.* their Meat-offring] besides the former extraordinarie cakes and waters, he was to bring the ordinary meat offering, and drink offerings appointed for all sacrifices, wherof see *Num. 18.*

V. 16. shall offer them] or, shall bring them near; which words doe one explaine an other, in the Hebrew text, as, they brought-neer burnt-sacrifices, *1. Chron. 16. 1.* that is, offered burnt sacrifices, *2. Sam. 6. 17.* For the order, it is sayd, He killed the Syn-offring first; and after that, the Burnt-offring, and after that, the Peace-offrings; and after that, he was shaved. And if he were shaved after the killing of the Syn-offring, or of the Burnt-offring; it would serve. *Maim. in Nexiruth, c. 8. f. 2.* shall doe] that is, shall offer, (as *v. 11.*) his Syn-offring; wherby the Nazirite acknowledged himself a synner, even in the most sanctified time and actions of his life; and that he could have no access unto God, but by the sacrifice of Christ; so mans best works have no place in justification. *Rom. 3. 20.*

V. 17. shall make] or, shall doe, that is, offer (as *v. 16.*) for a sacrifice of Peace-offrings, to give thanks unto God, by whose grace he had fulfilled his vow. Therefore he rejoyced, keeping a feast before the Lord; for the flesh of the Peace-offerings was eaten by him that brought the sacrifice; when the Lord and his preist had their portions, *Levit. 7. 14. 15.*

V. 18. the Nazirite] in Greek, he that vowed; in Hebrew *Nazir.* shave] this the Hebrews call, the shaving of puritie (or, for cleannes,) and it differeth from the former shaving in *v. 9.* which was for uncleannes, and figured the purging of his uncleannes; but this shaving was in thankfulness, to signifie that he had the perfection of his Naziriteship from God; and therefore burned his hayre under his sacrifice. This shaving was to be of all his hayre: the Hebrewes say, if he left but two hayres, he had doen nothing, neyther had he

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kept the commandment of shaving; whether he were a clean Nazirite, or an uncleane. If he had left two hayres, he was to let all his hayre grow, and shave it all againe with those two hayres, [after 30. dayes.] Maim. in Nexir. c. 8. f. 6. 7. at the dore of the Tent] afterward when the Temple was buile, they say it was in the womens court, in the Nazirites chamber which was there in the south-east corner, & there they boyled their Peace-offrings, and cast their hayre into the fyre. And if he shaved in the citie it would serve: but whether it were in the citie or sanctuarie, under the cauldron he was to cast his hayre; and he might not shave, till the dore of the court were opened; as it is sayd, at **THE DORE OF THE TENT**: not that he shaved before the dore, for that were a contempt of the Sanctuarie. Maim. in Nexir. c. 8. f. 3. Compare herewith that in Act. 18. 18. where it is sayd, having shaved his head in Cenchrea, for he had a vow; by which it seemeth, the shaving was not of necessitie, to be in the sanctuarie, or in the citie of Jerusalem. of his Naziriteship] in Greek, of his vow: so the vow in Act. 18. 18. & 21. 23. meaneth Naziriteship. under the sacrifice] to burne it there, and consume it, signifying the end of his vow, performed acceptably to God in Christ, and presented unto him by the Spirit, which is like unto fyre, Mat. 3. 11. The Hebrewes say, If he be shaved by the Peace-offrings, and he be found disallowable, his shaving is disallowable, and his sacrifices profit him not. If he be shaved by the Syn-offring, and it be found that it was not slayn by the name of a Syn-offring; and afterward he bring the Peace-offrings and Burnt-offring, and oblations as they are commanded; his shaving is disallowable, and his sacrifices profit him not. If he be shaved by the burnt-offring, or by the Peace-offrings, & they be slayn not by their name; and afterward he bring the other oblation to offer them by their name: his shaving is disallowable, and his sacrifices profit him not. If he be shaven by them three, and any one of them be found right: his shaving is right; and he is to bring the other sacrifices, and offer them after their manner. And wheresoever we say his shaving is disallowable; it frustrateth 30.

dayes; and he is to count 30. dayes after his disallowed shaving, and bring his offerings. Maim. in Nexir. c. 8. f. 8. 11. of Peace-offrings] in Greek, of salvation; in Chalde, of sanctifications: see Lev. 3. Though every Nazirite was to fulfill his vow, and bring his own sacrifices, yet are there certaine observations by the Hebrewes, which are of use for understanding some things in the new Testament. They say, If a man vow to be a Nazirite, he may bring his fathers oblations for himself, and be shaved for them: but a woman is not shaved for her fathers offerings; this we have learned by tradition. As, he whose father was a Nazirite, and he separated money to buy oblations therewith, and he dye, & leave the money absolute (without expressing for what sacrifice it is,) and the son say after his fathers death, I wilbe a Nazirite upon condition that I may bring my offerings with the money which my father separated for his offerings: loe, he may bring his offerings with that money. And so, if he and his father were Nazirites, and his father separated money absolutely, and dieth; & the son say after his fathers death, I will shave for my fathers money: loe he may bring his offerings, with the same: but if he say not so, the money falleth to a Voluntarie offering. If the father dye, and leave many sons, they shave the money among them, for it is their inheritance, and every one of them must be shaved for his portion; and the first born hath a double portion. He that sayth, Upon me be the shaving of a Nazirite: he is bound to bring the offerings of shaving for cleanness, and may offer them by the hand of what Nazirite he will. If he say, upon me be half the oblations of a Nazirite; or, on me be the half of the shaving of a Nazirite; then he bringeth half the offerings, by what Nazirite he will; and that Nazirite payeth his offerings out of that which is his. But if he say, Upon me be the offerings of half a Nazirite; then he is to bring the offerings of a full Nazirite: for we have no half Naziriteship. Maimony in Nexir. c. 8. f. 15-18. By this, we may see the reason of that which Iames sayd unto Paul, though he had no Nazirites vow upon him; We have four men which have a vow on the; them take, and sanctify thy self with them, & be at charges with

with them, that they may shave their heads, &c. Then Paul took the men, and the next day sanctifying himself with them entered into the Temple, to signify the accomplishment of the dayes of sanctification [or Naziriteship] until that an offering should be offered for every one of them: *Act. 21. 23. 24. 26.* For though Paul had not vowed or fulfilled a Naziriteship himself, yet might he contribute with them, and they be partakers of his charges about the sacrifices.

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V. 19, the sodden shoulder] or, *sodden arme*, meaning the left shoulder, for the right shoulder was due unto him raw, of all peaceofferings, *Lev. 7. 31.* this was peculiar, of the Nazirites ram onely; and not due to the priest from any other sacrifice. The manner of this service, was thus, The ram was killed, and the blood sprinkled, and the beast flayed, and the fat of the entrails taken out. After this, the flesh was cut in peeces, and the brest and the shoulder were put apart: and the rest of the ram was sodden in the Womens court. And the priest took the sodden shoulder of the ram, with one of ten of the cakes brought therewith, with the brest and the (other) shoulder, and the fat: and he layeth them all on the Nazirites hands; & the Priest put his hands under the owners hands, and waved all before the Lord. *Maimony in Maaseh hakorbanoth, ch. 9. sect. 6. 9.* After the waving, the fat was salted, and burned upon the Altar: the brest & shoulder, was meat for the Priests; but they had no right unto them, til after the fat was burned. And the cake which was waved, and the sodden shoulder, were eaten by the Priests; and the rest of the bread, with the residue of the flesh, was eaten by the owners; as is shewed by *Maimony in Maaseh hakorbanoth ch. 9. sect. 6. 9. 12.* See the notes on *Levit. 3. & 7. chapt.* In that the other shoulder (besides the ordinary gift) was here given to the Lords Priest, it taught the Nazirites as they had received more special grace of God to performe their vows, so they should give him more special thanks.

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V. 20. wave them] this shoulder was waved (of which word, see the annotations on *Exod. 29. 24.*) the other was heaved

upward, called therefore the heave shoulder, by which motions, performed by the Priests hands under the Nazirites, God taught them that the perfection and acceptance of all their actions, was through the mediation of our great Priest Christ Iesus, by whom we are to offer the sacrifice of praise to God continually; that is, the fruit of the lips, confessing to his name; *Heb. 13. 15.*

holy] *Hebr. hobyner*, that is, an holy portion for the Priest to eat; so the Nazirite was taught to give the glory of his sanctification unto Christ, whom the Priest here figured. *wave brest*] *Hebr. brest of waving, and shoulder of heaving*; those which the priest had of all the Peace-offerings, *Levit. 7.* *may drink wine*] or, *shall drink*, if he will, and also shave his head when he wil, and be unclean by the dead; for now he was discharged of his vow. Though here special mention is made of drinking wine: which being for the comfort and cheering of mans hart, might signify the fruit and comfort which followeth affliction & humiliation, when sorow and mourning shalbe doen away. And where it is sayd, and after, he may drink: it sheweth that before the shaving and sacrifices here appointed, he might not drink wine, though the time of his vow were expired. The Hebrewes say, *A Nazirite that hath fulfilled the dayes of his Naziriteship, and is not shaved with the shaving for cleannes; it is unlawfull for him to be shaved, or to drink wine, or to be defiled by the dead, as he was before: and all the particulars of Naziriteship are upon him; and if he be shaven, or drink wine, or be defiled, he is beaten. Maim. in Naziruth, ch. 4. sect. 12.*

V. 21. his oblation] understand, this is his oblation; or, as the Greek sayth, *his gift.*

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for his Naziriteship] in thankfulness to God for giving him grace to fulfill his Naziriteship; and to make atonement for his synns committed under that his vow. This ordinance of Nazirites, was a special glorie in Israel, *Amos 2. 11.* where their Nazirites were purer then snow, they were whiter then milk, they were more suddy in bo-

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dy then Rubies, their polishing was of Saphir, Lam. 4. 7. all which denote the heavenly graces wherewith the saints that faithfully kept this vow, were indued. Yet was it but a legal service, which by Christ is taken away; in whom we have obteyned a more glorious state, being washed from our synns in his own blood, whereby we are whiter then snow, Rev. 1. 5. Psal. 51. 9. & being sanctified by his spirit, we have our conversation in heaven, from whence also we look for our Saviour, the Lord Iesus Christ, Philip. 3. 20. The abolishing of this ordinance is declared in Act. 21. 25. As touching the Gentiles which beleve, wee have written and concluded, that they observe no such thing: and it is a canon of the Hebrew doctors, that The Samaritan (or Gentile) hath no Naziriteship; Talmud in Nazir, ch. 9. And by the overthrow of the citie and Temple of the Iewes by Nebuchadnezar, the Nazirites visage became blacker then a coale, they were not known in the streets, their skin cleaved to their bones, it was withered, it became like a stick, Lam. 4. 8. that they might be taught to look for a better sanctification, which Christ should give in the heavenly Ierusalem, in the light wherof, the nations of them which are saved doe walk, & into which, nothing that defileth shall enter, Rev. 21. 24. 27. where that is fulfilled which the Hebrews say of the Nazirite, that he is warned not to defile himself by the dead, because the power of uncleannes may not enter into the holy Temple; as it is written (in Song. 4. 7.) Thou art all fayre, my love, there is no blemish in thee. R. Menachem on Num. 6.

22 V. 22. Jehovah [sake] after that the people were instructed with Gods covenant, set in order round about his Sanctuarie, & sanctified in that their order: the Law is here give for the blessing of them in that holy state of life. For who so looketh into the perfect Law of libertie, and continueth; he, being not a forgetful hearer, but a doer of the work; he shall be blessed in his doing, Jam. 1. 25.

23 V. 23. his sonns] the priests, to whom this office of blessing the people, is in special manner committed; as it is sayd, them

hath Jehovah thy God chosen, to minister unto him; and to bless in the name of Jehovah; Deut. 10. 8. And Aaron was separated, that he should sanctifie the most holy things, he and his sonns for ever; to burne (incense) before Jehovah, to minister unto him, and to bless in his name for ever. 1. Chron. 23. 13. Herein the work of Christ (a Priest for ever, after the order of Melchisedek Psal. 110.) was figured; whom God sent to bless us, in turning away every one of us from his iniquities, Act. 3. 26. whose first doctrine began with manyfold blessings, Mat. 5. 2. — 12. who also having fulfilled his ministerie here on earth, lifted up his hands, and blessed his disciples, & so was carried up into heaven, Luke. 24. 50. 51. Therefore when he was to come into the world, the Priest of Aarons seed, when he should have blessed the people, was speechless, Luke 1. 21. 22. to signifie that the end of his priesthood was at hand, and that the people should look for an other priest, in whom all nations should be blessed, Gal. 3. 8. And in this respect we may have use of the Iewes tradition, that their Priests (of Aarons stock) were to lift up their hands & bless the people in the morning, but not at the Minchah (or evening sacrifice,) Maimony treat. of Prayer, ch. 14. sect. 1. for in these last dayes (the evening of times) God hath spoken unto us by his Son, who he hath appointed heyre of all things, Heb. 1. 1. 2. The Hebrewes also say, the reason why this blessing is mentioned when the Tabernacle was erected; was because from the Tabernacle that is above, the abundance of blessing is spread abroad on them that are beneath: R. Menachem Rakanat, on Numb. 6. Which is indeed fulfilled in Christ, the minister of the true Tabernacle, which the Lord pitched and not man; who if he were on earth, should not be a Priest; but, through the veile that is his flesh, he is entred into heaven it self, now to appeare unto the face of God for us: Heb. 8. 2. 4. & 10. 20. & 9. 24. Thus shall ye bless] The Priest blessed standing, as it is written, to stand before Jehovah, to minister unto him, and to bless in his name, Deut. 10. 8. And it was with lifting up of hands, as it is sayd, And

And Aaron lift up his hand towards the people, and blessed them, Levit. 9.22, which gesture our Lord Christ also used, when he blessed his disciples, Luke 24.50. The Hebrew doctors understand the word *Thus*, to imply both matter & manner, whereof they have sundry traditions; as *Thus* shall ye bless, standing; *Thus*, with lifting up of hands; *Thus*, in the holy tongue, [that is Hebrew;] *Thus*, with your faces against (the peoples) faces; *Thus*, with an high voice; *Thus*, by (Gods) expressed name [Iehovah] if (ye blesse) in the Sanctuarie. It is not lawful for the Priests in any place, to adde any blessing unto these three verses; as to say (like Deut. 1.11.) The Lord God of your fathers, make you a thousand times so many more as ye are, or any the like: Maimony in treat. of Praier, ch. 14. f. 11. 12. The manner they also say was thus, The Priests went up to the banck (or stage) after that the Priests had finished the dayly morning service, and lifted up their hands on high above their heads, and their fingers spread-abroad; except the high Priest, who might not lift his hands higher then the Plate (whereof see Exod. 28.35.) and one pronounced (the blessing) word by word, til the three verses were ended. And the people answered not after every verse, but they made it in the Sanctuarie one blessing, and when they had finished, all the people answered, Blessed be the Lord God, the God of Israel, for ever and ever. And he pronounced Gods name as it is written with Ihyh: but in the city (or country) they pronounced it Adonai (Lord) for they mention not the name as it is written, save in the Sanctuarie onely. And after Symeon the just was dead; the Priests left off blessing by Gods proper name [Iehovah] even in the Sanctuarie, to the end that no man which was not honest & of good esteeme, might learne it. The Priests blessing is not pronounced in any place, but in the holy [Hebrew] tongue; as it is sayd, *THVS SHALL YE BLESS* &c. The lifting up of hands, is by ten priests of the number. A synagogue which is all of Priests, they all lift up hands, and the women and children answer Amen. If there remain ten priests more then they which are gone up the banck, the ten answer Amen. A congregation wherein

there is no Priest but a Minister onely, he lifteth not up his hands: but when he is come to conclude with Peace, he sayth, Our God, and the God of our fathers bless us with the threefold blessing in the Law written by Moses thy servant, which was pronounced out of the mouth of Aaron and his sons the Priests with thy saints, as it is sayd, *THE LORD BLESS THEE, AND KEEP THEE* &c. A priest that hath lift up his hands in one synagogue, & goeth to another synagogue, and findeth the Congregation at prayer, and they are not come to the Priests blessing: he lifteth up his hands for them, and blesseth them, though it be oft times in a day Maim. treat. of Prayer, c. 14. f. 9. 10. 11. & c. 15. f. 9. 10. 11. By these their traditions it appeareth, that the not pronouncing of Gods name Iehovah as it is written, was a device of their owne, first restreyning it to the sanctuarie and blessing onely; at last, omitting it in the Sanctuarie also, lest it should be by the unworthy polluted, as they supposed. Yea so farr went they in this their precisenes, as they say, that their first wise men taught not this name to their disciples or sons which were of honest conversation, but once in seven yeeres: Maim. ibidē, c. 14. f. 10. And this it seemeth they did, because the nations corrupted the name, calling him *Jao Jave, Jabe, Jevo, Jovis*, and sundry other wayes, (as in humane writers is yet to be seen;) and applied those names sometime to false Gods. Of the meaning of this name Iehovah, see the annotations on Gen. 2.4. and Exod. 6.3. and of blessing, see Gen. 14.19.20.

V. 24. [Iehovah bless thee] The name Iehovah thrice repeated in this blessing, is a mysterie of the Trinitie in the Godhead, the Father, the Son and the Holy Ghost, into whose name we are baptised, Mat. 28.19. which Iehovah is one, & his name one, Deut. 6.4. Zach. 14.9. So the Apostle beginneth wishing Grace and peace, from him which *Is*, and which *Was*, and which *Is-to-come*, [that is Iehovah God the Father] & from the seven Spirits which are before his throne, [that is, the Holy Spirit, whose graces are seven, that is manifold & plentifull; but though

there be diversities of gracious-gifts, yet it is the same Spirit, 1 Cor. 12. 4.] and from Jesus Christ: Revel. 1. 4. 5. And an other Apostle concludeth, The grace of the Lord Jesus Christ, and the love of God, and the communion of the holy Spirit, be with yow all, Amen. 2. Cor. 13. 14. Which, as all other blessings, are derived from this set downe by Moles: who sheweth the grace of God the Father, in blessing, that is giving all good things, both for this life, and that which is to come; as it is written, Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly (things) in Christ &c. Eph. 1. 3. This blessing God offred the Iewes, when he sent his son Iesus to bless them, in turning away every one of them, from his iniquitie; Act. 3. 26. The Hebrew doctors (as R. Menachem Rakanat on this place) have also noted how this name of God [Iehovah] is thrice mentioned, and every time with a different accent in the Hebrew; implying a mysterie: which can not better be applied then to the three distinct persons of the holy Trinitie. keep thee] in grace and good estate, and safe from evil; as it is sayd, Iehovah wil keep thee from all evil, he wil keep thy soule, Psal. 121. 7. And for good, it is spoken in 1 Chron. 29. 18. So our Saviour prayeth, Holy Father, keep through thine owne name, those whom thou hast given me, that they may be one, as we are: and, keep them from the evil: Ioh. 17. 11. 15.

25 V. 25. his face to shine upon thee] or, his countenance to shine (to be lightsome) unto thee. For face, the Chaldee putteth Shecinah, the Divine-Majestie: whereby Christ seemeth to be meant, as is noted on Exod. 34. 9. Gods face, sometime signifieth his anger, as Levit. 20. 6. Psal. 21. 10. & 34. 17. sometime his favour, Psal. 21. 7. But the light or shining of his face, usually meaneth his loving favour and saluation in Christ; as, Cause thy face to shine, and we shalbe saved, Psal. 80. 4. 8. 20. and, The light of thy face, because thou didst favour them, Psalm. 44. 4. So this second branch respecteth Christ, the Lamb which is the light of the world, and of

the heavenly Ierusalem, Ioh. 8. 12. Rev. 21. 23. whose face shined as the Sun, Rev. 1. 16. of whom it is sayd, God who commanded the light to shine out of darknes, hath shined in our hearts, (giving) the light of the knowledge of the glorie of God, in the face of Jesus Christ; 2 Cor. 4. 6. So in him is that laying fulfilled, In the light of the Kings face, is life: and his favour, is as a cloud of the latter-raine: Prov. 16. 15. And this blessing implieth deliverance out of miserie, as appeareth by Ps. 80. and Dan. 9. 17. who sayth, Cause thy face to shine upon thy Sanctuary, which is desolate. be gracious] or, as the Greek translateth be mercifull. This grace is opposed to all mans works, with which it can not stand, Rom. 11. 6. & 4. 4. and it is bestowed on whom God will, Exod. 33. 19. Rom. 9. 15. 16. by which grace, we are saved, through faith, God having shewed the exceeding riches of his grace, in his goodnes towards us, through Christ Jesus, Ephes. 2. 7. 8. by whom grace reigneth through righteousness unto eternal life, Rom. 5. 21. Therefore the Apostle blesteth the churches, with the grace of our Lord Jesus Christ, Rom. 16. 20. 2 Cor. 13. 13. For the Law was given by Moses; but Grace and truth came by Jesus Christ: Ioh. 1. 17.

V. 26. lift up his face] this in men, signifieth a comfortable and chearfull countenance and cariage, Iob 29. 24. 2 Sam. 2. 22. so here in God towards his people; and by face understand as before the light of his face, that is, his favour; as in Psal. 4. 7, Iehovah lift thou up the light of thy face upon us; and it signifieth the applying and communicating of Gods foresayd grace, to mans conscience and feeling, as after it is sayd Thou hast put gladnes in mine hart &c. Ps. 4. 8. Thus the first branch of the blessing (in vers. 24.) implieth the Love of the Father; the second (in v. 25.) the Grace of the Son; and this third, the Communion of the Holy Ghost; as the Apostle distinctly expoundeth this blessing, in 2 Cor. 13. 14. And by this Spirit, all gracious gifts, of wisdom, knowledge, faith, prophesie and the like, are given to the church, 1 Cor. 12. 8. 11.

8. 11. The word *face* sometime meaneth anger, as before is noted; and the Hebrew *Nasa*, *Lift-up*, is sometime used for taking-away, as in *Exod. 10. 19.* and so the Chaldee translateth this here, *The LORD remove (or take away) his anger from thee.* The same exposition the *Zohar* also giveth of this place, that *wrath may be taken away, and not found in the world.* and give] Hebr.

and put (or dispose) unto thee, that is, communicate with thee: which the Greek translateth give: and in the scriptures one of these words are used for another: as, he hath put thee, *1 King. 10. 9.* or, he hath given thee, *2 Chron. 9. 8.* So, put glorie, *Ios. 7. 19.* that is, give glorie: and to put mercie, *Esa. 47. 6.* is to give or communicate the same.

Peace] this word generally signifieth all prosperitie and the perfect injoying of all good things; it is opposed to warr, *Eccles. 3. 8.* to discord and enmitie, *Eph. 2. 14. 15.* *Luke 12. 51.* to tumult and confusion, *1 Cor. 14. 33.* and to all adversitie, *Gen. 43. 27.* *2 King. 4. 26.* *Iob. 16. 33.* and is therefore added for a conclusion of blessings, *Psal. 29. 11.* & *125. 4.* *1 Pet. 5. 14.* This peace is obteyned by Iesus Christ, *Eph. 2. 14. 15. 17.* *Rom. 5. 1.* and enjoyed by the Holy Ghost, *Rom. 8. 6. 9.* & *14. 17.* And the peace of God, which passeth all understanding, shall guarde our hearts and mindes, through Christ Iesus, *Phil. 4. 7.* And the Hebrew doctors expound this Peace, to be the kingdom of the house of David; R. Nathan in *Siphri*: which is true, for when the Angel sayd, *Vnto you is born this day, in the citie of David, a Saviour, which is Christ the Lord;* then the heavenly host sang, *Glorie to God in the highest, and on earth Peace;* *Luke 2. 11--14:* and one part of his name, is *THE PRINCE OF PEACE;* *Esa. 9. 6.*

27 V. 27. And they shall] the Priests in all ages, such as were meet to serve in the sanctuarie, performed this, as the other services. The Hebrew canons have here their limitations; they say, *Six things doe les from lifting up the hands (to blesse:)* 1. the tongue, 2. blemishes, 3. transgression, 4. yeres, 5. wise, 6. and uncleannes of hands. The

tongue, as if they stammer and cannot pronounce the letters aright, or lisp, &c. Blemishes, as if they have any blemishes in their face, hands, or feet; as if they have crooked fingers &c. Transgression, as if a Priest hath killed a man, though unawares, and though he have repented for it, yet may he not lift up his hands, *Esa. 1. 15.* Or, if the Priest have served idols; &c. though he have repented for it, he may never lift up hands; as it is written (in *2 King. 23. 9.*) *The Priests of the high places came not up to the Altar &c.* and blessing is as a service, *Deut. 21. 5.* Yeres, as a yong priest listeth not up his hands till he be fully come to his age. Wine, as if he have drunk a quarter (of a Log) of wine, he may not lift up his hands, till he hath put away his wine from him: *Lev. 10. 9.* Uncleannes of hands; as a Priest that hath not washed his hands, may not lift them up (to blesse) but he must wash his hands, as they use to sanctifie them for service, and afterwards he blesseth. Maim. treat. of Prayer, chap. 15. sect. 1. 5.

put my name] or, impose my name; which the Chaldee expoundeth, shall put the blessing of my name; and Chazkuni sayth, the memorial of my name in every blessing. It seemeth to be meant of the Priests gesture that they should lift up their hands towards the people, as did Aarō, *Levit. 9. 22.* for a signe that the name and blessing of God was imposed upon them; and The name of Iehovah is a strong tower: the righteous runneth into it, and is safe, *Prov. 18. 10.* So now in Baptisme, the name of the Father, Son, and Holy Ghost is put upon us, *Mat. 28. 19.* and they that inhabit Ierusalem which is from above, see the face of God, and his name is in their foreheads: *Rev. 22. 4.*

I. wil blesse them] the Greek addeth, & the LORD wil blesse them; and Jonathan in his Thargum paraphraseith, & by my word wil blesse them; & Chazkuni explaineth it, that the Priests should not say, we have blessed Israel. God here annexeth a promise to this ordinance, for to strengthen the faith of Israel walking in his tear; and so the word *them* is to be understood both of people and priests; as it is sayd, *He will blesse the house of Israel, he will blesse the house of Aaron; he will blesse them that fear Iehovah,* the

the smal with the great; Psal. 115. 12. 13. and his blessing, it maketh rich; and he addeth no sorrow with it; Prov. 10. 22. And whereas the preists were sometime simple, and sometime wicked men; as the sonns of Eli, were sonns of Belial, 1. Sam. 2. 12. lest any should despise the ordinance of God for their unworthynes, this promise is here added. And in the Hebrew canons, they have this rule; Doe not marvel and say, what availeth the blessing of this simple (preist?) For the receiving of the blessing, dependeth not on the Preists, but on the holy blessed God; as it is written. They shall put my name upon the sons of Israel, and I will blesse them, Num. 6. 27. The preists doe the commandement which is commanded them; and the holy blessed God, in his mercie blesseth Israel, according to his pleasure. Maim. treat. of Praier, ch. 15. f. 7.

CHAPTER 7.

1. When the Tabernacle was set up, anointed and sanctified, the Princes of the tribes give six wagons and twelve oxen, for the service of the Sanctuarie, which were given to the Levites of Gershon and Merari. 10. The twelve Princes offer everie one in his day, vessels of silver and gold, and cattel for sacrifices of all sortes, at the dedication of the Altar. 84. The summe and weight of all the vessels, and number of all the sacrifices which the Princes did offer. 89. God speaketh unto Moses from the Mercie-seat in the Tabernacle.

1 **A**ND it was, in the day when Moles had finished the rearing-up of the Tabernacle; & had anoynted it, and sanctified it, and all the instruments therof; and the Altar, & all the instruments therof; and had anointed them, and sanctified them:
2 Then offered the Princes of Israel; heads, of the house of their fathers; they, were the Princes of the tribes: they were, those that stood, over them
3 that were mustered. And they

brought their oblation before Iehovah; six covered wagons, and twelve oxen; a wagon for two of the Princes, and an ox for one: & they brought them neer, before the Tabernacle. And Iehovah sayd, unto Moses, saying. Take it of them; that they may be to serve the service of the Tent of the congregation: and thou shalt give them, unto the Levites; to every man, according to his service. And Moses took, the wagons & the oxen: and gave them, unto the Levites. Two wagons and foure oxen, he gave unto the sons of Gershon: according to their service. And foure wagons and eight oxen, he gave unto the sonns of Merari: according to their service; under the hand of Ithamar, the son of Aaron the Preist. But unto the sonns of Kohath, he gave none: because the service of the Sanctuarie, was upon them; they should beare, with shoulder.

And the Princes offred, for the dedication of the Altar; in the day that it was anointed: and the Princes offred their oblation, before the Altar. And Iehovah sayd, unto Moses: One Prince for a day, one Prince for a day shall they offer their oblation, for the dedication of the Altar.

And he that offred his oblation, in the first day; was, Naasson the son of Amminadab, of the tribe of Iudah. And his oblation was, one silver dish, an hundred and thirtie shekels, was the weight therof; one silver bason, of sevenie shekels, by the shekel of the Sanctuarie: bothe of them, full, of fine-flowre mingled with oile, for a Meat-offring. One cup, of ten she-

kels

- 15 kels of gold, full of incense. One bullock, a yongling of the herd; one, ramm, one lamb of his first yere, for a
- 16 Burnt-offring. One goat-buck,
- 17 of the goats, for a Syn-offring. And for a sacrifice of Peace-offrings, two oxen, five ramms, five hee-goats, five lambs of the first yere: this, *was* the oblation of Naasson, the son of Aminadab.
- 18 In the second day, offred Nethaneel the son of Zuar: the prince of
- 19 Issachar. He offered his oblation, one silver dish, an hundred and thirtie *shekels*, *was* the weight thereof; one silver bason, of seventie shekels, by the shekel of the Sanctuarie: bothe of them, full, of fine-floure mingled with
- 20 oile, for a Meat-offring. One cup, of ten *shekels* of gold, full of incense.
- 21 One bullock, a yongling of the herd; One ramm, one lamb of his first yere,
- 22 for a Burnt-offring. One goat-buck of the goats, for a Syn-offring.
- 23 And for a sacrifice of Peace-offrings, two oxen, five ramms, five hee-goats, five lambs of the first yere: this, *was* the oblation of Nethaneel the son of Zuar.
- 24 In the third day, the Prince of the sonns of Zabulon: Eliab, the son of
- 25 Helon. His oblation *was*, one silver dish, an hundred and thirtie *shekels*, *was* the weight therof; one silver bason, of seventie shekels, by the shekel of the Sanctuarie: both of them, full, of fine-floure mingled with oile, for
- 26 a Meat-offring. One cup, of ten
- 27 *shekels* of gold, full of incense. One bullock, a yongling of the herd; one ramm, one lamb of his first yere, for
- 28 a Burnt-offring. One goat-buck of the goats, for a Syn-offring. And for a sacrifice of Peace-offrings, two oxen, five ramms, five hee-goats, five lambs of the first yere: this, *was* the oblation of Eliab, the son of Helon.
- In the fourth day, the Prince of the sonns of Reuben: Elizur, the son of Shedeur. His oblation *was*, one silver dish, an hundred and thirtie *shekels*, *was* the weight therof; one silver bason, of seventie shekels, by the shekel of the Sanctuarie: bothe of them, full, of fine-floure mingled with oile, for a Meat-offring. One cup, of ten *shekels* of gold, full of incense. One bullock, a yongling of the herd; one ramm, one lamb of his first yere, for a Burnt-offring. One goat-buck of the goats, for a Syn-offring. And for a sacrifice of Peace-offrings, two oxen, five ramms, five hee-goats, five lambs of the first yere: this, *was* the oblation of Elizur, the son of Shedeur.
- In the fift day, the Prince of the sonns of Simeon: Shelumiel, the son of Zurishaddai. His oblation *was*, one silver dish, an hundred and thirtie *shekels*, *was* the weight therof; one silver bason, of seventie shekels, by the shekel of the Sanctuarie: bothe of them, full, of fine-floure mingled with oile, for a Meat-offring. One cup, of ten *shekels* of gold, full of incense. One bullock, a yongling of the herd; one ramm, one lamb of his first yere, for a Burnt-offring. One goat-buck of the goats, for a Syn-offring. And for a sacrifice of Peace-offrings, two oxen, five ramms, five hee-goats, five lambs of the first yere: this, *was* the oblation of Shelumiel, the son of Zurishaddai.
- In the

41	In the sixth day, the Prince of the	rie <i>shekels</i> , was the weight therof; one	
42	sonns of Gad: Eliasaph, the son of	silver bason, of seventie <i>shekels</i> , by	
43	Deguel. His oblation was, one	the shekel of the Sanctuarie: bothe of	
	silver dish, an hundred and thirtie <i>she-</i>	them full, of fine floure mingled with	56
	<i>shekels</i> , was the weight therof; one silver	oile, for a Meat-offring. One cup,	
	bason, of seventie <i>shekels</i> , by the she-	of ten <i>shekels</i> of gold, full of incense.	57
	kel of the Sanctuarie: bothe of them,	One bullock, a yongling of the herd;	
44	full, of fine-floure mingled with oile,	one ramm, one lamb of his first yere,	58
45	for a Meat-offring. One cup, of	for a Burnt-offring. One goat-	
	ten <i>shekels</i> of gold, full of incense. One	buck of the goats, for a Syn-offring.	59
	bullock, a yongling of the herd; one	And for a sacrifice of Peace-offrings,	
	ramm, one lamb of his first yere, for	two oxen, five ramms, five hee-goats,	
46	a Burnt-offring. One goat-buck	five lambs of the first yere: this, was	
47	of the goats, for a Syn-offring. And	the oblation of Gamaliel, the son of	
	for a sacrifice of peace-offrings, two	Pedahzur,	
	oxen, five ramms, five hee-goats, five	In the ninth day, the Prince of	60
	lambs of the first yere: this, was the	the sonns of Benjamin: Abidan, the	
	oblation of Eliasaph, the son of De-	son of Gideoni. His oblation was,	61
	guel.	one silver dish, an hundred and thir-	
48	In the seventh day, the Prince of	tie <i>shekels</i> , was the weight therof; one	
49	the sonns of Ephraim: Elishama, the	silver bason, of seventie <i>shekels</i> , by	
	son of Ammihud. His oblation	the shekel of the Sanctuarie: bothe of	
	was, one silver dish, an hundred and	them, full, of fine-floure mingled with	62
	thirtie <i>shekels</i> , was the weight therof;	oile, for a Meat-offring. One cup,	
50	one silver bason, of seventie <i>shekels</i> ,	of ten <i>shekels</i> of gold, full of incense.	63
51	by the shekel of the Sanctuarie: bothe	One bullock, a yongling of the herd;	
	of them, full, of fine-floure mingled	one ramm, one lamb of his first yere,	64
	with oile, for a Meat-offring. One	for a Burnt-offring. One goat-buck	65
52	cup, of ten <i>shekels</i> of gold, full of in-	of the goats, for a Syn-offring. And	
	cense. One bullock, a yongling of	for a sacrifice of Peace-offrings, two	
53	the herd; one ramm, one lamb of his	oxen, five ramms, five hee-goats, five	
	first yere, for a Burnt-offring. One	lambe of the first yere: this, was the	
	goat-buck of the goats, for a Syn-of-	oblation of Abidan, the son of Gi-	
	fring. And for a sacrifice of Peace-	deoni.	
	offrings, two oxen, five ramms, five	In the tenth day, the Prince of the	66
	hee-goats, five lambs of the first yere:	sons of Dan: Ahiezer, the son of Am-	
	this, was the oblation of Elishama,	mishaddai. His oblation was, one	67
	the son of Ammihud.	silver dish, an hundred & thirtie <i>she-</i>	
54	In the eight day, the Prince of the	<i>shekels</i> , was the weight therof; one silver	
55	sonns of Manasses: Gamaliel, the son	bason, of seventie <i>shekels</i> , by the she-	
	of Pedahzur. His oblation was,	kel of the Sanctuarie: bothe of them,	
	one silver dish, an hundred and thir-	full, of fine-floure mingled with oile,	
		for a	

68 for a Meat-offring. One cup, of
 69 ten *shekels* of gold, full of incense.
 70 One bullock, a yongling of the herd;
 71 one ramm, one lamb of his first yere,
 72 for a Burnt-offring. One goat-
 73 buck of the goats, for a Syn-offring.
 And for a sacrifice of Peace-offrings,
 two oxen, five rammes, five hee-goats,
 five lambs of the first yere: this, was
 the oblation of Ahiezer, the son of
 Ammishaddai.
 74 In the eleventh day, the Prince of
 the sonns of Aser: Pagiel, the son of
 75 Ocran. His oblation was, one sil-
 76 ver dish, an hundred and thirtie *she-*
 77 *kels*, was the weight therof; one silver
 bason, of seventie *shekels*, by the she-
 kel of the Sanctuarie: bothe of them,
 full, of fine-floure mingled with oile,
 for a Meat-offring. One cup, of
 ten *shekels* of gold, full of incense.
 One bullock, a yongling of the herd;
 one ramm, one lamb of his first yere,
 for a Burnt-offring. One goat-
 buck of the goats, for a Syn-offring.
 And for a sacrifice of Peace-offrings,
 two oxen, five rammes, five hee-goats,
 five lambs of the first yere: this, was
 the oblation of Pagiel, the son of O-
 cran.
 78 In the twelfth day, the Prince of
 the sonns of Naphtali: Ahira, the
 79 son of Enan. His oblation was, one
 silver dish, an hundred and thirtie *she-*
kels, was the weight therof; one silver
 bason, of seventie *shekels*, by the she-
 kel of the Sanctuarie: bothe of them,
 full, of fine-floure mingled with oile,
 for a Meat-offring. One cup, of
 ten *shekels* of gold, full of incense.
 One bullock, a yongling of the herd;
 one ramm, one lamb of his first yere,

for a Burnt-offring. One goat-
 buck of the goats, for a Syn-offring.
 And for a sacrifice of Peace-offrings,
 two oxen, five rammes, five hee-goats,
 five lambs of the first yere: this, was
 the oblation of Ahira, the son of E-
 nan.

This was the dedication of the Al-
 tar, (in the day when it was anoynt-
 ed;) by the Princes of Israel: twelve
 silver dishes, twelve silver basons,
 twelve cups of gold. Every silver
 dish, weighed an hundred and thirtie
shekels; and every bason, seventie: all
 the silver of the vessels, weighed two
 thousand and foure hundred *shekels*,
 by the shekel of the Sanctuarie. The
 cups of gold, were twelve, full of in-
 cense: every cup weighed ten *shekels*,
 by the shekel of the Sanctuarie: all the
 gold of the cups, was an hundred &
 twentie *shekels*. All the oxen for the
 Burnt-offring, were twelve bullocks;
 the rammes twelve; the lambs of the
 first yere, twelve, and their Meat-off-
 ring: & the goat-bucks of the goats,
 twelve, for the Syn-offring. And
 all the oxen, for the sacrifice of Peace-
 offrings, were twentie and foure bul-
 locks; the rammes sixtie, the hee-goats
 sixtie, the lambs of the first yere,
 sixtie: This, was the dedication of the
 Altar, after that it was anoynted.
 And when Moses was gone in, into
 the Tent of the cōgregation, to speak
 with him; then he heard the voice, of
 him speaking unto him, from above
 the Covering-mercie-seat, that was
 upon the Arke of the Testimonie; frō
 between the two Cherubims: and he
 spake, unto him.

Finished the rearing up] that is, had fully set up the Tabernacle, which was reared the first day of the first moneth of the second yere after their coming out of Egypt, Exod. 40. 17. 18. &c. anoynted it] as was commanded Exod. 40. 9. (with the holy oile appointed to be made, in Exod. 30. 23. -- 26. 27. 28.) the performance wherof is mentioned in Levit. 8. 10. 11. Because the Sanctuarie and Altar were the cheifest things, and sanctified the oblations, Mat. 23. 17. 19. therefore the Princes performed not this homage following, til they were set up & anoynted.

V. 2. Then offered] Hebr. And the Princes &c. off. ed. This offering was in the second moneth of the second yere after they were come out of Egypt, after that the Princes had been appointed with Moses and Aaron to number the people, Num. 1. 1. 2. &c, and the tribes had been set in order about the Tabernacle, Num. 2. according to which order they here bring their offerings for the dedication of the Altar. And so the first note on Exod. 40. 2. is to be corrected, where the offerings of these princes, are sayd to be in the first moneth, which should follow after in the second.

heads] that is, governours; as the Greek translateth the twelve rulers (or Princes) of their fathers houses: see Num. 1. 16.

stood over them that were mustered] or, that were numbred: the Greek sayth, over the visitation, (or muster:) of whom it was sayd to Moses in Num. 1. 5. these are the names of the men which shal stand with you. So at the making of the Tabernacle, the Rulers brought precious Beryll stones, and filling stones for the Ephod, &c. Exod. 35. 27. And for the building of the Temple, the Princes offered willingly and gave for the service of the house of God, gold, silver, brasse, &c. 1. Chron. 29. 6. 7. 8.

V. 3. their oblation] Hebr. their Korban; in Greek, their gifts. This oblation was for the publick service of the Tabernacle, to cary it when it removed, v. 5. Chazkuni here sayth, it was to make atonement, for that they had numbred Israel; as in Num. 31. 49

50. Thy servants have taken the summe of the men of war &c, & there lacketh not one man of us, we have therefore brought an oblation for the LORD &c, to make an atonement for our soules before the LORD. covered wagons] or, coach wagons, according to the Greek version: and so the Hebrew Tabbim is used for Coaches in Esai. 66. 20. The Chaldees & other Hebrewes expound them covered wagons. In Levit. 11. 29. Tfab is a Tortoise, so called of the shel that covereth it: accordingly here they may be called wagons Tfab, of the tortois (or of covering) because they were like to a tortois, covered above. Chazkuni expoundeth Tfab for Tfab a host (or armie, by cutting off the last letter,) and so they were named, wagons that went in the armie for the service of the Tabernacle: to which one Greek version agreeth, translating it Dunameos. a wagon] that is, one wagon for two princes.

for one] that is, as the Greek translateth, for every one. Thus in their gifts they were partly severall, partly joyned in communion, two and two, for a wagon. The Hebrewes compare the number of six, with the six severall blessings in Num. 6. 24. 25. 26. and the twelve oxen, according to the number of the twelve tribes: R. Menachem on Num. 7. before the Tabernacle] to present them there unto God. Jonathan in his Chaldee paraphrase addeth, Moses would not receive them of them, and they brought them neer (or offered them) before the Tabernacle. And Sol. Jarchi so explaineth it, because Moses received them not from their hand, til he was commanded by the mouth of God.

V. 4. that they may be to serve] or, and let them be to serve the service, that is, to doe the work; as the Greek translateth, & they shalbe for the ministerial works of the Tabernacle of testimonie.

V. 8. foure wagons &c] Because the service of the Merarites was heavier then the Gersonites, as having the charge of the boards, bars, pillars and sockets of the Tabernacle, whereas the Gersonites caried but the curtaines, coverings and hangings, Numb. 4. 31. 35, therefore the Merarites had as many

as many more wagons and oxen, as the Gersonites: *in the band*] that is, under the guidance and government of Ithamar: see Num. 4. 38. 33.

9 V. 9. *of the Sanctuary*] or, *of the holy things*: Hebr. *of the holiness*: meaning, the Arke, Table, Candlestick, Altars &c; see Numb. 4. 5. 19. *was upon them*] the Greek translateth, *they have the ministerial things of the Holy*. *with shoulder*] that is, as the Greek explaineth it, *they shall bear them on (their) shoulders*: and no other while, therefore when the Ark was carried on a wagon, God was angry, and killed Uzzah, 1 Sam. 6. 3. 7. then David acknowledged that the Lord had made a breach among them, because they sought him not in due order, 1 Chron. 15. 13.

10 V. 10. *the dedication*] or, *the initiation, consecration*: called in Hebrew *Chanuccah*, which when it is spoken of men, meaneth the Catechising, initiation, information and trayning up to any new thing which they were not accustomed to before: when of other things, as of Temples, altars, houses, or the like; it meaneth the first using of them, or dedication and consecration to their first use, which was doen with solemnity, as Solomon dedicated the house of God, 2 Chron. 7. 5. and kept the dedication of the Altar, seven dayes, 2 Chron. 7. 9. and at the returne out of Babylon, they kept the dedication of the house of God with joy, and offered at the dedication thereof, 100. bullocks, 100. rammes, 400. lambs, &c. Exr. 6. 16. 17. So they kept the dedication of the wall of Jerusalem, with gladnes, thanksgiving, singing, cymbals, psalteries, harps &c: and with offering of sacrifices and great joy, Nehem. 12. 27. 43. And David made the 30. Psalme, for the dedication of his house. And all the Israelites used to dedicate their dwelling houses, Deut. 20. 5. Likewise in the Maccabees time, they kept the dedication of the Altar eight dayes, with sacrifices and gladnes, and ordeyned it to be so kept yerely, 1 Maccab. 4. 54. 56. 59. which ordinance was kept in Christs time, Joh. 10. 22. The like observation is found also a-

mong the heathens, who dedicated their idols with musick and solemnity Dan. 3. 2. 3. This Dedication, is named in Greek *Egcanismos*, and the feast is called *Egcania* Joh. 10. 22. of new making or using, or in memorie of the new making of any thing. So the solemnity of the Law at Mount Sinai, in Exod. 24. was a dedication; as the Apostle sayth, *it was not dedicated without blood*; Heb. 9. 18. and Christ is sayd to have dedicated for us, a new and living way into the holy heavens. Heb. 10. 20. And now, that the Altar might be consecrated for the oblations of all Israel at all times, the Princes of the twelve tribes dedicate the same with gifts and sacrifices of all sorts, and great solemnity twelve dayes, so testifying their faith & joy in Christ (whom the Altar figured,) by whom they should offer the sacrifice of praise to God continually, Heb. 13. 10. 15. And this was a distinct thing from the former oblation, as Sol. Jarchi here observeth; *After they had voluntarily given the wagons and oxen to carry the Tabernacle, their hart stirred them up to offer voluntary offerings for the Altar, to dedicate it.* *before the Altar*] to present them there unto the Lord: wherupon Jarchi againe sayth, that Moses received it not from their hand, until he was commanded by the mouth of the Power; that is, of God. And here we may observe the Hebrewes phrase, which call God the Power; as doe the Evangelists, saying, *Ye shall see the Son of man sitting on the right hand of the Power*; Mat. 26. 64. & Mark. 14. 62. which is explained in Luk. 22. 69. *the power of God*. So the Son of the Blessed, Mar. 14. 61. that is, the Son of God, Mat. 26. 63.

V. 11. *One Prince for a day*] this sentence twice written, is for more plainnes, and exactnes, & solemnity of the action; as also to shew an equall right that all the Princes and Tribes had in the Altar now to be dedicated; and how the Lord esteemed of the religious dutie now to be performed, which he would have doen in distinct dayes. Wherfore he also writeth their particular offerings at large, repea-

12

ting the same things twelve times together.

V. 12. Naasson] Hebr. Nachshon: so in Num. 1. 7. of the tribe] or, for the tribe; in which sense, the oblation was not for his own person, but for the whole tribe, wherof he was governour: but the Greek translateth, *Prince of the tribe of Judah*. Here the Captaines of the tribes offer every one in his day, not according to their birthes, or as they are named in Numb. 1. but according to the order wherein God had set them round about his Sanctuarie, in Num. 2. beginning at the East quarter, proceeding to the South, then to the West, and ending at the North, (according to the course of the Sun) as may be viewed thus; of

- | | |
|--------------------------------|----------|
| 1. Judah: Naasson, vers. 12. | } East. |
| 2. Issachar: Nethaneri, v. 13. | |
| 3. Zabulon: Eliab, vers. 24. | |
| 4. Reuben: Elizur, vers. 30. | } South. |
| 5. Simeon: Shelumiel, v. 36. | |
| 6. Gad: Eliasaph, vers. 42. | |
| 7. Ephraim: Elishama, v. 48. | } West. |
| 8. Manasses: Gamaliel, v. 54. | |
| 9. Benjamin: Abidan, v. 60. | |
| 10. Dan: Ahiezer, vers. 66. | } North. |
| 11. Aser: Pagiel, vers. 72. | |
| 12. Naphtali: Ahia, v. 78. | |

Thus God would have that order kept in their oblations, which he had appointed for their situations, Numb. 2. and so likewise for their journeyings Num. 10. 14. - 27. to shew that he is not the author of confused tumult, but of peace; 1 Cor. 14. 33. And Judah, in Naasson his son, was first in these oblations. (as in many other things,) for to type out the honour of Christ, who was to be his son according to the flesh; Heb. 7. 14.

13

V. 13. dish] or, charger, platter; in Hebrew *Kaghnarah*, in Greek *Triblion*, which word is used for a dish, in Mat. 26. 23. Such dishes were used to set the Shew bread in, on the golden table; Exod. 25. 29. and shittie shekels] the word shekels is expressed in the Chaldee version, and rightly, as

the next word manifesteth: the shekel spoken of in the Law, weighed three hundred and thentie barley cornes, sayth Maimony in treat. of Shekels, ch. 1. sect. 2. See the notes on Gen. 20. 16. bason] or, vial; called in Hebrew *Mizrak*, of powring out; in Greek *Phiale*, a Vial; which word is used in Rev. 16. where the vials of Gods wrath are powred out. Such basons or vials, were used to cary the blood of the sacrifices to the Altar, where it was powred out: of them mention is made in Zach. 14. 20. the pots in the LORDS house, shalbe like the basons before the Altar. shekel of the sanctuarie] or, of sanctitie, that is, the holy shekel, as the Greek translateth it: which weighed thentie Gerahs, Num. 3. 47. and Exod. 30. 13. Meat-offring] or Minchab: of this see Levit. 2.

V. 14. of gold] touching this, Charkuni noteth, the cup it self was of gold, and the weight of it was by silver shekels. So Jonathan in his Thargum sayth, One cup weighing ten shekels of silver, and it (the cup) was of gold. This is plaine by the 86. verse following: there Sol. Farchi sayth, that the shekels of gold weighed not so much as the silver shekels. of incense] or perfume, in Hebrew *Ketoreth*: every Meat-offring of floure as it was mingled with oile, so it had frankincense (*Lebonah*) upon it: Lev. 2. 1. but the incense (*Ketoreth*) was for the golden altar, the making wherof is described in Exod. 30. 34. &c. Sol. Farchi here noteth, We finde no incense for any particular person, nor for the outward (brazen) Altar, but this onely. So it was an extraordinary oblation for this present action.

V. 15. bullock] in Chaldee, a bull; in Hebrew *Par*, which is a yong bull of the second or third yere; see the notes on Exod. 19. 1. yongling] Hebr. son of the herd (or ox): see Exod. 19. 1. yamm] which also was of the second yere, as lambs were of the first: see the notes on Levit. 1. 10. his first yere] Hebr. son of his yere: of which phrase, see the notes on Gen. 9. 32. Exod. 12. 9. Burnt-offring] the Law, and signification herof, see in Levit. 1.

Vers. 16.

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Verf. 16. goat-buck] a goat of the second yere: such was the ordinary Syn-offering for a ruler; see *Levi. 4. 12. 13.* But this is brought for syn in general, not for any special syn, which *Lev. 4.* treateth of; and so it was also extraordinarie; as *Chazkuni* here observeth; This (man) bringeth voluntary incense, whereas no particular person bringeth voluntarie incense: this bringeth a Syn-offering, which is not for syn; whereas no particular person bringeth a Syn-offering, but for syn.

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V. 17. of Peace-offerings] in Greek, of Salvation; in Chaldee, of sanctification: see *Levi. 3.* where the Law of this sacrifice is opened. Thus by sacrifices of all sorts, figuring the death of Christ, and benefits to be reaped thereby, they reconciled, and made themselves and theirs acceptable to God, and were made partakers of his grace, to remission of synns, justification and sanctification, through faith, & by the work of the holy Ghost: in the communion and feeling wherof they rejoiced before God.

18

V. 18. Neithanuel the son of Zuar] called in Greek Nathanael the son of Sogar: see *Nu. 1. 8.* Prince] this title is given to all the twelve, except Naasson of Judah, who offered first: wherof *Chazkuni* giveth this reason, He is not called Prince, that he might not be puffed up because he offered first: and all the other are called Princes, for that they submitted themselves, and offered after him.

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V. 19. He offered] In the Chaldee of Jonathan there is added, He offered his offering after Judah by the mouth of the Holy one. *Sol. Iarchi* here writeth thus; Why speaketh the scripture of (the Prince of) the tribe of Issachar, HE OFFRED; when the like is not sayd of all the other tribes? Because Reuben came, and made a styrr, and sayd, It is ynough that my brother Judah offered before me, I will offer after him. Moses answered; It was sayd unto me by the mouth of the Almighty, that they should offer according to the order of their journeying by their standards. Therefore it is sayd, He offered his offering: and the word [Hikrib offered] wanteth the letter yod; that after the playne writing [by the consonant let-

ters] it is Imperative [Hakreb, offer thou;] for that by the mouth of God, he was commanded to offer.

V. 42. Deguel] in *Num. 2. 14.* he is called Reguel; and so the Greek here hath, *Elisaph the son of Reguel*: see *Num. 1. 14.*

V. 43. the seventh day] the Hebrewes note this to be extraordinarie, that on the Sabbath day the same course of offering was kept as on the other dayes, without intermission. *Amrithud* in Greek *Semion*: see the note on *Num. 1. 10.*

V. 44. Gamaliel] in Hebrew *Gamliel*, *Pedatgur* in Greek *Phaddasour*: see *Num. 1. 10.*

V. 71. In the eleventh day] so the Greek translateth it, which in the Hebrew and Chaldee phrase is, In the day of eleven dayes. So in v. 78. In the day of twelve dayes; which the Greek expoundeth, In the twelfth day.

Pagiel in Greek *Phageel* the son of Ecran.

V. 84. dedication of the Altar] The Chaldee called *Ionathans*, expoundeth it, the dedication of the anoynting of the Altar. Here God summeth up the offerings of the Princes, the number of vessels, and the weight of them; and the number of all their sacrifices: to shew how acceptable this their service was unto him, which he so largely set downe in the particulars, and in the general. And as the Altar now dedicated, was a type of Christ: so the oblations of the Princes of the twelve tribes, shewed the faith hope & love of Israel towards God, in Christ; of whom the Apostle giveth this testimonie; Now I stand, and am judged, for the hope of the promise made of God unto our fathers: unto which promise, our twelve tribes instantly serving [God] day and night, hope to come; *Act. 26. 6. 7.* And they are an example unto all Princes of the earth, how they should honour the Lord with their persons & substance, & willingly offer to the maintenance of his continuall publick service: as is promised unto Jerusalem, They shall bring gold, and incense, and they shall shew forth the praises of the Lord. All the flock of Kedar, shall be gathered together unto thee

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thee; the rams of Nebaioth shal minister unto thee: they shal come up with acceptance upon mine Altar, and I wil glorifie the house of my glorie. And the sons of strangers shal build up thy walls, and their Kings shal minister unto thee, *Isai 60. 6. 7. 10.* And the nations of them which are saved, shall walk in the light of it: & the kings of the earth, doe bring their glorie & honour unto it; *Rcv. 21. 24.* See examples of the like liberality, in *Nehem. 7. 70. 71. 72.* *Exr. 2. 68. 69.* & *Chron. 29. 6. 7. 8.*

85 V. 85. Every] Hebr. one. 2400. [shekels] The reason of this exactnes of their weight severally and joyntly, was for the honour of the Lords Sanctuary, and vessels of the same, all which were holy: for which cause also at the returne of the Iewes out of Babylon, the vessels of the house of God, were delivered by weight, and received againe at Ierusalem by weight; for they were holy, and therefore warily to be kept: and they were taken by number, and by weight of every one: and all the weight was written at that time. *Exr. 8. 26. 27. 28. 29. 30. 33. 34.*

86 V. 86. an hundred and twentie] so there was just the twentieth part of the weight of all the silver vessels, in these twelve golden cups. And Jonathan in his Thargum maketh these 120. shekels, answerable to the 120. yeres of Moses life.

87 V. 87. their Meat-offring] the Greek version addeth, their Meat-offrings and their Drink-offrings: which though they were not mentioned before, yet were to be understood by the sacrifices that were offered. For by the Law, every Burnt-offring was to have with it a Meat-offring of floure, mingled with oile, and wine, for a Drink-offring: the appointed measure of them, is to be seen in *Numb. 15. 3. - 12.*

88 V. 88. sixtie] so all the beasts which the 12. Princes offered at this dedication, were two hundred fiftie and two: of which, two hundred and foure, were Peace-offrings; wherof themselves with the Preists did eat, & so kept a feast with joy before the Lord, for his mercie to-

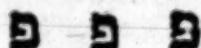
wards his people. See *Levit. 7. 15. 29. - 34.*

V. 89. to speak with him] that is, with God: of him speaking] or, of one speaking: which the Greek translateth, of the Lord speaking. And Thargum Jonathan expoundeth it, of the Spirit speaking. Herein Moses excelled all other Prophets; in that the Lord spake so familiarly with him. See the notes on *Numb. 12. 8.* the Covering-mercies-seat] thus the promise was fulfilled, I wil meet with thee there; and I wil speak with thee, from above the Covering-mercies-seat, *Exod. 25. 22.* And hereupon the Most holy place of the Sanctuary, where the Ark and the Mercies-seat was, is called Debir, the Oracle or Speaking-place, *1 King. 6. 23.* And the Covering-mercies-seat (or Propitiatorie) being a figure of Christ, *Rom. 3. 25.* (as it is noted on *Exod. 25. 17.*) it was a testimonie of Gods grace to his Church in Christ his son, by whom he alwayes spake unto our fathers, but more clearly unto us in these last dayes, *Heb. 1. 2.* And wheras it is layd in *Lev. 1. 1.* the Lord spake unto Moses out of the Tabernacle; this place sheweth how it is to be understood; as *Sol. Iarab* here sayth, Two scriptures contradict one another, the thirde cometh and decideth the case between them. One scripture sayth, The Lord spake unto him out of the Tabernacle, which was without the veile; and an other scripture sayth, I wil speak unto thee, from above the Mercies-seat. This cometh and decideth it between them; Moses went into the Tent, and there he heard the voice that came from above the Mercies-seat. The voice came out from heaven, to between the Cherubims; and from thence it came out into the Tent of the congregation. From hence also some of the Hebrewes gather (as *Chazkuni* here noteth,) that the beginning of the book of *Leviticus*, was when the Dedication (here spoken of) was finished. and he spake unto him] The Hebrewes observe how this, HE SPAKE VNTO HIM, is doubled; to shew that the voice came fro heaven to the Mercies-seat, & fro thence spake with him; so all the speech with Moses was from heaven, in the day time, and was heard from between the two Cherubims; according to that (in *Deut. 4. 36.*)

Out of heaven he made thee to heare his voice
 &c. & thou heardest his words out of the midst
 of the fyre. R. Menachem on Num. 7.

CHAPTER 8.

1. How the Lampes were to be lighted; and
 what was the workmanship of the Candlestick.
 5. A commandment to cleanse the Levites, with
 sprinkling, shaving, and washing of clothes. 8.
 To offer two bullocks for a Burnt-offring and a
 Syn-offring to make atonement for them. 10.
 The Israelites were to impose hands on them,
 11. and Aaron to wave them. 14. The Le-
 vites are separated to serve in the Tabernacle, in
 stead of all the firstborne of Israel. 20. The com-
 mandment is performed concerning the Levites,
 and they enter upon their service. 23. The age
 and time when they were to beginn, and when
 to leave off their service.



1 **A**ND Iehovah spake, unto Moses,
 2 saying. Speak unto Aaron,
 and say unto him: when thou makest
 the lampes to ascend-up; the seven
 3 lampes shal give-light, over against
 the face of the candlestick. And
 Aaron did so; he made the lampes
 therof to ascend-up, over against the
 face of the Candlestick: as Iehovah
 4 comanded Moses. And this work
 of the candlestick, was of beaten-work
 of gold; unto the shaft therof, unto
 the floure therof, it was beaten-work:
 according to the patterne, which Ie-
 hovah had shewed Moses, so he made
 the Candlestick.

5 And Iehovah spake, unto Moses,
 6 saying. Take the Levites, from
 among the sonns of Israel: & cleanse
 7 them. And thus shalt thou doe
 unto them, to cleanse them; Sprinkle
 upon them, the Syn water: and let

them cause a rasor to pass, over all
 their flesh; and let them wash their
 clothes, & cleanse themselves. And
 let them take, a bullock a yongling
 of the herd; & his Meat-offring, fine-
 floure mingled with oile: & a second
 bullock a yongling of the herd, shalt
 thou take for a Syn-offring. And
 thou shalt bring-neere the Levites,
 before the Tent of the congregation:
 and thou shalt gather-together, the
 whole congregation of the sonns of
 Israel. And thou shalt bring-neer
 the Levites, before Iehovah: and the
 sonns of Israel shal lay their hands,
 upon the Levites. And Aaron shal
 wave the Levites for a wave-offring,
 before Iehovah; offered of the sonns of
 Israel: that they may be, to serve the
 service of Iehovah. And the Le-
 vites shal lay their hands, upon the
 head of the bullocks: and make thou
 the one a Syn-offring, and the other a
 Burnt-offring, unto Iehovah; to
 make atonement, for the Levites.
 And thou shalt set the Levites, before
 Aaron, and before his sonns: and
 wave them, for a wave-offring, unto
 Iehovah. And thou shalt separate
 the Levites, from among the sonns of
 Israel: and the Levites, shalbe mine.
 And after that, shall the Levites goe
 in, to serve the Tent of the congrega-
 tion: and thou shalt cleanse them; &
 wave them, for a wave-offring. For
 they are given, are given, unto me; fro
 among the sonns of Israel: in stead of
 such as open every wombe, in stead of
 the first borne of every one, of the
 sonns of Israel; I have taken them,
 unto me. For every first borne, of
 the sonns of Israel, is mine; of man, &
 of beast:

18 of beast: in the day, *that* I smote every first borne, in the land of Egypt; I sanctified them, unto me. And I have taken, the Levites: in stead of every first borne, of the sons of Israel.

19 And I have given the Levites *as* given, to Aaron and to his sonns, from among the sonns of Israel; to serve the service of the sonns of Israel, in the Tent of the congregation; and to make atonement for the sonns of Israel: that there be no plague, among the sonns of Israel, when the sonns of Israel come nigh, unto the Sanctuary.

20 Then did Moses, and Aaron, and all the congregation of the sonns of Israel, to the Levites; according to all that Iehovah commanded Moses, concerning the Levites; so did the sonns of Israel, unto them. And the Levites purified themselves, and washed their clothes; and Aaron waved them, *for* a wave-offring, before Iehovah: & Aaron made atonement for them, to cleanse them.

21 And after that, went the Levites in, to serve their service, in the Tent of the congregation; before Aaron, and before his sonns: as Iehovah had commanded Moses, concerning the Levites, so did they unto them.

22 And Iehovah spake, unto Moses, saying. This *is it*, that *belongeth* unto the Levites: from five and twentie yeres old, and upward; he shall goe in, to warre the warfare, in the service of the Tent of the congregation.

23 And from the age of fiftie yeres, he shall returne from the warfare of the service: & shall not serve, any more.

24 But he shall minister with his brethren, in the Tent of the congregation,

to keep the charge; & shall not serve the service: thus shalt thou doe unto the Levites, in their charges.

Annotations.

Here beginneth the 36. Lecture of the Law; see the annotations on Gen. 6. 9.

L *Amps to ascend* } that is, to burne, as the Chaldee translateth: so in Exod. 25. 37. & 27. 20. Lev. 24. 2. The Greek interpreteth, *whē thou shalt set up the Lamps:* to weat, upon the branches of the Candlestick: howbeit in the next verse, the Greek translateth, *he kindled.* As the Princes of the twelve tribes (in the former chapter) offered to the dedication of the Altar; wherby the sanctified works of the body of the church was signified: so here foloweth the like touching the ministers, both Priests and Levites; which tribe offered nothing at the former dedication.

over against the face of the Candlestick } that is, towards the midlemost of the seven branches: for this word *Candlestick*, sometime comprehendeth the whole, consisting of the shaft & seven branches joyntly, Exo. 25. 31. sometime the midle branch which went right up from the shaft, out of which the six other bowed branches proceeded, Exod. 25. 34. 35. So the meaning is, that all the lamps should be lighted on that part which was toward the middest, as looking all to it, from whence they first arose, and had their light. For they used to light the midlemost lamp, from the fyre on the Altar, & all the other lamps were lighted from the midle lamp, and others next them, as is noted on Exo. 27. 21. The Hebrewes say, *The six lampes that were fastned unto the six branches that went out of the Candlestick, all of them had their faces towards the midlemost lamp which was on the branch of the candlestick: and this midlemost lamp, the face of it was towards the most holy place, and it is called the westerne Lamp.* Maimony in *Misn.* tom. 3. in *Beth habehirah*, ch. 3. sect. 8. Accordingly Sol. Jarchi here explaineth

plaineth this, Over against the face of the Candlestick, that is, the middle lamp, which is none of the branches but of the body of the candlestick. The seven lamps shall give light; six which are upon the six branches, the three that are eastward, having the wicks in them turned towards the midlemost; and so the three that are westward, having the tops of the wicks towards the midlemost. This Law God briefly gave before, in Exod. 25. 37.

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V. 4. And this work] or And this was the work of the candlestick; or of the Light-vessel. The making herof is described in Exod. 25. 31.-39. & 37. 17.-24. beaten-work] in Greek, strong (or solid:) meaning, it was sound, not hollow, beaten with the hammer out of one peece, not of many pieces: understanding the whole candlestick with the branches, bowles, knops, and flowres. But the Lamps were made a part, (as were the tongs and snuff dishes,) Exod. 37. 23. and were set upon the tops of the seven branches. So Chazkuni noteth on Exod. 25. that the Lamps were vessels by themselves, and might be removed from the branches. unto the shaft &c.] that is, both the shaft and the floure (which the Chaldee calleth *Lilie*, & the Greek *Lilies*;) were of beaten work. This Sol. Jarchi expoundeth thus, as if he should say, the body of the Candlestick all of it, and all that pertaineth thereto. Maimony in *Beth habehirah* (or treat of the Temple) chapt. 3. describeth the manner of the Candlestick thus, that it had foure bowles (or cups) and two knops, and two flowres in the branch of the Candlestick, Exod. 25. 34. and moreover a third floure was next to the shaft of the candlestick, Numb. 8. 4. And it had three feet. And three other knops were on the branch of the candlestick, from which knops, there proceedeth six branches, three on the one side, and three on the other: and in every of them branches, were three bowles, and a knop, and a floure; and all made like almonds. So there were in all, two and twentie bowles, and nine flowres, and eleven knops. And they all were requisite, so that if there wanted one of these two and fourtie, it hindred all the rest. The bowles were like the cups of Alexandria, wide at the

mouth, and narrow at the bottom. The knops, were like the apples (or heads) of leeks, somewhat long like an egg. The flowres were like the flowres of Amudims; which are like a dish whose lip is doubled on the out side. The height of the candlestick was eighteen handbreadths [that is three cubits.] The feet and the floure were three handbreadths: then two handbreadths smooth: then a handbreadth wherein was a bowle a knop and a floure. Then two handbreadths smooth, and then an handbreadth knop; and out of it yssued two branches, one on this side, and an other on that, which went up as high as the Candlestick. Then an handbreadth smooth; and an handbreadth knop, with two branches yssuing out of it, as high also as the candlestick. Then an handbreadth smooth; & an handbreadth knop, with two branches yssuing from it, as high as the candlestick. Then two handbreadths smooth. So there remayned three handbreadths, wherein were three bowles, a knop and a floure. And there was a stone before the candlestick, wherein were three steps, on which the Priest stood and trimmed the Lampes; and upon it he set down the vessel of oile & the tongs & the snuffdishes, when he trimmed the Lampes. Other things touching the manner of trimming them, and the measure of oile in every one, are noted on Exod. 27. 21. This Candlestick figured the Law of God, shining in the Tabernacle of his church, with the oile of grace, in the seven lampes, which are the seven spirits of God, Rev. 4. 5. The commandment is a Lamp; and the Law, a light, Prov. 6. 23. so is the propheticall word, as a Light shining in a dark place, 2 Pet. 1. 19. And as the Candlestick was of soled beaten-work, and the oile, of beaten olive, Levit. 24. 2. so is the preaching and practise of the Law, laborious and with much affliction, 2 Tim. 3. 8. and 2. 3. And the work of Christ, and of his ministers, was signified by the Priests continual ordering & trimming of these Lampes; and the lighting of one Lamp from an other, shewed the opening and inlightning of one place of scripture by another; and the midle lamp lighted from the fyre of the Altar, signified that the fountaine of all light and knowledge cometh

meth from Christ. Who hath the seven spirits of God, Revel. 3. 1. figured by the seven lamps of fyre, Revel. 4. 5. The varietie of cups, knops and floares; taught the sundry things that are in the scriptures, histories, precepts, propheties, parables &c. And as seven is the number of perfection: so by the seven branches and lampes, the full perfection of the scriptures is shewed, which are able to make us wise unto salvation, through the faith which is in Christ Jesus; and perfect, thoroughly furnished unto every good work. 2 Tim. 3. 15. 16. 17. This Candlestick, might also be a figure of the Church, shining as lights in the world, and holding forth the word of life, Philip. 2. 15. 16. (as the seven golden Candlesticks, in Revel. 1. 20. were the seven Churches in Asia, in the midst of which, Christ our great high Priest walked to order their light, and to poure the oile of his grace into their Lamps:) which church is in nature one in Christ, though it hath many particular churches as branches out of one stock; the chief branch wherof was the church of Israel; from whose light we all receive light, they having first received the Oracles of God. See Rom. 3. 2. & 11. 16. 17. 18. &c. 2 Pet. 1. 19. So the state of the church by the word and Spirit of God is set forth by a vision of the Candlestick, whose lampes are fylled with oile from two olive trees, Zach. 4. Rev. 11. and Iohn the Baptist a preacher of the word of grace, is called a burning and shining Lamp, Ioh. 1. 9.

the patterne] Hebr. the shew or vision, appearance; that is, the patterne shewed, as Exod. 25. 40. This reacheth that no other ground or forme of doctrine, or of the church, is to be brought in, then that which is shewed of God. 2 Tim. 1. 13. 1. Tim. 1. 3. 4. & 3. 15. Mat. 23. 20. Eccles. 12. 11. 12.

6 V. 6. Levites] the residue of the tribe of Levi, besides the Priests, whose consecration is described in Levit. 8. unto who the other Levites were adjoynded to assist them in the service of Gods Sanctuarie, as was signified before, in Num. 3. 6. &c. but their consecration is shewed in this

chapter. from among the sons] here upon the Levites, as in office, so in name are distinguished frō the other Israelites, as are also the Priests from the Levites, 1. Chron. 9. 2. the Israelites, the Priests, the Levites, and the Nethinims. cleanse them] or purifie them: after the manner following. This though it were the dutie of all the people, to be clean and pure when they came to the sanctuarie, 1. Chron. 13. 19. 2. Cor. 7. 1. yet in speciall manner it belonged to the ministers, which did beare the vessels of the Lord, Esai. 52. 11. Exr. 6. 10. so the Apostles among other graces wherby they approved themselves as the ministers of God. nameth one to be by purenes, 2. Cor. 6. 4. 6.

V. 7. Syn-water] that is, the water of purification from Syn, which was made with the ashes of an heiffer, wherof the Law, is after given in Num. 19. As the sacrifice that maketh expiation for Syn, is called the Syn (offring,) so this purifying water is called the water of Syn, which the Greek expoundeth the water of purification. And this water sprinkled on the unclean, sanctified to the purifying of the flesh: but figured the blood of Christ, which purgeth the conscience from dead works, to serve the living God, Heb. 9. 13. 14. all their flesh] in Greek, all their bodie; that is, shave off all their hayre: which was an other signe of purification, as in the cleansing of the Leper, he shaved off all his hayre, Lev. 14. 8. 9. & in the cleansing of the polluted Nazirite, Num. 6. 9. So the Levites which were in themselves as Lepers, that is Synners, are cleansed through faith in Christ. their clothes] their garments; an other rite used in purifying the unclean, Exod. 19. 10. Levit. 14. 9. & 15. 5. By these three rites were signified the purifying frō syn of all sorts, inward and outward; from all filthines of the flesh and spirit, 2 Cor. 7. 1. of the hart and conscience, of the bodie, and of the conversation, Heb. 10. 22. Which purenes is in special required of the ministers, whom the Lord taketh for his service, as he did the Priests and Levites, Esai. 66. 21. and generally

nerally of all Christians, called also the *Priests and Ministers of God*, *Esa. 61. 6. Rev. 1. 6.* whose garments are washed and made white in the blood of the Lamb (Christ) that they may serve him day and night in his Temple. *Revel. 7. 9. 14. 15.* and cleanse] or purify themselves, by repentance, and faith in God; without which all outward rites availed nothing. Or, cleanse themselves by washing their bodies in water, as did other unclean persons, *Lev. 14. 8. & 15. 5.* so the Chaldee calleth Ionahtans, expoundeth it of cleansing in water. The Greek translateth, and they shall be pure.

8 V. 8. *yongling of the herd*] or, yong ox, of the second yere: see the notes on *Exo. 19. 1.* where the like was brought for the Priests. This was for a *Burnt-offring*, to make atonement for the Levites, *vers. 12.* and as Chazkuni here observeith, for the consecration of their service. The former cleanings were to take away syn: these sacrifices after, were also to reconcile them unto God, in Christ whom all sacrifices figured. *Heb. 9. 12. & 10. 5. - 10.* his *Meat-offring*] speaking as of a thing knowen: now the ordinarie *Meat-offring* for a bullock, was three tenth deales of fine-floure mingled with oile; and for a drink offering, half an Hin of wine, *Numb. 28. 12. 14.* See the annotations there. And of the *Meat-offring* see *Levit. 2.* a *second bullock*] that is, an other bullock, which though it is the second here named, yet was it first offered, *v. 12. Lev. 8. 14. 18. & 14. 19.* And no bullock was offered for Syn, save the syn of the high Priest, or of the congregation, *Levit. 4. 3. 13. 14. 22. 23.* and the Levites now taken for all the firstborn of Israel, offered such a Syn-offring as the whole congregation should.

9 V. 9. *the whole*] or, all the congregation, because the thing concerned them all to know and to approve, the Levites being now taken in sted of their firstborne, *vers. 18. 19.* So all the congregation was assembled at the consecration of the Priests, *Levit. 8. 3. 4.*

10 V. 10. *the sons of Israel*] that is some

of the chief of them, (as the firstborne) in the name of the rest, shall lay or impose hands on the Levites: which rite was kept at the ordination of officers both in the old Testament and in the new, *Act. 6. 6. & 13. 3.* Chazkuni here expoundeth it thus, *The sons of Israel, that is the firstborne which were in Israel; for the Levites gave an atonement for them: and every firstborne layed on (hands) on (the Levite) that was for him.* This ordinance fitted the present busyness; for the Levites being taken to serve the service of the sons of Israel, and in stead of every firstborne, and to make atonement for them, *vers. 18. 19.* and offered by them, *v. 11.* they were by this signe, to put the charge and service of the church upon them, & to consecrate them unto God in their name. And herein they figured the church of Christ, called the *generall-assembly and church of the first-borne* which are written in heaven, *Heb. 12. 23.*

V. 11. *wave the Levites*] this waving, the Greek expoundeth *separate*; which word is used for the ministers of Christ, as *Separate me Barnabas and Saul, for the work wherunto I have called them, Act. 13. 2.* so in *Rom. 1. 1.* And here in *vers. 14.* God sayth, thou shalt separate the Levites. But waving is used for offering, as the sacrifices that were waved or moved to and fro; wherby the troubles and afflictions of the ministers of God, were figured: see the annotations on *Exod. 29. 24. 27.* *Wave-offring*] in Greek, a gift. So the ministers of the church are called gifts, *Eph. 4. 8. 11.*

to serve the service] in Greek, to work (or doe) the works of the Lord; so in *vers. 15.* This phrase the Apostle useth, he worketh the work of the Lord, as I also doe, *1 Cor. 16. 10.* so of the Priests and Levites he sayth, that they did work (that is minister, or serve about) the holy things, *1 Cor. 9. 13.*

V. 12. *the head*] that is, the heads of the bullocks, as the Greek translateth: but called head, because it was to be doen on each of them severally: so Chazkuni explaineth it, on the head of every-one of the bullocks. By this rite, they testified their

faith in Christ, (figured by these sacrifices,) from whom they expected forgiveness of synns, and sanctification unto the work of their ministerie. *make thou]*

in Greek, *thou shalt make*, that is offer to God, by the hands of Aaron the Priest.

to make-atonement] this sheweth the unworthyness of all flesh to minister before God, until reconciliation be made for their synns by Christ. So Paul sheweth mans insufficiencie (or unworthiness) for such things, and sheweth our sufficiencie to be of God; 2 Cor. 2. 16. & 3. 5. 6.

13 V. 13. *shalt set]* or *shalt present*, *shalt make to stand*: as a signe that they were given to him and his sonns; as in v. 19.

14 V. 14. *shalbe mine]* which the Chaldee explaineth, *shalbe ministers before me*. See the notes on Num. 16. 9.

15 V. 15. *to serve the Tent]* in Greek, *to doe the works of the Tent*: this is explained in v. 19. *to serve the service of the sons of Israel, in the Tent*. A like phrase is in Ezek. 48. 18. 19. *to serve the citie*: and in 2. Chron. 24. 18. *they served the groves*. and *wave them]* in Greek, & *give them before the Lord*. This is the third time that the waving of the Levites is commanded: Sol. Iarchi. sayth that the first (in v. 11.) respected the Koathites; the second (in v. 13.) was for the Gerssonites; and this third, for the Merarites.

16 V. 16. *are given, are given]* that is, as the Greek translateth, *they are a gift given*: or, the doubling of the word meaneth *they are wholly given*; and the gift confirmed, and now presently they were to be employed in Gods service; see Gen. 41. 32. Giving is sometime used for confirming, as, Thou hast given thy people, 1. Chron. 17. 22. which is the same that Thou hast confirmed thy people, 2. Sam. 7. 24. So in Esai. 33. 16, *his bread shalbe given, his waters shalbe sure*. Chazkuni applieth it thus, *Given of the sons of Israel unto God, and given of God unto Aaron*: Sol. Iarchi. referreth it to their divers works, *given for the bearing* (of the Tabernacle) *given for the Song*: as in 1. Chro. 25. *such as open]* Hebr. the

opening of every wombe: wherof see Exod. 13. 2. this is explained after to mean the firstborne. *unto me]* or, *for me*: which the Chaldee expoundeth *for my service*.

V. 17. *the day that I smote]* in Chaldee, *the day that I killed*: by *day*, comprehending the night also, as in Gen. 1. where the day consisteth of *evening and morning*; for properly the first born of Egypt were smitten at midnight, Exod. 12. 29. *if sanctified them]* as is to be seen in Exod. 13. 2. 12. 13. The prerogative of the firstborne was fro the beginning before the smiting of the Egyptians, Gen. 25. 31. & 49. 3. but upon that deliverance in Egypt, the ordinance was renewed: that they might know the heavenly birthright should be of grace, not by nature; Jam. 1. 18. and obteyned through faith in the blood of the Lamb Christ, Heb. 11. 28. and 12. 16. 17. 23. Rev. 14. 4. 5. So the first-borne, and the Levites taken in their stead, were figures of the elect, whom God of his grace hath chosen out of many, unto himself.

V. 19. *as given]* in Greek, *a gift given to Aaron*: who being a figure of Christ, these Levites (in stead of the firstborne) figured the elect children given of God the Father unto Christ, Joh. 17. 6. 9. 11. Heb. 2. 13. *to serve the service]* in Greek, *to doe the works of the sons of Israel*; that is, which the firstborn of Israel should have doen themselves, had not the Levites been taken for them. *to make-atonement for the sons of Israel]* this the Levites did, not by offering sacrifices for the peoples synns, (which was doen by the Priests onely,) but by their other service in the Tent; which being performed according to the will of God, he was pleased with the people, and sent no plague upon them eyther for neglect of his service, or for doing it amys; and this the words following doe confirme, *that there be no plague among the sons of Israel &c.* Thus Phineas when he had killed the whormongers, wherupon the plague was stayed from the Israelites, is sayd to have made-atonement for the

for the sons of Israel, Num. 25. 7. 8. 13.

no plague] which the Chaldee expoundeth no death. unto the Sanctuary]

Hebr. unto the Holynes; that is, the place and things of holynes, which the Greek translateth the Holies. Vnto which if they came neer, & should performe the work anyels, they were in danger, of death, as there be examples in Nadab and Abihu, Lev. 10. 1. 2. in Vzzah, 1. Chron. 13. 10. and the like. Chazkuni explaineth it thus; If all the firstborne should have served, there might have been a plague amongst them. For the father of a firstborne perhaps was no firstborne himself, nor his fathers father, neyther were they inured with the service: so when (the son) came to serve, he should have no experience or skill therein; and doing that which was not meet, he should be plagued, as we finde in Nadab and Abihu. But the Levites when they were chosen, they and their sonns, and their sonns sonns throughout their generations: they were inured and instructed in the service, to doe as was meet. And therefore the scripture sayth, The Levite shal have no part nor inheritance &c. (Deut. 18. 1.) that they might not imploy themselves in any work, save in the service of the Sanctuary: lest if he should learn his hands profane work, his armes & fingers should thereby become hard, and unfit to be applied to minister on the Psalterie, Harp. &c.

20 Vers. 10. Then did Moses] Hebr. And Moses did &c. Moles set, or presented the Levites, vers. 13. Aaron waved them, v. 11. and the sonns of Israel layd their hands on them, vers. 10. every one his work as God had commanded.

21 V. 11. purified themselves] from syn, as the original word implieth; the outward rite wherof, was by sprinkling the Syn water upon them: vers. 7. waved them] the Greek sayth, gave them for a gift: see vers. 11. made atonement] by offering their sacrifices, vers. 12.

22 Vers. 12. to serve their service] in Greek, to minister their ministerie (or leiturgie.)

24 V. 14. from 25. yeres old] Hebr. from a son of 25. yeres: so in vers. 25. In Numb. 4. 3. it was sayd, from 30. yeres old: there he

spake of their entrance upon their full administration; here, of their beginning to learn the service: see the notes on Numb. 4. 3.

he shall] that is, every of them shall; as the Greek translateth they shall goe in: so in vers. 25. to waite the warfare] in Greek, to minister the ministerie (or leiturgie.) Why their service is called a warfare, see Numb. 4. 3. 23.

V. 25. from the age] Hebr. from a son of 50. yeres. he shall returne] that is, every of them shall turne or cease; in Greek, shall depart from the leiturgie; and shall not work any more. Meaning of the hard labour in bearing the Sanctuary, but not of other ministrations, as the next verse sheweth. Maimony (in treat. of the Implements of the Sanctuary, ch. 3. sect. 8.) sayth; That which is spoken in the Law, of the Levites, From 50. yeres old, he shall returne &c: is not meant but for the time that they carried the Sanctuary from place to place; and it is not a commandment of force in the generations (following.) But in the ages (following) a Levite was not disallowable by yeres, neyther by blemishes; but by voice, when his voice fayled through much age, he was disabled from serving in the Sanctuary. And it seemeth to me, that he is not disallowable, save for singing the song; but he might be of the Porters.

V. 26. the charge] or, the custodie, the watch or ward: in Greek, the custodies.

not serve the service] in Greek, nor work the works. This the Hebrewes (as Sol. Jarchi and Chazkuni on this place) expound to be the service of bearing (the holy things) on the shoulders; but he was to keep the charge, to encamp round about the Tent; and to sing, & to beware that no stranger came into the Tabernacle. Hereby God taught, that his ministers should be both for yeres and graces fitted for the work wherein they are employed; and no longer continued therein, then they have abilitie to performe their dutie, but employed in more easy service.

CHAPTER 9.

1. The

1. The Passover is commanded againe to be kept in the first moneth, 5. and so it was. 6. Upon an occasion of some that were unclean, and could not keep it, a second Passover is allowed in the second moneth, for them that were before unclean or absent, 13. but not for others. 15. The cloud that covered the Tabernacle, guideth the removings and incampings of the Israelites.

1 **A**ND Iehovah spake unto Moses in the wilderness of Sinai, in the second yere after they were gone-out from the land of Egypt, in the first moneth, saying. And let the sons of Israel doe the Passover, in his appointed-season. In the fourteenth day, in this moneth, between the two-evenings, ye shall doe it, in his appointed-season: according to all the statutes of it, & according to all the judgments of it, ye shall doe it.

4 And Moses spake, unto the sons of Israel, to doe the Passover. And they did the Passover, in the first moneth, in the fourteenth day of the moneth, between the two-evenings, in the wilderness of Sinai: according to all that Iehovah commanded Moses, so did the sons of Israel.

6 And there were men, who were unclean, by the soule of a man; that they could not doe the Passover, in that day: and they came-neer before Moses, and before Aaron, in that day.

7 And those men sayd unto him; We are unclean, by the soule of a man; wherefore are we kept-back, that we may not offer the oblation of Iehovah, in his appointed-season, among the sons of Israel? And Moses sayd unto them: Stand-still and I will heare, what Iehovah wil command, concerning you.

And Iehovah spake, unto Moses, saying. Speak unto the sons of Israel, saying: Any man when he shall be unclean, by a soule, or be in a journey a farr-off, of you, or of your generations; yet he shall doe the Passover, unto Iehovah. In the second moneth, in the fourteenth day, between the two-evenings, they shall doe it: with unleavened cakes and bitter herbs, shall they eat it. They shall not let ought remayne of it, until the morning; and they shall not break a bone therof: according to every statute of the Passover, they shall doe it. But the man that is cleane, and is not in a journey, and forbeareth to doe the Passover, even that soule shall be cut-off, from his peoples: because he offered not the oblation of Iehovah, in his appointed-season; that man, shall bear his syn. And if a stranger shall sojourne with you, and wil doe the Passover unto Iehovah; according to the statute of the Passover, and according to the judgment therof, so shall he doe: ye shall have one statute, both for the stranger, and for the home-borne of the land.

And in the day, that the Tabernacle was reared-up, the cloud covered the Tabernacle, even the Tent of the Testimonie: and in the evening, there was upon the Tabernacle, as the appearance of fyre, until the morning. So it was continually; the cloud covered it: and the appearance of fyre, by night. And when the cloud was taken-up, from off the Tent; then after that, the sons of Israel journeyed: and in the place, where the cloud abode, there encamped the sons of Israel.

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- 18 Israel. At the mouth of Iehovah, the sonns of Israel journeyed; and at the mouth of Iehovah, they encamped: al the dayes, that the cloud abode upo the Tabernacle, they encamped.
- 19 And when the cloud taried long, upon the Tabernacle, many dayes; then the sonns of Israel kept the charge of Iehovah, and journeyed not. And it was, when the cloud was a few dayes, upon the Tabernacle: according to the mouth of Iehovah, they encamped; & according to the mouth
- 20 of Iehovah, they journeyed. And it was, when the cloud was from evening until morning, and the cloud was taken-up in the morning, then they journeyed: eyther by day or by night, when the cloud was taken-up, then they journeyed. Or two-
- 21 dayes, or a moneth, or a yere of dayes, when the cloud taried long upon the Tabernacle, abiding upon it; the sonns of Israel encamped, and journeyed not: but when it was taken-up, they journeyed. At the mouth of
- 22 Iehovah, they encamped; and at the mouth of Iehovah, they journeyed: they kept, the charge of Iehovah; at the mouth of Iehovah, by the hand of Moses.
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Annotations.

- I **I**N the first moneth] This commandement to keep the Passover, was in time before the numbering and ordering of the Tribes, mentioned in the former part of this book: for that was commanded in the first day of the second moneth, Num. 1. 1. 2. Whereupon the Hebrewes (as Sol. Jarchi here) doe observe, that there is no order of former and latter in the Law; but things doen after, are sometimes set be-

fore. The reason why it is mentioned here, is because of the second Passover kept the 14. day of the second moneth, v. 11. which was after the forelayd mulier, after the dedication of the Altar, and ordination of the Levites. And the cause why God commanded them to keep the Passover in the wilderness, was for that by the first institution they were bound to keep it when they were come into the land of Canaan, Exod. 12. 25. and therefore without special warrant they would not have kept it in the desert: neyther kept they any moe but this, til they came into the land, Jos. 5.

V. 2. *doe the Passover*] that is, keep, offer, or sacrifice the Passover, called in Hebrew *Pesach*, in Greek *Pascha*; so named because the Lord when he smote all the firstborn in the houses of the Egyptians, passed over the houses of the Israelites (whole dore posts were sprinkled with the Lambs blood,) and slew not their firstborne. Hereupon the Lord appointed a yereley feast in remembrance thereof, which should continew til Christ came, who is our Passover (or Paschal lamb) sacrificed for us, in whom we keep the feast in spirit & trueth, 1. Cor. 5. 7. 8. See the annotations on Exod. 12. *in his appointed-season*] every fourteenth day of the first moneth, as v. 3. which the Greek here calleth *the house thereof*, and in v. 3. *the season thereof*; and the Hebrewes explaine it, though it be on the Sabbath. So all the feasts in Israel, were to be kept at the times appointed of God, Lev. 23. 4. &c. Therefore Ieroboam keeping the feast of Tabernacles in the eight moneth, which God had appointed in the seventh, Lev. 23. 34. it is sayd to be the moneth which he had devised of his own hart, 1. King. 12. 32, 33.

V. 3. *between the two-evenings*] that is, in the afternoon, Sol. Jarchi (on Exod. 12.) sayeth, from the sixth houre (which is at mid-day) and upward, it is called between the two evenings, for that the Sun declineth towards his going downe, &c.; between the evening of the day, and the evening of the night, the evening of the

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of the day, is in the beginning of the seventh
houre; and the evening of the night, is when the
night beginneth. See the notes on Exod. 12.
6. where the houres of killing the Passover,
are observed. It figured the time of
Christs comming, in these last dayes Heb. 1.
1. 2. as towards the evening of the world;
and the houre of his death, which was the
ninth houre, that is three a clock in the
after noone Mat. 27. 46. - 50. all the
statutes] that is, all the rites and ordinan-
ces prescribed, which the Greek transla-
teth the Law therof: So in Exod. 12. 43.
where it is shewed, who were to eat the
Passover. the judgments] this the
Hebrewes referr, to the unleavened cakes
which were to be eaten with it, & seven
dayes after; also to the putting away of
Leaven &c Exod. 12. 8. 15. &c. But here
are to be excepted the special rites which
belonged onely to the first Passover in
Egypt, as the sprinkling of their posts
with blood, the eating of it standing &c;
of which see the annotations on Exod.
12. 6. 7. 11.

4 V. 4. to doe] that is, to keep (or offer)
the Passover; as v. 2. This was for the sanc-
tification of the whole church in their
persons; as the Priests and Levites were
before sanctified to their ministeries.

6 V. 6. by the soule] the soule is here put
for the bodie, and that dead, as often other
where; see Lev. 19. 28. & Num. 5. 2. Some-
time the scripture explaineth it calling it
a dead soule, Num. 6. 6. The Chaldee, Greek,
and Latine, keep the Hebrew phrase.
They that were unclean by the dead,
were unclean seven dayes, Numb. 19. 11.
and such might not come into the Lords
sanctuarie, Numb. 5. 2. nor eat of the holy
things, Lev. 7. 20. Hereupon they came to
Moses and Aaron, to inquire what they
should doe; for unto them, the law touch-
ing the unclean was commanded, Levit.
11. 1.

7 V. 7. wherefore are we kept-back] the
Greek explaineth it, shal we be kept-back
(or deprived?) A religious demand, how
they could performe their dutie unto

God, being in their legal pollution.

the oblation of Jehovah] the Passover is
so called, as being commanded by the
Lord, and kept unto his honour; and it is
called a sacrifice, Exod. 12. 27. The Greek
translateth it, a gift unto the Lord. So Kor-
ban, an Oblation, is by the Holy Ghost in-
terpreted a gift, Mark. 7. 11.

V. 8. Sand-stil] or, Stay: which the
Chaldee explaineth, Tare til I heare. A re-
ligious answer, signifying that he might
doe nothing without word from the Lord:
so Christ spake not, ney: he did any thing
of himself; but spake things as his Father
taught him: Job. 7. 16. 17. & 8. 28. From
this, and other the like examples of Mo-
ses, Jonathan in his Chaldee paraphrase
on this place, sayth, that the Iudges of
the Sanhedrin (or Courts) should not be a-
shamed to aske concerning the judgment which
is too hard for them; for Moses who was the
master of Israel, had need to say, I have not
heard.

V. 10. Any man] Hebr. Man man; that
is whosoever; and by man understand the
woman also. Jonathan expoundeth it, yong
man or old man. when he shall] or,
though he be unclean. by a soule] the
Greek and Chaldee adde the soule of a man,
meaning a dead man, as v. 6. and so Jona-
than explaineth it, by pollution of a man which
is dead. This one kind of uncleannes, see-
meth to be named for all other that con-
tinued any number of dayes: so the He-
brewes understand it. Who is the unclean,
that is put-off to the second Passover? Who-
ever may not eat the Passover in the fifteenth
night of (the first moneth) Nisan, because of his
uncleannes: as men or women that have running
yssues (Levit. 15.) the menstruous and women in
childbed, and men that lye with the menstruous.
But who so toucheth a dead beast, or creeping
thing, or the like, in the 14. day; he is to wash,
and they kill (the Passover) for him after he is
washed, and in the evening when his Sun is set,
he eateth the Passover. [The reason herof is,
that such uncleannes by the Law conti-
nued but till the evening; so that having
washed himself, he was clean at even, and
might

might eat, Lev. 11. 34. 35.] He that is unclean by a dead man, and his seventh day [which is the day of his cleansing Numb. 19. 11. 12.] beginneth to be on the 14. day (of the first moneth;) though he wash and be sprinkled (with the purifying water Num. 19. 19.) so that he is fit to eat the holy things at evening; yet they kill not (the Passover) for him, but he is put-off to the second Passover; Num. 9. 6-11. we have been taught by tradition, that it was their seventh day (who then came unto Moses and Aaron:) and hereupon they asked if (the Passover) should be killed for them, and they should eat at evening: and it was told them that they should not kill for them. But hereby is meant, when he is defiled with such uncleanness as a Nazirite is to shave himself for it (Numb. 6. 9.) for if he be defiled with other uncleanness by the dead, such as the Nazirite shaveth not himself for; then they kill for him in his seventh day, after that he is washed and sprinkled, and when his Sun is set, he eateth the Passover. They kill not for the menstruous in her seventh day, because she is not washed til the eighth night, and so she is not fit to eat the holy things until the ninth night. Who so searcheth in a well to finde a dead bodie, they kill not (the Passover) for him, lest he finde the dead there in the well, and so be unclean at the killing time. If they have killed for him, and he find not the dead there, then he may eat it at evening &c. Maimony in Korbān Pesach, ch. 6. sect. 1. &c.

a journey] or, a way farr-off. The Hebrew of this word farr-off, hath extraordinary pricks over it, for special consideration. Hereby the Lord might signifie that we Gentiles which were unclean, even dead in trespasses and synns, and farr off. Eph. 2. 1. 13. should be made nigh by the blood of Christ, and so partakers of him the second Passover, who now is sacrificed for us, 1 Cor. 5. 7. But touching this legal ordinance, the Hebrewes say; What is this journey farr-off? Fifteen miles without the walls of Jerusalem, [and so by proportion, 15. miles from the camp of Israel.] Who so is distant from Jerusalem, on the 14. day (of the first moneth) when the Sun riseth, 15. miles or more, loe this is a journey farr off: if lesse then this, he is

not in a journey farr off, for he may be come to Jerusalem by after mid day, though he goe on foot easily. Maimony in Korbān Pesach, ch. 5. (8. 9. your generations) that is, your posteritie hereafter: [this was not a temporary law, but p. p. tual.]

V. 11. [in the second moneth.] Of this second Passover the Hebrewes say; it is a commandment by it self, and therefore to be doen even on the Sabbath: for the second is no recompense for the first, but is a feast by it self; therefore they are guiltie of cutting off for the breach of it. Maim. in Korbān Pesach, c. 5. s. 1.

between the two evenings] in Greek, towards evening: see v. 3. unleavened cakes] which figured synceritie & truth, 1 Cor. 5. 8. See the annotations on Exod. 12. 8. Sol. Jarchi here sayth, There is no prohibition of Leaven, save with it, when it is eaten. But he might have Leavened bread with him in the house. Otherwise then at the first Passover, Exod. 12. 15. 19. which therefore needeth further inquirie. bitter herbs] Hebr.

bitternesses: the Latine version counted Hieroms, expoundeth it wild lestices; which are sayd to be bitter in tast: Dioscorid. l. 2. ch. 166. though it is not to be restrained to that herb onely; see the annotations on Exod. 12. 8. So the Greek translateth it Picridoon, which are Herbs of bitter tast, as wild chicorie and endive. These were to the Jewes a remembrance of their bitter life in Egypt, Exod. 1. 14. and so a figure of the bitterness of Christs afflictions, wherof we that beleeve, are made partakers by the fellowship of his sufferings, being made conformable unto his death: Phil. 3. 10.

V. 12. [in the morning] if any were left till then, it was to be burnt; see Exod. 12. 10. with the annotations. not break a bone] this was fulfilled in Christ himself, as Job 19. 33. 36. See Exod. 12. 46. The Hebrew doctors say, that for breaking a bone, a man was to be beaten. But he is not guiltie, save for breaking a bone wherupon some flesh is, or wherin is some marrow. For breaking any other bone, he is not guiltie. But if there be any flesh upon it, though he break the bone in any other place then where the flesh is, he is

quity: although that place of the bone where he breaketh it, be bare without flesh. Also be that breaketh it after an other hath broken it, is to be beaten. *Maim. in Korban Pesach, ch. 10. f. 1. 3. 4.* every statute of the Passover in Greck, the Law of the Pascha. This seemeth to be meant of the first Passover, the Law wherof is given in Exod. 12. Howbeit here the Hebrewes have their exceptions and differences, but how warrantable, I leave to be considered. What differeth (say they) the second Passover from the first? At the first there is a prohibition that no leaven be seen or found (in their houses;) neither may it be killed with leaven (in them;) neither may they carry any of it out of the companie: and they must use the Praise (or hymne) in the eating of it: and doe bring with it the Chagigah (or Feast-offering spoken of in Deut. 16. 2.) And it may be kept in uncleannes; if the most part of the church be unclean by the dead. But the second Passover, may have leavened and unleavened bread with it in the house: and they are not bound to use the Hymne in the eating of it: and they may carry it out of the house where it is eaten: neither bring they the Chagigah with it: neither may it be kept in uncleannes. But both of them put away the Sabbath (that is, are to be kept even on the Sabbath day,) and the Praise (or Hymne) is to be used in the doing of them: and they must be eaten roasted, in one house, with unleavened cakes and bitter herbs: and they must not leave ought of them (till the morning,) nor break a bone of them. And why is not the second (Passover) equal to the first in all things, seeing it is sayd (in Num. 9. 12.) according to every statute of the Passover they shall doe it. Because there are expressed in it some of the statutes of the Passover: to teach, that it is not equal to the first, save in the things that are expressed concerning it: and they are the commandments concerning the body (or substance) of it: and they are the statutes of the Passover. For this is a generall rule, that their dispersion in Egypt, their taking of the Paschal lamb on the tenth day, and the charge to strike the blood with a bunch of hyssope on the upper dove post, and on the two side posts, and to eat it in haste: they were not things to be observed in the gene-

rations following, but in the Passover of Egypt only. *Maim. in Korban Pesach ch. 10. f. 1. 1.* Touching the eating of the Passover by the unclean (forementioned,) thus they say of it, and of other the like. All the offerings of the Congregation, their time is set, (Lev. 23.) therefore they all doe put away the Sabbath, and uncleannes by the dead. And every oblation of them which is offered in uncleannes, is not eaten: but they burne on the altar such things therof as are to be burned thereon; & the residue which should be eaten, are burnt as other holy things that are despised. (Lev. 7. 19.) How doth it put away uncleannes? If the time of that oblation be come, & the most part of the church that offer it be unclean by the dead: or, if the church be clean, and the Priests that should offer it, be unclean by the dead: or, if the people and Priests be clean, and the ministring vessels be unclean by the dead: loe then it is performed in uncleannes; & the unclean and the clean are employed therein together, and come all of them into the court (of the Sanctuary.) But they that are unclean by other uncleannes, as by running issues, &c. or by creeping things, or dead beasts and the like: they are not employed therabout, neither come they into the court, although it be performed in uncleannes. And if they transgress, and doe it, or come into the court: they are guilty of cutting off for comming in; and of death, for serving: for nothing is put off, but uncleannes by the dead. (man) only: &c. Uncleannes by a dead man is put away concerning the Congregation; as it is written (in Num. 9. 6.) And there were men who were unclean by the soule of a man: we have been taught by word of mouth, that they are particular men which are put off to the second Passover, if they be unclean. But if the congregation be unclean by the dead, they are not put away, but the uncleannes is put away, and they doe the Passover with uncleannes. And the same Law is for every oblation, which hath the time appointed therefore, with the Passover, that it putteth away uncleannes. And loe the thing is expressed in the scriptures, for it is sayd (in 2. Chron. 30. 17.) For there were many in the church that were not sanctified; therefore the Levites (had the charge) of the killing of the Passovers, for every one that was not clean, to sancti-

use (them) unto the LORD. For a multitude of the people, many of Ephraim and Manasse, Issachar, and Zabulon, had not cleansed themselves. And what is that which is sayd (in 2. Chron 30. 18.) yet they did eat the Passover otherwise then it was written? Because they made an intercalation of that yere (that is, added a moneth) because of uncleannes; as it is sayd (in 2. Chron. 30. 2.) And the King consulted, and his Princes, and all the congregation in Jerusalem, to keep the Passover in the second moneth: for they could not keep it at that time, because the Priests had not sanctified themselves sufficiently. And elsewhere I have shewed that they are to make no intercalation of the yere at all, because of uncleannes. There was also another thing in that yere, that King Ezechias made intercalation of the yere, in the 30. day of Adar (or February:) which should have been the beginning of the moneth Nisan (or March:) and he made that moneth Adar the second: but the wise men agreed not unto him, for they are to make no intercalation in that day, as I have shewed in the treatise of Sanctifying the New moon. And for these things which he did, not according to the custome, it is sayd, they did eat the Passover otherwise then it is written. And he besought mercie for himself & for the wise men that consented to his doings, as it is sayd, (in 2. Chron. 30. 18. 19.) The good LORD pardon every one, that prepareth his heart &c. and it is sayd (in vers. 20.) and the LORD bearkned to Ezechias, and healed the people, that their offering was acceptable. Maim. in Biath hamikdash, c. 4. s. 10. &c. The same man, in Kerban Pesach ch. 7. writeth thus. Many that are unclean by the dead at the first Passover, if they be the lesser part of the church, they are put off to the second Passover, as other unclean persons: but if the most of the church be unclean by the dead; or if the Priests, or the ministring vessels be unclean by pollution of the dead, they are not put-off, but doe all of them offer the Passover in uncleannes, the unclean with the cleane. As it is sayd, And there were men that were unclean &c. Num. 9. 6. particular persons are put-off, and not the congregation; and this thing is for uncleannes by a dead (man) onely. If the church be half of them cleane, and half unclean by the dead, they all keep it in the

first (moneth,) and the cleane keep it by themselves in cleannes, and the unclean keep it by themselves in uncleannes, and doe eat it in uncleannes. And if they that be unclean by the dead, be more then the cleane, though but once they all keep it in uncleannes &c. If the most part of the church have running yssues, be lepers &c. and the lesser part be defiled by the dead: those that are unclean by the dead, keep it not in the first (moneth,) because they are the lesser part; neither keep they the second (Passover,) for no particular persons keep the second, save in the time when the most of the church have kept the first. If the most part of the church be unclean by the dead, & the lesser part have running yssues or the like: the unclean by the dead keep the first Passover; and those that have running yssues or the like, keep neither the first nor the second; for there is no keeping of the second Passover, save when the first is brought in cleannes; if the first be kept in uncleannes, there is no second Passover. If a third part of the church be cleane, and a third part have running yssues, or the like, and a third part be unclean by the dead: those that are unclean by the dead, keep neither the first Passover nor the second: not the first, because they are the lesser part in respect of the cleane with those that have yssues; nor the second, because the lesser part kept the first Passover. How doe they estimate the Passover, to know whether the most of the church be unclean or cleane? They estimate it not by all that eat for it may be that twenty are reckoned for one Paschal lamb; and they send it by the hand of one to kill it for them. But they estimate it by all that come to the court (of the Sanctuary;) & whiles they are yet without, before the first company cometh in, they estimate them.

V. 13. not in a journey] the Greek explaineth it, in a fast journey, as v. 10. Here other like necessarie and inevitable hinderances are likewise implied, by reason wherof they could not keep the first Passover, but might the second; or were discharged of both, without syn or danger: as the Hebrew doctors note, if a man be forcibly letted, or if he have ignorantly erred, and not offered it in the first (moneth,) then he is to bring the Passover in the 14. day of the second

cond month. If he so hath ignorantly erred, or hath been violently hindered; so that he offered not in the first month; if he presumptuously neglected to offer in the second, he is guilty of cutting off: but if he ignorantly erred or was violently hindered in the second also, he is free. If he presumptuously neglected to offer in the first, then hee offereth in the second: and if hee offer not in the second, though he faileth of ignorance, he is guiltie of cutting off: because he offered not the Lords offering in th' appointed time, and neglected presumptuously. *Maim. in Korban Pesach c. 5. s. 1. 2.* Now for instances, they give these; If a man in a journey be travelling towards the Sanctuarie, and reacheth not thither, because he is hindered by the beasts which he driveth: or being (come) to Jerusalem, is sore on his feet, that he cannot come to the court (of the sanctuarie) til the time of the offering be past, this is force (or a constrained lett.) *Ibidem ch. 5. sect. 9.* Five men that have the skinns of their Paschal lambs mixed together, and there is found a wart [which is a signe of uncleannes] in the skin of one of them; all those lambs are to be caried out to the place of burning; and if they were mixed before their blood was sprinkled on the Altar, the men are bound to keep the second Passover: but if they were mixed after the sprinkling, they are discharged from keeping the second Passover: *Ibidem ch. 3. sect. 9.* If the owners of a Paschal lamb be defiled, after that the Lamb is killed for them; the blood thereof may not be sprinkled on the Altar, and if it be sprinkled it is not acceptable, therefore they are bound to keep the second Passover: *Ibidem ch. 4. sect. 2.* A proselyte that joyneth himself (to the church) between the first Passover and the second; likewise a child that is come to full age between the two Passovers [that is, to the age of 13. yeres, at what time he is Bar mitzvah a son of the commandment, that is, bound to keep all the Law, as his father was, and so bound to eat the Passover;] they are bound to keep the second Passover: *Ibidem ch. 4. sect. 7.* and sundry the like. and forbearth] or ceaseth, in Greek faileth: meaning weetingly and presumptuously; as appeareth by *Num. 15. 30.* that

soule] which the Chaldee explaineth, that man: and so Moses speaketh in *Lev. 17. 4. 9.* cut-off] in Greek destroyed. The Hebrewes understand it of death by the hand of God, when the syn is secret and unpunishable by man: see the notes on *Gen. 17. 14.* And it may be meant of soule or body, or both. Cutting off, is sometimes of the soule, and sometimes of the bodie. Of the bodie, when he dieth in the midst of his dayes; as if he die at fiftie yeres of age, that is death by cutting off: *etc. R. Menachem on Gen. 17.* The same man there further sheweth, that the state of a man may be such, that though he be cut off in his body from this life, yet he goeth not down to Gehenna (or Hell:) but hath his portion in the garden of Eden (or kingdom of heaven:) but there is some man guiltie of cutting off, whose iniquities are so many, that he is cut off from the life of the garden of Eden; of whom it is written, that soule shalbe cut off from my presence, *Levit. 22. 3.* and, I will even destroy that soule, *Levit. 23. 30.* and these wicked ones are not cut off in their bodie, but wax old in this world, as it is sayd, There is a wicked man that prolongeth (his life) in his wickednes, *Eccles. 7. 15.* from his peoples] in Greek, from his people: by peoples meaning the tribes of Israel, called the peoples of Israel, in *Act. 4. 27.* So Moses elsewhere explaineth it, saying, he shalbe cut off from Israel, *Exo. 12. 15. Num. 19. 13.* and, from the congregation, *Num. 19. 20.* and, from the congregation of Israel, *Exod. 12. 19.* and, from among his people, *Lev. 17. 4. 10. & 20. 3. 6. & 23. 30.* bear his syn] that is, the punishment due for his syn: so in *Lev. 22. 9. Num. 18. 31.*

Verf. 14. sojourne with you] this the Greek explaineth, if a proselyte come unto you in your land. Of Strangers to be admitted to the Passover, see in the annotations on *Exod. 12. 48. 49.*

V. 15. was reared up] or, that he (Moses) reared up the Tabernacle; which was the first day of the first moneth, in the second yere, after they were come out of Egypt; *Exo. 40. 1. 17.* the cloud] a signe of Gods favour and presence, possessing and

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and protecting the Tabernacle, and dwelling amongst his people in Christ: see Exod. 33. 10. 11. & 40. 34. and the annotations there. Also Num. 14. 14. Ezek. 10. 3. 4.

even the Tent of the Testimonie] or, for the Tent, which the Greek translateth, and the house of the Testimonie: meaning, the most holy place, in which was the Arke with the Tables of the Testimonie (or Law) in it; & which place the cloud specially was, to cover the same. The Hebrew word which usually signifieth so, or for, is by the Greek translated and, as here so in Levit. 16. 21. and Exod. 17. 10. sometime it serveth but to signify the thing covered, as in Esai. 11. 9. and so in this place. Sol. Iarchi expoundeth it thus; the Tabernacle which was made to be a Tent for the Tables of the Testimonie.

at the appearance] or, the very appearance of fyre: in Exod. 40 38. it is sayd, and fyre was on it by night. The same cloud, was darknes by day, and fyre by night, as in Exod. 14 20. 24. bothe signified Gods presence and defence of his Tabernacle; as it is sayd, The LORD will create upon every dwelling place of mount Sion, and upon her assembly, a cloud and smoke by day, and the shining of a flaming fyre by night: for upon all the glorie, shall be a defense. Esai. 4. 1. And in Psalm. 105. 39. He spread a cloud, for a covering: and fyre, to give light in the night. So Christ, by the Scriptures of the holy Prophets and Apostles (which are a cloud of witnesses, Heb. 12. 1.) and by his Spirit, is a shadow in the day time from the heat, and for a place of refuge. Esai. 4. 6. as it is written, Thou (Lord) hast been, a refuge from the storme, a shadow from the heat, Esai. 25. 4. and the Prophetical word, is a light that shineth in a dark place; 2 Pet. 1. 19. See the annotations on Exod. 13. 21.

V. 16. cloud covered it] to weet, by day, as is expressed in Exod. 40 38. and to be understood here, therefore the Greek version also addeth by day; and so doth the Chaldee called Ionathans. The continuance of this signe (notwithstanding the peoples unworthyness,) is remembered by Nehemiah thus; Yet thou in thy manifold

mercies, forsookest them not in the wilderness the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fyre by night; to shew them light; and the way wherein they should go. Nehem. 9. 19.

V. 17. was taken up from off the Tent] or, from upon (or over) the Tent: which the Greek translateth, went up from the Tent.

journeyed] or, removed, set forward, encamped] or pitched, rested. Thus God in Christ, was the cause and beginning of all rest & motion, and the director of his church, in the way that they should go. Therefore Moses sanctified both their journeyings & their restings by prayer unto God, Num. 10. 35 36. According to this ancient signe, Christ is sayd to come with cloudes, Dan. 7. 13. Rev. 1. 7. and appeareth clothed with a cloud, and his feet as pillars of fyre, Rev. 10. 1. for the salvation of his people, and destruction of their enemies. The same grace is set forth by the similitude of a shepherd, leading his flock in and out, whom they follow; Psal. 80. 1. 2 Job. 10. 9. Under whose conduct they feed in the meyes, and their pastures are in all high places; they hunger not, nor thirst, neither doth the heat or Sun smite them; for he that hath mercie on them, leadeth them, &c. Esai. 49. 9. 10. Revel. 7. 16. Wherefore the church desireth to be told, where he feedeth his flock, and where he maketh them to rest at noone, Song. 2. 7. And that which the church sayeth of Christ, His left hand is under mine head, and his right hand doth embrace me, Song. 2. 6. the Chaldee paraphrast (on that place) applieth to this cloud & the effects thereof.

Verl. 18. At the mouth] that is, as the Greek translateth it, By the commandment; or, as the Chaldee sayth, At the word of the Lord: for this signe from heaven, the removing and resting of the clowd; was to them as the mouth or word of God. For God speaketh by his signes, which are therefore called, the words of his signes, Psal. 105. 27. And it signified, that whatsoever we doe, in word or deed, we should doe all in the name of the Lord Jesus: Coloss. 3. 17.

V. 19. taried long] or, prolonged the time

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time: here the spaces of time, shorter or longer, between the journeyings of the people, are also shewed to be by the Lords cloud: that so, not onely the works, but the times and seasons might appear to be in Gods hand, and power. *Act. 1. 7.*

kept the charge] or, *the watch*: Hebr. *observed the observation*: of which phrase see *Levit. 8. 35.* The Chaldee here translateth *the charge* (or *observation*) of the word of the LORD. They kept watch and ward night and day, to see when the cloud should arise, or, they kept the charge (in the meanwhile) of serving the Lord, whiles the sanctuary was erected. So after, in *v. 23.*

20 *Vers. 10. a few dayes*] Hebr. *dayes of number*: that is, dayes easily numbred, meaning *a few*: see this phrase in *Gen. 34. 30.*

22 *V. 22. a yere of dayes*] that is, a whole yere: see the notes on *Lev. 25. 19.* & *Gen. 4. 32.*

23 *V. 23. the mouth*] that is, as the Chaldee sayth, *the word*, in Greek *the commandment*: and that the Lord signified his will sometimes by word, and not by signe onely of the clouds removing; appeareth by *Deut. 1. 6. 7.* & *2. 3. 4.* *by the hand*] that is, by the ministerie of Moses; who both governed the people under God, and used praier, at their journeying and encamping, *Num. 10. 35. 36.* Compare *Psal. 77. 21.* *Esai. 63. 12.*

CHAPTER 10.

1. The Lord commandeth to make two silver trumpets, and to use them for calling of the assembly, and for the journeying of the camps; and when they went to warre, and when they offered sacrifice in their solemnities. 11. The cloud rising, the Israelites remove from Sinai to Paran. 14. The order of their march. 19. Hobab is invited by Moses not to leave them. 33. The praier of Moses at the removing and resting of the Ark.

1 **A**ND Iehovah spake unto Moses, saying. Make unto thee, two

trumpets of silver; of beaten work shalt thou make them: and they shall be unto thee, for the calling of the assemblie; and for the journeying of the camps. And they shall blow, with them; and all the assemblie, shall assemble themselves unto thee; at the dore of the Tent of the congregatio. And if they blow, with one: then the Princes, the heads of the thousands of Israel, shall assemble themselves unto thee. And (if) ye blow, an alarme: then the camps, that encamp on the East-side, shall take their journey. And if ye blow an alarme, the second time, then the camps, that encamp on the South side, shall take their journey: they shall blow an alarme, for their journeyes. And when ye gather-together the Congregation: ye shall blow, & shall not sound-an-alarme. And the sonns of Aaron the Priests, shall blow with the trumpets: and they shall be unto you, for a statute for ever, throughout your generations. And if ye goe to warre in your land, against the distresser that distreſſeth you; then ye shall sound-an-alarme, with the trumpets: and ye shall be remembered, before Iehovah your God; and ye shall be saved, from your enemies. And in the day of your gladnes, and in your solemn feasts, and in the beginnings of your moneths; then ye shall blow with the trumpets, over your Burnt-offrings, and over the sacrifices of your Peace-offrings: and they shall be unto you for a memorial, before your God; I, am Iehovah your God.

And it was, in the second yere, in the

12 the second moneth, in the twentieth
 day of the moneth: the cloud was ta-
 ken up, from off the Tabernacle of
 the Testimonie. And the sonns of
 13 Israel journeyed, by their journeyes,
 out of the wilderness of Sinai: and the
 cloud rested, in the wilderness of Pha-
 ran. And they journeyed, at the
 14 first: at the mouth of Iehovah, by the
 hand of Moses. And the stander
 of the camp of the sonns of Iudah,
 journeyed in the first (place,) according
 to their armies: and over his armie,
 was Naasson the son of Amminadab.
 15 And over the armie, of the tribe of
 the sonns of Issachar: was Nethanel,
 16 the son of Zuar. And over the ar-
 mie, of the tribe of the sonns of Za-
 bulon: was Eliab, the son of Helon.
 17 And the Tabernacle, was taken-
 downe: and the sonns of Gershon,
 and the sonns of Merari journeyed;
 18 bearing the Tabernacle. And the
 stander of the camp of Reuben,
 journeyed, according to their armies:
 and over his armie, was Elizur, the
 18 son of Shedeur. And over the armie,
 of the tribe of the sonns of Simeon,
 was Shelumiel, the son of Zurishaddai.
 20 And over the armie, of the tribe of
 the sonns of Gad: was Elialaph, the
 21 sonne of Deguel. And the Koha-
 thites journeyed, bearing the Sanic-
 tuarie: and they set-up the Taberna-
 22 cle, against they came. And the
 stander of the camp of the sonns of
 Ephraim, journeyed, according to their
 armies: and over his armie, was Eli-
 shama the son of Ammihud. And
 23 over the armie, of the tribe of the
 sonns of Manasses: was Gamaliel, the
 24 son of Pedahzur. And over the

armie, of the tribe of the sonns of
 Benjamin: was Abidan, the sonne of
 Gideon. And the stander, of
 25 the campe of the sonns of Dan jour-
 neyed: the re-re-ward of al the camps,
 throughout their armies: and over
 his armie, was Abiezer, the son of
 Ammishaddai. And over the ar-
 26 mie, of the tribe of the sonns of Aser:
 was Pagiel, the son of Ocran. And
 27 over the armie, of the tribe of the
 sonns of Naphtali: was Ahira, the son
 of Enan. These, were the journey-
 28 ings of the sonns of Israel, according
 to their armies: when they journey-
 ed.

And Moses sayd, unto Hobab
 the son of Reguel the Midianite, the
 father-in-law of Moses, We are jour-
 29 neying unto the place, of which Ie-
 hovah sayd, I will give it unto you:
 goe thou with us, & we will doe thee
 good; for Iehovah hath spoken good,
 concerning Israel. And he sayd
 30 unto him, I will not goe: but unto
 my land, and unto my kined, I will
 goe. And he sayd, Leave us not I
 pray thee: forasmuch as thou know-
 31 est, our encamping in the wilderness,
 and thou mayst be to us, for eyes.
 And it shall be, if thou wilt goe with
 32 us: yea it shall be, that that good, wher-
 with Iehovah shall doe good unto
 us, we also wil doe good unto thee.

And they journeyed, from the
 mountayn of Iehovah, three dayes
 33 journey: and the Ark of the covenant
 of Iehovah journeyed before them,
 the three dayes journey, to search-out
 for them, a rest. And the cloud of
 Iehovah, was over them by day: when
 34 they journeyed, out of the camp.

35 And it was, when the Ark journeyed, that Moses sayd: Rise up, Jehovah; and let thine enemies be scattered; and let them that hate thee,
36 flee from thy face. And when it rested, he sayd: Returne Jehovah, (unto) the ten-thousands thousands of Israel.

Annotations.

Make unto thee] After the constitution and order of the church about the Lords Sanctuary, and for their journeying towards Canaan: here followeth the appointment of such publick instruments as were requisite for the congregation, both when they journeyed & when they rested, when they went to war, or were in distress, & when they were in peace. *two trumpets*] A trumpet (called Chatsofiah) was of metal, a Cornet (called Shophar, whereof see Levit. 23. 14.) was of brass: both these were used after in Israel, 2. Chron. 25. 14. Psalm. 98. 6. Here at first, were but two trumpets, as Aaron had but two sons Priests, Eleazar and Ithamar: after as the Priests and busines were increased, so were the number of trumpets, that in Solomons time there were 120 priests sounding with trumpets, 2. Chron. 5. 12. From which places compared, the Hebrew canons shew, that there never might be in the Sanctuary at Gods publick worship there, fewer then two trumpets, nor more then 120. Maimony in Cle hammikdash, ch. 3. f. 4. of silver] which was the purest metall, & fittest for sound, fit also for signification, for the word of God, and lively graces of his spirit, were figured by these trumpets, as Esai. 58. 1. and 57. 13. Ezek. 33. 3. Rev. 4. r. 1. Cor. 14. 8. So the Hebrewes say, the trumpets were to be made of silver, if of any other kinde of metall, they were unlawfull. Maim. in Cle hammikdash c. 3. f. 5. The tongue of the just, is as choice silver, Prov. 10. 10. & the words of the LORD, are pure words, as

silver tried &c. Psalm. 11. 7. beaten with the hammer, beaten into a plate, of one whole peece: so the golden candlestick was, Exo. 25. 31. It signified the labour of the ministers of God, giving themselves continually to prayer, and to the ministerie of the word, Act. 6. 4. that the trumpets may give a clear and certaine sound, for and unto the people.

for the calling] for to call together the congregation. This was the first of the four special uses of these trumpets, when the people rested, to assemble them unto the Lord in his Sanctuary, for to hear his word, to pray, and to doe him worship. As, Blow the trumpet in Sion, sanctifie a fast, call a solemn assemblie, Gather the people, sanctifie the congregation &c. Joel. 2. 15. 16. and Blow the trumpet in the new moon &c. Psalm. 81. 4. It signified that all the meetings of the church, should be sanctified by the word of God and prayer. for the journeying] to cause the camps, (that is the people in their camps or tents) to take their journeyes. This was the second use of the trumpets, to sanctifie by their sound, the journeyes and travels of Gods people: that as their rest, so all their motions might be in God, by the conduct of his word and spirit. Thus were there three things to be observed at their removings; the Lords taking up of the cloud, Num. 9. 18. 22. the sound of the trumpets, Num. 10. 25. 6. and the prayer of Moses, Num. 10. 35.

V. 3. And they] that is the Priests shal blow, as is expressed in v. 8. The Greek translateth, thou shalt blow, meaning Moses, by the Priests who he appointed thereto. with them] with bothe of them: for when but one was blowen, the Princes onely assembled, v. 4.

V. 4. with one] the Latine translateth it, once: but the Greek better, with one trumpet. heads] that is, captaines (governours) of thousands: in Greek Chiliarches: see Exod. 18. 21. Thus was there one trumpet for the rulers, and one for the people, that all their assemblies might be in the

in the name, & by the signe of the Lord: and the Governours might have their meeting apart, but not the people without the governours presence; for whatsoever concerned the people, it belonged also to the Princes with them, in resting or journeying, peace or warre. And all assembled unto Moses the chief, & figure of Christ, Heb. 3. 1. 2.

V. 5. And if ye blow] or, And ye shall blow an alarme, and the campes &c. So after: and thus the Greek translateth it.

an alarme] or, a broken-sound; in Hebrew *Trughnah*, which is generally any lowd broken ringing noise, cyther with trumpets, as here; or with mens voices and showtings, as in 1 Sam. 4. 5. and this, cyther a joyfull shoute, and triumphant noise, as Num. 23. 21. Psal. 47. 6. Ezr. 3. 11. 12. or a mournfull cry, as Jer. 20. 16. See the notes on Levit. 23. 24. This broken-sound or alarme, was fittit to stirr up and encourage the mindes of the people to rise and march forward to battel against the Canaanites: as the former continued equall sound, was for their quiet assembling unto the service of God, & hearing of his Law. And unto this difference the Apostle hath respect, when he sayth, *If the trumpet give an uncertaine sound, who shall prepare himselfe to the battel?* 1 Cor. 14. 8. And therefore also the Greek here and often otherwhere translateth it *signe*, or *signification*, because by it, the people distinctly perceived what they were to doe. And it signified, how God by his trumpeters the Prophets and Apostles, hath distinctly signified his will unto his church, for all things needfull, to fournish them unto all good works, 2 Tim. 3. 16. 17. and such should be the teaching of all his ministers. The Hebrew doctors have understood the former blowing with an equall continued sound, to be a signe of mercie to Israel; and this alarme or broken sound, to be a signe of judgment against their enemies, R. Menachem on Num. 10. sayth, *The blowing (of trumpets) signified mercies; therefore in the time of assembling the people, he sayth, And they shall blow with them, and all the assemblie*

shall assemble themselves unto thee, Num. 10. 3. for the gathering of them is in mercie, as it is written *Returne O LORD, unto the ten thousand thousands of Israel*, Numb. 10. 36. Likewise, *And he was King in Jerusalem, when the heads of the people, the tribes of Israel were gathered together*, Deut. 33. 5. But their journeying was with an alarme, Num. 10. 5. because the divine-Majestie went before them; and it is written, *Rise up LORD, and let thine enemies be scattred*: Num. 10. 35. So the walls of Iericho fell with an alarme (or shoute) Jos. 6. 20. because Gods Majestie went before them to consume their enemies: &c. on the East-side] which were Judah, Issachar and Zabulon, Num. 2. 3. - 7.

V. 6: on the south side] Reuben, Simeon, and Gad: Num. 2. 10. &c. for their journeyes] or, according to their journeyings, that is, not for these two quarters onely, but for the other also: as Charkuni observeth, for all the foure campes. Here therefore the Greek Version addeth by way of explanation, *And ye shall sound the third alarme, and the campes that encamp towards the West shall take their journey: and ye shall sound the fourth alarme, and the campes that encamp towards the North, shall take their journey.* The like is signified also by Fl. Josephus, in *Antiq. Judaic. lib. 3. ch. 11.* Where the Latine version misseth, interpreting *Noton*, the back part of the Tabernacle (which was westward,) when it meaneth the South: and the third, *cata Liba*, westward, he turneth Southward; when *Liba* is one of the western winds, as sheweth *Aul. Gellius*, in *Noct. Attic. l. 2. c. 22.*

V. 8. a statute for ever] an everlasting ordinance: the outward rite continuing til Christs coming; the spiritual use abiding still for ever; that by the preaching of the word, and prayer, the ministers of God, should guide his people in all their affaires.

V. 9. ye goe to warre] Hebr. ye come to warre, which the Greek translateth *coming*. But *coming* is often used for *going*: as in Ion. 1. 3. *coming* (that is *going*) to Tharshish: the distresser] in Greek, the adversaries that resist you. This was the third

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third use of the trumpets, to be sounded in time of warr and tribulation: whereof there be examples in Israels warr against the Midianites, Num. 31. 6. in the lewes warr against the Apostate Israelites, where they sayd, Behold God is with us, for a captain; and his priests with sounding trumpets, to cry alarme against you, 2. Chron. 13. 12. and sundry the like. This one distress of warr, is of some thought to be named for all other calamities; as the Hebrew canons declare, saying: It is commanded by the Law, to cry out, and to sound an alarme with trumpets, for every distress that shall come upon the congregation; as it is written, Against the distresser, that distresseth you, Num. 10. 9. as if he should say, every thing that shall distress you, as famine, and pestilence, and Locusts, and the like; ye shall cry out for them, and sound an alarme. And this thing belongeth unto repentance: for when distress cometh, and they cry out because of it, and make an alarme; all doe know, that for their evil deeds, they are afflicted; as it is written, Your iniquities have turned away these things, and your sins have withheld good things from you, (Jer. 1. 25.) &c. And by the exposition of our Scribes, we are to humble our selves for every distress that shall come upon the Congregation, till mercie be shewed from heaven. Maimony in Misn. torn. 1. in Taanith, or treat. of Fasts (or Humiliation) ch. 1. f. 1. &c. with the trumpets) with which sound, they were also to lift up their voice in supplication to the Lord, to fast, and pray; as in Joel. 2. 15. 17. Blow the trumpet (or Cornet) in Zion, sanctifie a fast, call a solemne assemblie &c. Let the priests the ministers of the LORD, weep between the Portch and the Altar; and let them say, Spare thy people, O LORD &c. So in the warr of Abijah, they cried unto the LORD, and the Priests sounded with the trumpets, and the men of Judah gave a shout, &c. 2. Chron. 13. 14. 15. And Iehosaphat in his warr, proclaimed a fast, and prayed, 2. Chron. 20. 3. 6. &c. The order and manner of such fasts; the Hebrewes describe thus. In these dayes of humiliation, men are to cry out with Prayers and supplications, and to sound an alarme with trom-

pets onely. But if they be in the Sanctuary, they sound an alarme with trumpets and with cornets, and not with bothe of them together save in the Sanctuary, as it is written, With trumpets and voice of the cornet, sound an alarme before the King the LORD, Psalm. 98. 6. These Fasts (or Humiliations) which they have decreed for the Congregation because of distresses, are not day after day, for the multitude of the congregation cannot continue in so doing. Neyther doe they decree the fast to begin, save on the second day of the week, and then on the fift day after that, and in the second day (of the week) after that againe; and so after this order, on the second day, and the fift, and the second, till mercie be shewed them. They decree no fasts for the congregation, on the Sabbath's, or Feast-dayes; neyther blow they in them with cornet or trumpets, nor cry out and make supplications in them: unless it be in a citie that is besieged by heathens, or envaded by a flood, or in a ship ready to be cast away in the sea: &c. Neyther decree they that a fast shall begin at the new moones, or at the Feast of the Dedication of the Temple, or feast of Purim; or in the working day of any solemne feast. But if they have begun the fast, though but one day, and any of these dayes fall out, they fast, and accomplish the day in humiliation. These fasts which are for distress, women with child, and that give suck, and little children fast not. And it is lawfull to eat in the night, when the fast is on the morrow. As the Congregation is to fast for their distress: so is a private man to doe for his; as if he be sick, or wander in the wilderness, or be imprisoned, he is to humble himself, and seek mercie by prayer (to God). Every fasting day decreed for the congregation, the Judges and Elders sit in the Synagogue, and make inquirie of the deeds of the men of that citie, from after morning prayer till mid-day: and remove the stumbling blocks of transgressions; and doe admonish, and inquire, and search concerning injurious persons and transgressors, and separate them; and concerning violent persons, and humble them &c. These are the distresses for which the congregation are to fast and sound an alarme. For the enemies of Israel that come against Israel: and for the sword, that passeth by the land,

the land, as of heathens warring with heathens: and for the Pestilence: and for evil beasts; and for Locusts: and for Caterpillars: and for blasting of fruits: and for mildew: and for ruine or downfall of buildings, by earthquake, winds or the like: and for sicknesses that spread among the people: and for meases of livelihood: sayling, to the decay of trading: and for rayne, if it be too excessive, or too scarce. Every cite that is distressed with any of these, is to fast, and sound an alarme, until the distress be taken away: and all that are round about that cite, are to fast, but not to sound an alarme, but to request mercie for them. Maimony in Taanioth, ch. 1. & 2. That humilations in times of distress, were appointed of God, the Prophet Joel sheweth us; in whose time, Palmer-worms, Locusts, Canker-wormes, Caterpillars, wasted the fruits of the earth; and drought, as fyre and flame, burnt up the pastures, and trees of the feild: for which the people were exhorted to fast and pray, which was performed with blowing of trumpets, and sounding alarme &c. Joel, 1. 4. 5. 13. 14. 19. 20. & 2. 1. 12. 13. 15. 16. &c. ye shall be remembered] the Chaldee explaineth it, the remembrance of you shall come up for good, before the Lord. This is a promise of grace, annexed to the signes, the trumpets: for remembrance is sometime for evil, to punish iniquitie, Nehem. 5. 14. Jer. 14. 10. sometime for good, as Neh. 5. 19. and 13. 32. See the notes on Gen. 8. 1. Thus the silver trumpets signified the ministers dutie, by preaching of the Law, to call men unto repentance for their synns, Esa. 58. 1. Ezek. 33. 3. — 7. 8. Hos. 8. 1. Joel. 2. 1. 15. 16. and to stirr them up to fight the Lords battels against Satan, Syn, Antichrist &c, 2. Chron. 13. 12. 11. Jer. 41. 27. Jos. 6. 8. Rev. 8. 6. 7. &c. In which battels, the Lord himself wilbe with his people, and blow the trumpet before them, Zach. 9. 14.

10 Vers. 10. day of your gladnes] in Greek dayes: one named for all. This is the fourth use of the trumpets, for joy and triumph before the Lord. And by the day of gladnes, (distinguished from the solemne

feasts) Baal battim understandeth the Sabbath day: or, it may be meant of any extraordinary day of rejoycing for any special mercy received, or deliverance from evil. As at the first dedication of Solomons Temple, 2 Chron. 5. 12. 13. also at the returne out of captivity, and at the foundation of the second Temple, they sit the Priests in their apparel with trumpets &c, and praised the Lord, whose mercie endureth for ever towards Israel. Ex. 3. 10. 11. and likewise at the dedication of the wall of Jerusalem, Nehem. 12. 27. 31. [Solemn feasts.] the ordinary feasts appointed of God, wherof see Levit. 23. [beginnings] called in Greek New moones, which were in Israel at the beginning of every moneth, and were among the Solemnities, Num. 28. 11. &c, at which times trumpets and cornets were blown, as appeareth also by Psal. 81. 4. [with the trumpets] Afterward God by David and the Prophets ordeyned other instruments wher-on the Levites played, called the instruments of musick of the LORD, 2 Chron. 7. 6. and they were, Psalteries, Harps, Cymbals, 1 Chron. 16. 5. 6. Flutes (or Pipes) and Timbrels, Psal. 149. 3. David also and the Prophets made Psalmes and Songs, which some of the Levites sung, whiles other played on the instruments, 1 Chron. 25. and 16. 7. 8. &c. And the Hebrewes recording the manner of service in the Temple, say, There might not be fewer then twelve Levites, standing upon the stage every day, to sing the song over the sacrifice alwayes. And they sung the song with mouth, without instrument. There might not be fewer Psalteries then two, nor more then six: not fewer Pipes then two, nor more then twelve: not fewer Trumpets then two, nor more then an hundred and twentie: not fewer Harpes then nine, but as many more alwayes as they would: and but one Cymbal onely. Maimony tom. 3. in Cle hammikdash, c. 3. sect. 3. 4. over your Burnt-offerings] a practise of this is shewed in Ezekihs time; for he set the Levites in the house of the Lord, with Cymbals, with Psalteries and with harps, according to the commandment of David, and of Gad the kings Secr,

and of *Mahab* the Prophet, (for the commandment was by the hand of the Lord, by the hand of his Prophets;) and the Levites stood with the instruments of David, and the Priests with the Trumpets. And *Ezekiah* commanded to offer the Burnt-offering upon the Altar, and when the Burnt-offering began, the Song of the Lord began, with the Trumpets and with the instruments ordained by David King of Israel. And all the Congregation worshipped, and the singers sang, and the trumpeters sounded: all (this continued) until the Burnt-offering was finished. 2. Chron. 29. 25-28. So when Solomon sacrificed at the dedication of the Temple, the Levites that were singers, and others with Cymbals, Psalteries and Harps, were arrayed in white linnen, and stood at the East end of the Altar, and with them 120. Priests, sounding with trumpets. And the trumpeters and singers were as one, to make one sound to be heard, in praising and thanking the Lord: and they lift up their voice with the trumpets, and cymbals, and instruments of musick, and praised the Lord; For he is good for his mercie (endureth) for ever. 2 Chron. 5. 12. 13. of your Peace-offerings.] The Hebrewes say, they used to sing the Song, over all the Burnt-offerings of the Congregation, which were due (to be offered,) and over the Peace-offerings of the solemn assemble, at the time when the wine (the drink offering) was poured out. But the voluntary Burnt offerings which the Congregation offered, &c. they sang not the song over them. Maimony in *Cle hammikdash*, ch. 3. f. 3. So they understood this Law, not for private mens sacrifices, but for the publick churches: they did not blow, save onely at the congregations offering which was appointed them: sayth *Chazkuni* on Numb. 10. This use of the trumpets signified the spiritual graces and joy that Gods people should shew forth in his service, directed thereto by his Ministers, Psal. 98. 6. & 150. 3. & 81. 3. 4. Exr. 3. 10. 2 Chron. 5. 12. 13. Colos. 3. 16. Eph. 5. 18. 19. Blessed are the people that know the shouting-sound (or alarme of the trumpet;) Psal. 89. 16.

Vers. 11. second year] after Israel was come out of Egypt, Num. 9. 1. second

month] which we now call April, the Hebrewes called it *Tisar*. twentieth day] the second Passover being ended, Num. 9. 11. when by mount Sinai (where the Law was given the,) they had abidden twelve moneths, lacking ten dayes, as appeareth by comparing Exod. 19. 1. 2. the cloud was taken up] by the Lord, which was a signe that now the people should remove, Numb. 9. 17. But they had with all, word from the Lord, who spake unto them saying, Yee have dwelt long ynough in this mountaine: turne you, and take your journey; and goe to the mount of the Amorites &c. Behold I have given the land before you; goe in, and possess the land which Iehovah swore unto your fathers. Deut. 1. 6. 7. 8. So both by word and signe, God called them from Sinai, the place of bondage, by reason of the Law there given, Gal. 4. 24. 25. unto the land of promise, which figured the state of grace and freedome by Iesus Christ: see the notes on Gen. 12. 5.

V. 12. by their journeyes] from Sinai to Taberah and Kibroth-hattaavah, Num. 11. 3. 34. & 33. 16. from Kibroth-hattaavah to Hazeroth, and from Hazeroth, into the wilderness of Pharan, Num. 11. 35. & 12. 16. Pharan] or Paran, the name of a wilderness and mountaine in it, mentioned againe in Deut. 1. 1. & 33. 2. In this wilderness *Ismael* dwelt, Gen. 21. 21.

V. 13. at the mouth] that is, the word, as the Chaldee sayth, or, by the voice, as the Greek translateth; see Num. 9. 18. 23.

the hand] that is, the ministerie of Moses, who ordered the blowing of the trumpets, and sanctified the journey by prayer, v. 35. Thus they had foure things (at this first removal) to confirme their faith in their travel through that terrible wilderness; the word of God, commanding them, and the lifting up of his cloud, for a signe visible; the word of Moses in prayer, and the sound of the trumpets for a signe audible. And thus they were furnished with all good meanes to conduct them into their promised inheritance: wherefore amongst other mercies of God

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to Israel, the memorial of this was after celebrated, that he led his people in the wilderness, for his mercie endureth for ever, *Psal.* 136. 16. *Deut.* 3. 15. *Esa.* 63. 14. *Ier.* 2. 6.

14 V. 14. according to] or, with their armies; that is, with the armie of Issachar, and armie of Zabulon, both which were under the standard of Iudah, *Num.* 1. 3. 9. So the Lion of Iudah as standard bearer, and figure of Christ, goeth before them all, to fight in the forefront of the battel against the Canaanites: see *Gen.* 49. 8. *Judg.* 1. 1. 11.

17 V. 17. was taken down] after that the Priests had with veiles and clothes, covered the Ark and other holy things in the Tabernacle, as is prescribed in *Numb.* 4. 5. &c. The taking down of the Tabernacle, and removal thereof, and setting it up in another place, signified (among other things) the instabillitie of that legal figurative worship, which Christ at his coming was to abolish, *Hebr.* 12. 17. 28. Also the unsettled estate of the church, and all the members thereof, in the wilderness of this world, *2 Cor.* 5. 1. 4. *2 Pet.* 1. 14. Likewise the removal of the church from one place and nation to another, from the Jewes to the Gentiles, *Mat.* 21. 43. In regard of this unstayednes, Moses sayd unto them, Ye are not yet come to the Rest, *Deut.* 12. 9. But in Davids time he sayd, The Lord hath given rest unto his people: and, the Levites, shall no more carry the Tabernacle, nor any vessels of it, for the service thereof: *1 Chron.* 23. 25. 26. See further in the notes on *Num.* 4. 10. bearing the Tab.] having six wagons on which they layd the boards and coverings, as is shewed in *Numb.* 7. 5. 7. 8. 9.

18 V. 18. of Reuben] who was standard bearer to the second quarter, *Numb.* 2. 10. 16.

20 V. 10. Deguel] called sometimes *Reuel*, *Numb.* 1. 14. so here the Greek nameth him *Ragouel*.

21 V. 21. the Sanctuary] that is, (as the Greek translateth) the holy things, as the Ark, Candlestick, Table, Altar &c. which

they were to bear on their shoulders, *Num.* 4. 5. 15. &c. 7. 9. and they] that is the Gershonites and Merarites forespoken of, in v. 17. who therefore went before, that the house or tabernacle might be set up ready, to receive these holy things, for which the Tabernacle was made, and not they for the tabernacle.

V. 22. Ephraim] the standard bearer to the third quarter; see *Numb.* 2. 18. 24.

V. 23. the ree-ward] or, the gatherer, (in Greek, the last of all the camps,) that gathered up and took care of the weak ones and hindmost such as Amalek had before smitten, *Exod.* 17. *Deut.* 34. 17. 18.) as also of the Leprous and unclean, such as had been put out of the host, *Num.* 5. 2. (as in *Num.* 12. 15. the people journeyed not, till Aaron (who had been a leper) was gathered.) This shewed Gods love and care of the most weak among his people; in taking such order for their safetie. And unto this order of march, the Prophet hath reference in *Esa.* 52. 12. Jehovah will goe before you, and the God of Israel wilbe your ree-ward (or gatherer.) And David professing his faith in God, sayth, Though my father and my mother should forsake me: yet Jehovah would gather me, *Psal.* 17. 10. In like manner at the seige of Iericho, armed men went before the Priests that blew with the trumpets; and the ree-ward came after the Ark, *Jos.* 6. 9. 13.

V. 28 These, were the journeyings] in Greek, These were the hosts (or armies) By These, is meant the order of their marching in their journeyes, which God, by this repetition, would have men to observe: and we may summarily view thus. When God took up the cloud, Moses prayed, and the priests with the trumpets blew an alarme, then Iudah (the first standard) rose up, with Issachar and Zabulon: in which camp were 186. thousand and 400. men of warr (*Num.* 2. 9.) and they marched foremost. Then followed the Levites of Gershon, and Merari, with six wagons bearing the boards and coverings of the Tabernacle.

The

The trumpets sounded an alarme the second time, then Reuben Simeon & Gad, (with their armie of 155. thousand, 400. and fiftie fighting men,) rose up, and followed the tabernacle.

After them went the Levites, sons of Kohath, in the midst of the twelve tribes, bearing on their shoulders the Ark, Candlestick, Table, Altar and other holy things.

At the sound of the trumpets third alarme, rose up the standard of Ephraim, under which were of Ephraim Manasses and Benjamin, 100. thousand and 8000. and an hundred men of warr; and these followed the Sanctuary going before them: unto which the Psalmist hath reference, when he prayeth, *B. fore Ephraim and Benjamin and Manasseh, stir up thy strength, and come for salvation unto us; Psalm. 80. 3.*

At the fourth alarme, the standard of Dan arose, in whose camp were 157. thousand, and 600. fighting men, of Dan Aser and Naphtali; who not guarding the tabernacle, had charge of gathering all, and looking to the feeble &c, that nothing should be lost, or left behinde. Thus the Sanctuarie had the midst, most safe & honourable place: the greatest cap went foremost, the next in greatness went hindmost; for to resist all enemies, before and after. But the Lord himself was he that went before, and gathered behind, (*Esai. 51. 12.*) who when he rose up, his enemies were scattred, and they that hated him, fled before him, *Num. 10. 35.* when he marched before his people in the wilderness, the earth quaked, and the heavens dropped, and he confirmed his inheritance when it was weatied; *Psalm. 68. 2, 8. 9. 10.*

29 V. 29. *Hobab*] or, *Chobab*, called in Greek *Johab* son of *Ragouel* the *Madianite*. He was also called *Jethro*, *Exod. 3. 1.* and *Sol. Jachi* here expoundeth it *Hobab* he is *Jethro*; but *Aben Ezra* is of an other minde, that it was the brother of *Zipporah* Moses wife, and so not father in law, but brother in law to Moses. This speech

of Moses to his father in law. Some think was before, when he came to him with *Zipporah*, *Exo 18. 1. 2. &c.*; and so it may be translated, *And Moses had sayd unto Hobab.*

V. 30. *I wil not goe*] This denyall is thought to be but for the present; and that *Hobab* went to his own countrie first, and after returned againe to Moses in the wilderness; because there is mention of the posteritie of *Hobab* dwelling among the Israelites in Canaan, *Judg. 1. 16.* and *4. 11. 1. Sam. 15. 6.* Or, if he returned not into the wilderness, yet at the least, his posteritie came unto Israel in Canaan, as the scriptures fore mentioned shew.

V. 31. *for eyes*] in sted of eyes, to guide us by thy counsel and providence. The Greek translateeth it, *thou shalt be an Elder amongst us.* Or, by eyes, may be meant deare, loved, and tendered, as men doe their own eyes.

V. 33. *mount of Jehovah*] the Chaldee explaineth it, *the mountaine wheron the glorie of the Lord had been reveiled*: that was mount Sinai, where the Law had been given. *three dayes journey*] or, *3. dayes way*; which was both by Gods direction, and by his speciall power inabling the people to travel so long. The like journey was mentioned from Egypt, *Exod. 3. 18.* and after from the red sea, *Exo. 15. 22.* and now from mount Sinai: where the Ark of the covenant journeyed before them: which was a figure of Christ, and of his conducting and strengthening of the people; and his resurrection from the dead, was the third day, *1. Cor 15. 4.* which was for our justification, and so for rest and peace unto our soules, *Rom. 4. 25.* and *5. 1. 2. 3.* who sayd of himself, *Behold, I cast out Devils and I doe cures to day and to morrow, and the third day I shall be perfected, &c.* *Luke 13. 32. 33* Of the myserie of this number three, and of the third day, see the annotations on *Gen. 22. 4.* journeyed before them] The Ark was caried by the Levites in the midst of them, as appeareth by

v. 14. 21. but the eyes of all the people were unto the cloud conducting them, and to the Ark amongst them; the journeying and resting wherof was sanctified by Moses prayer, before that the people might eyther set forward, or pitch their tents: and therefore it is sayd to journey before them.

to search-out] or, to espie; which the Chaldee expoundeth to prepare; the Greek, to consider: it meaneth a diligent search and looking about for to know and find out the estate of a place, as Num. 13. 2. 17. 18. 19. 20. So God is sayd to have searched-out (or espied) the land of Canaan, which he gave unto Israel, Ezek. 20. 6. And that which is here spoken of the Ark, Moses speaketh of God himself, in Deut. 1. 33. that he went before them, to search-out a place for them to pitch their tents in. So Gods love and providence towards his church in Christ, is hereby signified. Wherefore that which Moses sayd to Hobab, thou mayst be for eyes unto us, v. 31. was not meant that he should appoint them a place to pitch and rest in; but that he being acquainted with the places in that wilderness, might signifie the conditions, commodities or discommodities of the places which God should designe them for to pitch their camps in.

a rest] that is, as in Esai. 66. 1. a place of rest: so the Chaldee expoundeth it, a place of encamping, or resting. Thus rest, is often used for a resting-place, Psalm. 132. 8. Gen. 8. 9. 1. Chron. 28. 2. Mic. 2. 10. Zac. 9. 1. This outward rest which God prepared for his people, figured the spirituall rest which we finde for our soules, by following Christ in faith, Mat. 11. 29. Heb. 4. 3. 10. 11.

V. 34. the cloud of Jehovah] which had conducted them from Egypt to mount Sinai, Exod. 13. 21. 22. the same guided them stil. The Chaldee calleth it the cloud of the glorie of the Lord. was over them; or upon them; the Chaldee understandeth, went (or journeyed) over them: the Greek sayth, did overshadow them: and David teacheth that it was spread for a covering,

Plalm. 105. 39. namely to shadow them from the heat of the Sun: and in Num. 14. 14. Moses sayth it stood over them. It signified unto them the glorious grace, guidance and protection of God: and figured the like unto the church after in Christ, who by his word and spirit, guideth and protecteth all his people, Esai. 4. 5. 6. For as God now led his people like a flock, in the wilderness, Psalm. 78. 52. so Christ the good sheepheard calleth his own sheep by name, and leadeth them out, goeth before them, and the sheep follow him, for they know his voice; and goe in and out, and finde pasture, Ioh. 10. 3. 4. 9. 11. See also the notes on Exod. 13. 21.

by day] that is, in the day time, and daily, continually: for by day it was a cloud, and by night a tyre: and this continued, til they came to the promised land: Exod. 14. 20. 24. & 13. 22. Nehem. 9. 12. 19. Psalm. 78. 14. Num. 14. 14.

V. 35. Rise-up] or, Stand-up: it is opposed to sitting still, and is meant here, for the help and comfort of his people whom he conducted, and for the destruction of his enemies, as the words following manifest: and thus David often useth it, as in Psalm. 3. 8. & 7. 7. & 10. 12. & 17. 13. & 44. 27. But specially in the 68. Psalme, (which is a prophesie of Christ, his resurrection, and ascension into heaven,) and which he beginneth with these words of Moses, Let God rise up, let his enemies be scattered, &c: which sheweth that the fulfilling of all these mysteries, is by Christ & his rising from the dead, for the justification and salvation of his church. Onkelos translateth it in Chaldee, Be thou reveiled o LORD: and Jonathan paraphraseth, Be thou reveiled now o Word of the LORD in the strength of thine anger. thine enemies] Jonathan in Chaldee sayth, the enemies of thy people: and after, those that hate them: for the enemies & persecutors of the church, are the enemies of God himself: 1st. 9. 4. Mat. 25. 45. Zech. 1. 8. This David sheweth, when saying unto God, thine enemies, and thine haters; he annexeth, Against thy people they have craftily-taken secret-counsel &c.

N

Psalm.

Psal. 83. 3. 4. [scattered] as broken asunder: so the word signifieth Psal. 2. 9. The effect of Christs death and resurrection, is the breaking and scattering of the conjoyned forces of his enemies, Psal. 68. 2. 3. 13. 15. and the contrary gathering together in one, of the children of God that were scattered abroad, Ioh. 11. 51. 52. Esai. 11. 10. 12.

Returne Jehovah (unto) the ten thousands] that is, as the Chaldee paraphraseth, Returne LORD, dwell with thy glorie, among the ten-thousands thousands of Israel. Or, without supplying the word unto, as the Greek translateth it, Returne, Lord, the thousands the ten-thousands in Israel: that is, cause them to returne unto their rest from their travels. For the word Returne, may meane eyther Gods action in himself, returning to his people: or his action in them, returning reducing and bringing them againe; as in Deut. 30. 3. Psal. 14. 7. & 126. 1. In both senses, rest and quietnes is implied, which Moses intreateth God to give unto his people, and himself to remayne with them. So R. Adenachem here expoundeth it to mean quietnes; according to Esai. 30. 15. In returning and rest, shall ye be saved. But the first interpretation seemeth most fitting, that as when the clowd, Ark and host removed, he prayed God to Rise up and goe with them against their enemies: so when the Ark and people rested, he prayeth God to returne and remayne among them: for in his presence their cheif joy and safetie consisted, as he elsewhere sheweth, Exod. 33. 14. 15. 16. And that there is often a want of such words necessary to be supplied, the scripture elsewhere sheweth, as in 2. Sam. 4. 2. two men were Sauls son, that is, were unto Sauls son, or, he had two men: and such wants are many times supplied by other prophets: as, the pillars that were the house, 2 King. 19. 13. that is, which were in the house, Ier. 52. 17. The Ark continued the house, 2 Sam. 6. 11. that is, continued in the house, 1 Chr. 13. 14. and sundry the like. See Deut. 32. 43.

CHAPTER II.

1. The people complayning. God punisheth them with fyre, which at Moses prayer is quenched. 4. They lust for flesh, and lothe Manna. 10. Moses grieved at their murmuring, complaineth to God of his charge. 16. God divideth his burden unto severitie Elders which should beare it with him, 18. and promiserh to give the people flesh. 24. The severitie Elders have the spirit of prophesie. 31. God by a winde bringeth Quails into the camp, which the people gathering and eating, doe dye of a plague at Kibroth-hattaavah. 35. The camp removeth to Hazeroth.

AND the people was, when they were complainers; evil, in the ears of Jehovah: and Jehovah heard, and his anger was kindled; and a fyre of Jehovah, burnt among them; and consumed them, in the utmost-part of the camp. And the people cryed-out, unto Moses: and Moses prayed, unto Jehovah; and the fyre sunk-downe. And he called the name of that place, Taberah: because the fyre of Jehovah, burnt among them. And the mixt-multitude, that was among them, lusted with lust: and the sonns of Israel also, returned and wept; and sayd; who shall give us flesh to eat? We remember the fish, which we did eat in Egypt, for nought: the cucumbers, and the melons, and the leeks, and the onions, and the garlicke. But now, our soule is dryed-away, there is nothing at all: onely, our eyes are unto the Manna. And the Manna, was as Coriander seed: and the colour of it, as the colour of Bdellium. The people went-about, and gathered it, and ground it in milles; or beat it, in a mortar; and baked it in pannes, and made cakes of it: and the tast of it was, as the tast of the best-moisture of oile.

9 of oile. And when the dew fell-
 10 downe, upon the campe, *in* the night:
 the Manna fell-downe, upon it. And
 Moses heard the people weeping,
 throughout their families; *every* man,
 in the dore of his tent: and the anger
 11 of Iehovah was kindled, greatly, and
 in the eyes of Moses, *it was* evil. And
 Moses sayd unto Iehovah; Wherfore
 hast thou doen-evil, to thy servant?
 and wherfore have I not found grace,
 in thine eyes: that *thou* layest, the
 burden of all this people, upon me?
 12 Have I conceived, all this people?
 have I begotten them: that thou
 shouldest say unto me, Bear them in
 thy bosome, as a nursing-father bea-
 reth the sucking-child; unto the land,
 which thou swarest unto their fa-
 13 thers? Whence should I have flesh,
 to give unto all this people? for they
 weep unto me, saying; Give us flesh,
 that we may eat. I am not able,
 14 my self alone, to beare all this people:
 for *it is* too heavie for me. And if
 15 thou doe thus unto me; kill me I pray
 thee, kill me; if I have found grace, in
 thine eyes: and let me not see, mine
 evil.

16 And Iehovah sayd unto Moses;
 Gather unto me, seventie men, of the
 Elders of Israel; whom thou knowest,
 that they *are* the elders of the people,
 and the officers of them: and take
 them, unto the Tent of the congrega-
 tion; that they may stand there, with
 thee. And I will come-downe, &
 17 will speak with thee, there; and I will
 take, of the spirit which *is* upon thee,
 and will put *it* upon them: and they
 shall beare with thee, the burden of
 the people; and thou shalt not beare

it thy self alone. And say thou unto
 the people, Sanctifie your selves against
 to morow, and ye shall eat flesh: for
 you have wept, in the ears of Iehovah
 saying, Who shall give us flesh to eat?
 for *it was* well with us, in Egypt: ther-
 fore Iehovah will give you flesh, and
 ye shall eat. Ye shall not eat one
 day, nor two dayes: nor five dayes,
 nor ten dayes, nor twentie dayes.
 Untill a moneth of dayes, until it
 come-out at your nostrils, and it be
 unto you lothesome: because that ye
 have despised Iehovah, who *is* among
 you; and have wept before him, say-
 ing; Wherfore now, came we forth
 out of Egypt? And Moses sayd;
 21 The people amongst whom I *am*, *are*
 six hundred thousand footmen: and
 thou hast sayd, I will give them flesh;
 and they shall eat *it*, a moneth of
 22 dayes. Shall the flocks and the herds
 be slayn for them, to suffice them? or
 shall all the fishes of the sea be gather-
 ed-together for the, to suffice them?

And Iehovah sayd unto Moses; Is
 Iehovahs hand waxed-short? thou
 shalt see now, whether my word shall
 come-to-passe unto thee, or not.
 And Moses went-out, and spake un-
 to the people, the words of Iehovah:
 and he gathered the seventie men, of
 the Elders of the people; and made
 them stand, round-about the Tent.
 And Iehovah came-downe in a cloud,
 and spake unto him; and took of the
 spirit, that *was* upon him; and gave
it, unto the seventie men, the Elders:
 and it was, when the spirit rested up-
 on them; they prophesied, and did
 not adde. And there remayned
 26 two of the men, in the camp; the

name of the one, was Eldad; and the name of the second, Medad; and the spirit rested upon them; & they were of them *that were* written, but went not out unto the Tent: and they prophesied, in the campe. And there ran a yong-man, and told Moses, & sayd: Eldad and Medad, doe prophesie in the campe. And Ioshua the son of Nun, the minister of Moses, *one of his choise-yong-men*, answered and sayd: My lord Moses, forbid thou them. And Moses sayd unto him; Enviest thou, for me? but o who shall give, *that* all the people of Iehovah were prophets; that Iehovah would give, his spirit, upon them. And Moses gathered himself, into the cap; he, and the Elders of Israel. And there went forth a winde, from Iehovah; and brought quailes, from the sea; and let *them* fall by the camp, as *it were* a dayes journey on this *side*, and as *it were* a dayes journey on that *side*, round-about the camp: and as *it were* two-cubits, above the face of the earth. And the people stood-up, all that day, and all the night, and all the next day; and they gathered the quailes; he that gathered least, gathered ten homers: and spreading they spred *them* for themselves, round-about the campe. The flesh was yet between their teeth; it was not yet cut off: when the anger of Iehovah, was kindled against the people; and Iehovah smote the people, with a very great plague. And he called the name of that place, Kibroth hattaavah: because there they buried, the people that lusted. From Kibroth hattaavah, the people journey-

ed unto Hazeroth: and they were, in Hazeroth.

Annotations.

AN *the people*] Hitherto in this book, Gods grace to his people hath been manifested, in the ordering, directing & governing of them in the wilderness, towards their promised inheritance: now followeth their unthankfulness, and unworthy cariage, among so great blessings, by their many murmurings and rebellions; wherby both the disobedient nature of man, and the impossibilitie of the Law to bring men unto God, is declared. *when they were complainers*] or, *as complainers*; that is *even complainers*, very *murmurers*; grudging and shewing themselves discontented with their estate; and (as is likely) for their so long travel in that wilderness, *three dayes journey* before they came to a resting place, Numb. 10.33. and thus Sol. Iarchi here expoundeth it. So wheras they should have rejoyced in the Lord now among them, they shewed themselves as mourners, sorowfull, and (as the Greek translateth) *murmuring*. Of such *murmurers* and *complainers*, the Apostle also speaketh, *Iude vers. 16.* *evil*] this seemeth to have reference to the first, *the people was evil*, that is, wicked, and so displeasing the Lord: the Greek referreth it to the latter, *the people murmured evil-things before the Lord.* *a fyre of Iehovah*] that is, as the Greek expoundeth it, *from the Lord*, and the Chaldee, *from before the Lord*: though it may also meane a great and vehement fyre. Their rebellions before the Law was given at mount Sinai, God punished not, *Exod. 14. 11.—15. & 15. 24. 26. and 16. 2. 3. 4. 9. 10. 27. 28. & 17. 2.—5.* save onely when they made the molten Calf at the mount, *Exod. 32. 27. 28. 35.* But their synns committed after, he punisheth severely, as here and after is to be seen: for, *the Law worketh wrath, Rom. 4. 15.* And all these things happened unto *the* for ensamples to us, *1 Cor. 10. 5.—11.* *consumed*] or, *devoured*,

devoured, Hebr. did eat. The Greek translateh, devoured a part of the camp. In that the fyre consumed in the utmost part, it is probable that there the syn began, among them that were faynt and weary with travel; as Deut. 25. 18.

2 V. 2. sunk down] that is, went out, or, was quenched; in Greek, ceased. Their seeking to the Lord in their afflictions, & his mercies towards the, are mentioned in Ps. 78. 34. — 38.

3 V. 3. he called] that is, Moses called: or, as the Greek translateh, the name of that place was called; see the notes on Gen. 16. 14. Taberah] that is, Burning: which name was given to imprint a memorial of their syn and of Gods judgments in their harts; as Moses after mentioneth them, in Deut. 9. 7. 22. 24.

4 V. 4. the mixt-multitude] or, the gathered multitude; so called in Hebrew of gathering; in Greek and Chaldee, of mixture: and in the Chaldee sayd to be Ionathans, they are called, the strangers that were gathered among them. These were that mixed-people that came up with Israel out of Egypt, mentioned in Exod. 12. 38. lusted with lust] that is, lusted greatly and greedily.

returned and wept] that is, againe wept, the Greek sayth, they sate and wept. The Israelites that a litle before complained, were punished, & repented: now againe, by the example of the strangers among them, returned to their synfull course. Chazkuni here sayth, After that (the sons of Israel) had murmured already themselves alone, (v. 1.) they turned and murmured with the mixed-multitude, and wept for desire of flesh. So this was an other mutinie, differing from that forespoken of; though in time and place neer together. who shall give] a wish, meaning, O that some would give us flesh: & a temptation, as not believing that God could doe it. This their lusting is rehearsed in Psal. 106. 14. & 78. 18. 19. 20. they tempted God in their hart, asking meat for their soule (or lust): and they spake against God, they sayd, Can God furnish a table in the wilderness? Behold he smote the Rock, and the waters gushed out, and streams overflowed: can he give

bread also? or can he prepare flesh for his people?

5 Vers. 5. we remember] they stirred and inflamed their lust, with remembrance of their former Egyptian diet. for nought] this may be referred to the fish which they had for nought, without price, getting the out of the rivers freely: or, for nought, that is, for very litle, very cheap; as nothing is used for very litle, Mat. 27. 33. Ioh. 18. 20. none, for very few, Ier. 8. 6. 1 Cor. 2. 8. It may also have reference to the former, we remember, for nought, that is in vaine: so the Hebrew Chinnam, & Greek Doréan, sometime signifieth a thing doen or spoken in vaine and without effect; as Prov. 1. 17. Ezek. 6. 10. Gal. 2. 21. garlick] these grosse meats, used to be eaten by the poorer sort in Egypt, and by the Israelites when they were slaves there, they now remember, (forgetting their slavery;) and preferre before the Manna, which God gave them from heaven, which was both pleasant and wholesome. Of the things here spoken of, and other the like, the Hebrewes themselves say: Some meats are exceeding evil, and it is not meet that a man should ever eat of them, as great fishes that are salted and old &c. and some meats are evil, but not so bad; therefore it is not meet for a man to eat of them, save a litle and very seldom; and he may not use to make the his meat, or to eat them with his meat continually, as great fishes, cheese &c. and leeks, and onions, and garlick &c. these meats are naught, which a man should eat of but a very litle, and in winter dayes, but in sommer not at all. Maimony in Misn. tom. 1. in Degnoth c. 4. f. 9.

6 V. 6. our soule is dried] The soule is often put for the body, or whole man, and for the appetite or desire of meat, drink, and other things: so here they complaine, that they had no nourishment by the wheat of heaven (as Manna is called, Psal. 78. 24.) neyther was their appetite satisfied: and hereupon it is sayd, they asked meat for their soule, Psalm. 78. 18. to satisfie their fleshly lust. our eyes are] or, our eyes behold onely the Manna; that is, we see no other food; neyther can we expect for

any other, but depend upon Manna onely. For the eyes unto any, signifie hope and expectation, as *Psal. 115. 15. & 141. 8.* Manna was unto them both a corporall food, and a spiritual, figuring Christ himself, with his word and grace, *Ioh. 6. 31. 32. 33. 1 Cor. 10. 3.* So the loathing of Manna, and longing for the meats of Egypt; figured the rejecting of Christ and his graces; for to have nourishment & life by the works and righteousness of men: *Gal. 3. 3. 10. & 4. 9.* Such mens eyes cannot see the Manna which is hid, *Rev. 2. 17.*

7 V. 7. *Manna*] in Hebrew *Man*: the reason of this name, see in the notes on *Exod. 16. 14.* *Char-kuni* on that place sayth, *Man*, in the Egyptian tongue, is *as Mah*, (that is *What*) in the Hebrew tongue: and they asked one of another; *Man, that is, what is this?*

Coriander] of it, see *Exod. 16. 31.* These are the words of Moses, convincing the peoples ingratitude, by the description of Manna, which they disdayned. the colour] Heb. the eye: that is, the colour, or appearance, as the Greek and Chaldee explaine it: so eye, is used for colour &c, in *Lev. 13. 55. Ezek. 1. 16. & 8. 2. & 10. 9.*

Bdelium] in Hebrew *Bdolach*, in Greek, (and by Sol. Iarchies exposition) *Crystall*: which is white and transparent: so Manna is sayd to be white, *Exod. 16. 31.* Of *Bdelium*, see *Gen. 2. 12.*

8 V. 8. *went-about*] or, *went to and fro*, to serch, finde, espye, as in *Ier. 5. 1. Amos. 8. 12. Dan. 12. 4.* therefore this word is applied sometime to the eye, as in *1 Chron. 16. 9.* It figured the labour and diligence that men should use to get the meat which endureth unto everlasting life, *Ioh. 6. 27.*

ground it] the grinding & beating of it &c, figured also the afflictions of Christ, whereby he was prepared to be for us the bread of life. *Ioh. 6. 48. - 51. Heb. 2. 9. 10. 1 Pet. 3. 18.* But though the Manna was thus hard as wheat to be ground, yet it used to melt as it lay on the earth, with the heat of the Sun, that they gathered it onely in the morning, *Exod. 16. 21.* *baked*] or *boyled*, *coqued*; the word is some-

time used for baking, as in *2 Sam. 13. 8.* though usually it signifieth to boile.

the best-moisture of oile] fresh oile, which hath no rank savour. The Hebrew *Lesbad*, is the best oily moisture in mans bodie, *Psal. 32. 4.* so here it is the best sweet moisture of oile, which is the uppermost part. It had also the tast of *wafers with honey*, *Exod. 16. 31.* And here the Greek translateth it *wafers of oile*, and the Chaldee, *pass* (or *cakes*) *with oile*, So it was both pleasant and wholesome food: and the tast of oile and honey, figured the sweetness of grace which we by faith perceive in Christ the true Manna. *Psal. 119. 103. Song. 5. 16. 1. Pet. 2. 3.*

V. 9. *fell downe upon it*] and upon the Manna fell dew againe, which when it was drawn up by the Sun, then the Manna appeared, *Exod. 16. 13. 14.* so the Manna lay as it were hidden between two dewes. But after was manifested, and given them of God freely every day: a wheat which they sowed not, nor laboured for; but had for the takeing up; a meat which they knew not, neyther had their fathers known it: whereby they were taught, that man liveth not by bread onely, but by every word that proceedeth out of the mouth of the Lord: *Deut. 8. 3.*

V. 10. *throughout*] or, *by their families*: so the syn was generally spred among the people. *in the dore*] that is, openly; & synned not in secret onely, but as it were proclaimed their iniquitie, and styrred up themselves, and one an other, to follow their lusts.

V. 11. *doen evil to thy servant*] that is, afflicted me: for evil when it cometh from God, meaneth trouble & affliction wherewith he chastiseth his servants and exerciseth their faith and patience, as *Ier. 18. 8. Esai. 45. 7. Amos. 3. 6.* that thou layest] Hebr. *for to lay*, or *to put*: so it hath reference to the former part of the speech. See the notes on *Gen. 6. 19.* the burden] the weightie care and charge: so in *Deut. 1. 12.* The Greek here translateth it *anger*; but after in *v. 17.* *violence*, or *assault*.

This

This sheweth the great charge that lyeth upō governours: so Paul mentioneth the care of all the churches which came upon him dayly, 2 Cor. 11. 28.

12 Vers. 12. Have I conceived? so also the Greek translateth it; but the Chaldee sayeth, *Am I the father of all this people? are they my sons?* begotten them) Hebr. begotten it; or, brought forth it; speaking of the people, as of one man, begotten as by a father, or brought forth as by a mother. So the Apostle applicth both similies to himself, saying to the Corinthians, ye have not many fathers; for in Christ Iesus I have begotten you through the Gospel; 1 Cor. 4. 15. and to the Galatians, My children, of whom I travel-in-birth againe, until Christ be formed in you, Gal. 4. 19. In this complaint of Moses, the weaknes of the Law is signified, which begetteth no children to God, Rom. 7. 4. 5. &c. & 8. 3. but by the word of Truth, the Gospel, and by belief in Christ, we are borne of God; Jam. 1. 18. 1 Pet. 1. 23. 25. 1 Ioh. 5. 1. in thy bosome] that is, lovingly, tenderly, carefully: which Moses the Lawgiver could not doe, as is doen by Christ, of whom it is sayd, He shall feed his flock, like a shepherd; he shall gather his lambs with his arme, and beare them in his bosome, he shall gently-lead those that are with yong: Esai. 40. 11. a nursing-father] This sheweth the love, mildnes, gentlenes which should be in governours, and so it is sayd unto the church, Kings shall be thy nursing-fathers, &c, Esai. 49. 23. And th'Apostle sayth, We were gentle among you, even as a nurse cherisheth her children: we exhorted, and comforted, and charged every one of you, as a father doth his children; 1 Thes. 2. 7. 11. Accordingly the Hebrewes have this rule for all governours of the Church, It is unlawful for a man to governe with stateynes over the congregation, and with haughtynes of spirit, but with meeknes and feare. And every pastour that bringeth more terrour upon the congregation, then is for the name of God, he shall be punished, and shall not see himself to have a learned wise son: as it is sayd, (in Job 37. 24.) Men doe therefore fear him; he respecteth not any

that are wise of hart. And so it is not lawfull for him to governe them with contemptuous-cariage; although they be the (common) people of the land: neyther may he tread upon the heads of the holy people, although they be unlearned and base, they are the sonns of Abraham Izaak and Jakob, and the armies of the Lord, that brought them out of the land of Egypt, by great might and by strong hand; but he must beare the toyle of the congregation, and their burden; as Moses our master, of whom it is sayd, AS A NURSING-FATHER BEARETH THE SICKING-CHILD &c. Maimony in Misn. tom. 4. in Sanhedrin, c. 25. f. 1. 2. That which Moses speaketh of a Nursing-father, the Chaldee that goeth in the name of Jonathan, and Targum Jerusalem, calleth Pedagogus, which word Paul useth, when he sayth, the Law was our Pedagogue (or School-master) unto Christ, Gal. 3. 24. whose graces were figured by that land whither Moses now was to lead them; as is shewed in the annotations on Gen. 12. 5.

V. 13. flesh to give] By these complaints, Moses sheweth his insufficiencie to governe this people, & to supply their wants: neyther in deed could he bring them into the promised land, but died ere they came thither, Deut. 34. wherby the impossibility of the Law was signified, that it could not bring men unto God, or satisfie or restreyn the lusts that reigne in our members, though the Law it self is holy, Rom. 7. 5. 12. But what the Law could not doe, in that it was weak through the flesh, God (hath doen) sending his own son, Rom. 8. 3. who giveth us, not flesh to satisfie our carnal lusts, but his own flesh to be the food of our soules, which he hath given for the life of the world, and which who so eateth, hath eternal life, Job. 6. 51. 54.

V. 15. if thou doe thus] to leave the whole burden upon me still. Here the word thou, spoken to God, is of the feminine gender, contrary to common rule of speech, As, for Sitah: which some think doth intimate Moses trouble of mind, as if he could not perfectly utter his words, and the like is in Deut. 9. 27. where the people

13

15

people terrified with the Majestie of God when he gave his Law, sayd unto Moses, *speake thou (A:) unto us.* Sol. Iarchi here sayth, *The strength of Moses became feeble, as a woman, when the holy blessed (God) shewed him the punishments that he would bring upon them (the people;) for this, he sayd before him, If thus, kill me first. kill me] or, killing me: that is, kill me quite, and out of hand; the word is doubled, for more vehemencie and speed. see mine evil] that is, my miserie and affliction. By seeing evil, is meant the feeling or suffering of miserie; as to see death, is to dye, Luke 2. 26. Psalm. 89. 49. and as on the contrary, to see the salvation of God, meaneth the fruition or enjoying therof. Psalm. 50. 23. & 91. 16. Compare with this, Elijahs speech, 1 King. 19. 4.*

16

V. 16. *Gather unto me] in Chaldee, Gather before me, and Targum Jonathan explaineth it, Gather in my name seventie worthie men. This is answerable to the number of the seventie soules of the house of Israel, which went down into Egypt, Gen. 46. 27. Exod. 1. 5. Deut. 10. 22. and to the 70. Elders which went up unto the Lord, at mount Sinai, Exod. 24. 1. 9. From hence the Hebrues in their comon wealth, continued their cheifest Senate in Ierusalem of 71. Elders, as here there were 70. and Moses the Prince. So they record in Talmud Bab. in Sanhedrin ch. 1. and Maimony in Sanhedrin c. 1. f. 3. 4. 5. explaineth it thus: There was in Israel, first a great court (or Judgment hall) in the Sanctuarie, & that was called the great Synedrion, & their number was 71. as it is written, Gather to me 70 men &c; and Moses was chief over them; as it is sayd, And let them stand there with thee, Num. 11. 16. loe here are 71. The greatest in wisdom among them all, they set him for head over them, and he was called Nasi (the Prince) in every place, and he stood in sted of Moses our master. And they placed the greatest among the 70. next unto the head, and he sate on his right hand, and was called Ab beih din (the Father of the Judgment hall.) And the residue of the 70. sate before him, according to their yeres and according to their dignities who-*

soever was in wisdom greater then his fellow, was nearer unto the Prince on his left hand. And they sate as in the forme of an half circle round, so that the Prince, with the Father of the Court might see them all. Moreover they set two Judgment halls, each of 23. Judges, the one at the dore of the Court (of the Sanctuarie,) the other at the dore of the mountaine of the Temple. And in every citie of Israel wherein were 120. (fathers of families) or more, they set a lesser Synedrion, which sate in the gate of the citie, as it is written, And establish judgment in the gate, (Amos 5. 15.) And their number was 23. Judges, and the wisest among them was head of them; and the residue sate in a round like half a circle, that he which was head might see them all, If it were a citie which had not 120. men in it, they set therein three Judges, for there is no Judgment hall of less then three, that there might be more or fewer, if there hapned to be among them dissention in judgment. But every citie which had not in it two wise men, the one fit to teach the whole Law, and the other skilfull to heare, and skilfull to demaund and make answer; they set no Synedrion therein, although it had in it two thousand Israelites: &c. the officers] in Greck, the Scribes; and Targum Jonathan addeth, in Egypt: as if these were such as are mentioned in Exod. 5. 14. and of them Sol. Iarchi also understandeth it. What these Officers were after in the common wealth of Israel, is noted on Deut. 16. 18. Here it seemeth to be meant of such Elders and officers, as were well known & had approved themselves for wisdom and good carriage, for which they might with comfort be preferred to this high senate: for they that have ministred well, (as th'Apostle sayth) purchase to themselves a good degree, 1. Tim. 3. 13. Afterwards in Israel, about the choise of these cheife Magistrates, it is thus recorded; Our wise men have sayd, that from the great Synedrion they sent into all the land of Israel, and made diligent inquirie; whomsoever they found to be wise, and afraide to syn, and meek, &c; they made him a Judge in his citie. And from thence they preferred him to the gate of the mountaine of the house (of the Lord:) and from thence they promoted

promoted him to the gate of the court (of the Sanctuarie,) and from thence they advanced him to the great Judgment hall. Maim. in Sanhedrin, c. 2. f. 8. stand there] or, present themselves there, with thee. They were to stand before the Tabernacle, to present themselves unto God, & to receive authoritie from him; and with Moses, who was to be cheif over them. The Hebrewes from this word with, gather a likenes unto Moses, saying, They constitute none in the Synedrion, but Preists, Levites and Israelites whose genealogie is known &c: as it is sayd (in Num. 11. 16) WITH THEE; which are like thee in wisdom, religion and genealogie. Maim. in Sanhedrin, c. 2. f. 1.

17 V. 17. I will come-downe] to weat, in signe or apparition; as the Chaldee translathet I wil reveile my self; and Targum Ionathan addeth, I wil reveile my self in the glorie of my Mayestie: this was in the cloud, v. 25. I wil take], or, will separate, in Chaldee, wil increase of the spirit that is on thee; meaning, the gifts of the Spirit, as prophesie, v. 25. and other meet for their charge: for there are diversities of gifts, but the same Spirit, 1. Cor. 12. 4. So spirits are named for spirituall gifts, 1. Cor. 14. 12. 32. and the holy Ghost, for the gifts of the holy Ghost, Joh. 7. 39. Act. 19. 2. 6. Thus the spirit of Elijah rested on Elisba, 2. King. 2. 15. when he had the same gifts and power of prophesie, miracles &c. Neyther was Moses spirit hereby diminished; for as Sol. Iarchi sayth, Moses in that houre was like unto the Lamp that was left (burning) on the Candlestick (in the Sanctuarie;) from which all the other lampes were lighted, yet the light thereof was not lessened any whit. God shewed hereby, that none without gifts of his spirit, are fit for office and government, Exod. 18. 21. Deut. 1. 13. Act. 6. 3. The Hebrewes have this rule, Any Synedrion, King, or Governour, that shall set up a Judge for Israel, that is not fit, and is not wise in the wisdom of the Law, and meet to be a Judge: although he be wholly amiable, and have in him other good things, yet he that setteth him up, transgresseth &c. Maim. in Sanhedrin ch. 3. f. 8.

V. 18. Sanctifie] in Chaldee, prepare your selves: so to sanctifie warr, is to prepare therefore, Jer. 6. 4. and 51. 28. It meaneth an holy preparation to receive the gifts that they desired. Sol. Iarchi expoundeth it, Prepare your selves for vengeance: and so he sayth (in Ier. 12. 3.) Sanctifie (that is prepare) them for the day of slaughter. The 10. verse sheweth that this may be implied.

wept in the eares] in v. 20. wept before the Lord; and so the Chaldee turneth it here. It meaneth that the Lord had seen and heard their complaint: for weeping is often joyned with lifting up the voice, or crying out; as Gen. 27. 39. Judg. 2. 4. and 21. 2. 1. Sam. 11. 4. & 24. 16. & 30. 4.

V. 20. Until a moneth of dayes] to weat, ye shall eat, as the Greek expresseth. Meaning a whole moneth; as a yere of dayes, is an whole yere, 2. Sam. 14. 28. So in Gen. 29. 14. loathsome] Hebr. to loathsonnes or alienation; which the Greek translathet to choler, the Chaldee, to offence; that is, offensive. have despised] or, contemptuously-refused, set at nought; which the Greek translathet disobeyed the Lord; the Chaldee, rejected the Word of the LORD. who is] the Chaldee sayth, whose majestie (or Divine presence) remaineth among you.

V. 22. to suffice them] so the Greek & Chaldee expound the Hebrew Mafsa, which usually signifieth to finde; but here is used for obteyning that which is sufficient; so in Jos. 17. 16. Judg. 21. 14. Here Moses sheweth that the thing promised, was impossible in mans judgment; both in respect of the multitude of men, and length of time; and therefore he mentioneth beasts, and fishes (which also are flesh, 1. Cor. 15. 39.) but speaketh not of foules, as thinking least of all that they should be fylled with them: yet God sufficed them with such, v. 31. So Ph lip sayd unto Christ, Two hundred peny-worth of bread is not sufficient for (this multitude) that every one may have a little; Joh. 6. 7. 9.

V. 23. hand waxed-short] that is, power abated; the Greek expoundeth it, shall not the Lords had be sufficient? the Chaldee thus,

Shall the word of the Lord be hindered? Hand is often used for power, as being the instrument wherewith power is shewed, Deut. 32.36. Jos. 4. 24. an 18. 20. Shortnes signifieth lessening; and is applied sometime to the Lords Spirit, as in Mic. 2. 7. *the Spirit of Jehovah shortened? sometime to his hand, as here, and in Esa. 59. 1. Behold Jehovahs hand is not shortened, that it cannot save; and in Esa. 50. 2. Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? where the latter sentence explaineth the former.*

25 V. 25. *they prophesied*] this was a gift and effect of Gods Spirit upon them; and is elsewhere so explained; as, upon the hand-mayls in those dayes, *I will power out my spirit, Joel. 2. 29. that is, I wil poure out of my spirit, and they shal prophesie, Act. 2. 18. So in Act. 19. 2. 5. And when Saul was anointed to be King, the spirit of God came upon him, & he prophesied, 1 Sa. 10. 5. 10. Propheying was not onely a foretelling of things to come, but sometime a declaring of the word of God unto the people; see Exod. 7. 1. Gene. 20. 7. And thus Paul sayth, He that prophesieth speaketh unto men to edification, and exhortation, and comfort, 1. Cor. 14. 3. Sometime it was a singing of praises unto God; as they that prophesied with harps, with psalteries and with Cymbals; to confess and to praise the LORD, 1. Chron. 25. 1. 3. did not adde] that is, prophesied no more but that day: as God spake: the ten commandments, and added not, that is spake no more, or after such a manner to the people, Deut. 5. 22. Thus the Greek here translateth, and they added no more: and Sol. larchi sayth, they did not adde, i. they prophesied not save that day onely; so it is expounded in Siphre. How be it, the Chaldee translateth it, ceased not; in a contrary signification, which sometime is in the Hebrew words. But seeing the Chaldee so expoundeth that also in Deut. 5. 22. that the Lord ceased not, which seemeth to meane a continuance til all those ten words were finished; we may likewise understand him here to mean a continuance for that day:*

(as Saul in Natioth prophesied all that day & all that night 1. Sam. 19. 24.) and not a continuance alwayes; for this seemeth to be a temporary gift & miracle for confirmation of their office; as in 1. Sam. 10. 6. 11.

V. 26. *Medad*] in Greek, *Modad*, the spirit] in Chaldee, the spirit of prophesie. that were written] by Moses in a book; or in papers (as the Hebrewes think,) and so were appointed among the rest to come to the Tabernacle. v. 16. 24.

but went not out] for what cause, the scripture sheweth not: but by comparing this their fact with others, it is probable, that as Saul when he should have been made King, withdrew & hid himself among the stuff, 1 Sam. 10. 22. so these two, unwilling to take the charge upon them, withdrew their shoulders, and came not to the Tabernacle: yet the Lord by his Spirit found them out: for whither shall men goe from his Spirit? or whither shall they flee from his presence? Psal. 139. 7. The Hebrewes have here their uncertaine conjectures: Sol. larchi sayth, They were all written expressly by their names, and should have been taken by Lots. For the count was made for the twelve tribes, out of every tribe six, except two tribes, of which were but five. Moses took seventie two papers (or scrolls,) and on seventie of them he wrote *AN ELDER*; and on two, *A PART*: and he chose six out of every tribe, so there were seventie and two. Then he sayd unto them, take up your papers out of the basket. Who so took up with his hand (a paper on which was written) *AN ELDER*, he was sanctified (to that office:) but he in whose hand came up *A PART*; unto him he sayd, The Lord wil not have thee.

V. 28. *of his choise-yong-men*] in Greek, his chosen one; the Chaldee sayth, of his yong men. The original word signifieth also youth: wherupon some translate it, the minister of Moses, from his youth: but this seemeth not fit, for Moses shepherds life in Midian, from which he came but a little before this, argueth the contrary.

forbid thou them] This he spake of envious zeale for his master Moses sake, (as the

the verse following sheweth;) that he would not have the use of the gift of prophesie common; or, because they obeyed not Moses to come out as he commanded. So the disciples forbade one that cast out devils in Christs name, because he followed not with them; Luke 9.49.10. Mar. 9.38. Targum Jonathan explaineth it, My Lord Moses request mercie from before the Lord, and forbid them the spirit of prophesie.

29 V. 29. *Enviest thou*] or, *Hast thou envious zeale, or gealouse for my sake?* which is a prohibition, Have it not: as, *Think ye that I am come to give peace on earth?* Luke 12.51. that is, *Think it not,* Mat. 10.34. but *o who shall give*] or, and *o who* &c: this is an earnest wish, as would God, or the like: the word *And*, setteth forth the earnestnes of his passion, as Act. 23.3. Psal. 2.6.

his spirit] that is, the gifts of his spirit; as the Chaldee sayth, *his spirit of prophesie*. So Paul wisheth that all the church could prophesie, and sayth, *Follow after love, and zealously-desire spiritual gifts; but rather that ye may prophesie,* 1 Cor. 14.1.

30 V. 30. *gathered*] that is, *gate himself*, or, as the Greek sayth, *departed*. *the Elders*] who were authorized of God to be of the high Council or Synedrion with Moses, and his assistants: and thus they differed from those inferiour magistrates, which had been appointed before by Iethroes advise, Exod. 18.21.25. And as then all hard causes were brought unto Moses, Exo. 18.26. so after this, such causes were brought to the high court or Synedrion, first ordeyned here. This is shewed by the Hebrew canons in *Talmud Bab. Sanhedrin*, c. 1. and *Maimony in Sanhedrin*, c. 5. thus. *They set up no King, but by the mouth of the Senate of 71. (Elders;) neyther make they any lesser Synedrion for every tribe and for every citie, but by the Senate of 71. Neyther judge they a whole Tribe revolted (to idolatrie,) nor a False-prophet, nor the High-priest in judgment of life & death, but by the great Synedrion. But money matters are judged by the Court of three Judges. Likewise they make (or judge) no Elder rebellious (Deut. 17.) nor any Citie drawn to idolatrie*

(Deut. 13.) neyther cause they the suspected woman to drink the bitter waters (Num. 5.) but in the great Synedrion. Neyther doe they add unto (or enlarge) the Citie or the Courtyard, neyther goe they forth to permitted warr &c. [wherof see the notes on Deut. 20.1.] but by the great Synedrion; as it is sayd (in Exod. 18.22.) every great matter they shall bring unto thee.

V. 31. *a winde*] God made an East winde to passe forth in heaven; and brought on a South winde by his strength. Psal. 78.26. brought *Quailes*] such foules as he had fed them with before, in Exod. 16.13. them now God againe brought swiftly and as with violence; which the Chaldee translateth made to flie. *let them fall*] or, *spred them abroad*; so this word is Englished in 1. Sam. 30.16. *two cubits*] Sol. Iarchi sayth, *they flew so hie as against a mans hart, that he was not toyled in getting them, cyther by reaching hie, or by stouping low.*

V. 32. *ten homers*] or, *ten heaps*, as the Chaldee translateth: for the Hebrew *homer*, sometime signifieth an heap, as in Exod. 8.4. sometime a kind of measure conteyning ten Ephahs or Bushels, Ezek. 45.11. the which measure is called also a *Cor*, Ezek. 45.14. and so Targum Ierusalemite interpreteth it here. Thus also the Greek translateth it *ten Cors*; (for of the Hebrew *Cor*, the Greek *Coros*, in Luke 16.7. and Latine *Corus* are derived.) And Chazkuni here explaineth it, *ten homers; there are in an Homer, thirtie Seahs (or Pecks;) so ten homers conteine three hundred Seahs: loe he that gathered least, had every day ten Seahs. Of the Seah or Peck, see the notes on Gen. 18.6. This abundance of foules was miraculous, wherupon it is sayd, God rayned flesh upon them as dust; and fethered foules as the sand of the seas: Psal. 78.27. And with these, they fylled their greedy lust; (feeding themselves without feare, as Iude vers. 12.) though the Lord had threatned to punish them, v. 20.*

V. 33. *not yet cut-off*] to weet, from their mouth; that is, not taken from them, which the Greek translateth, *before it* (that is the flesh) *sayled*. Thus the phrase is opened

pened in Joel. 1. 5, the new-wine is cut-off from your mouth; that is, taken away from you. Or, by cutting, may be meant chewing. The Psalmist alleaging this, sayth; They were not estranged from their desire; the meat was yet in their mouth: when the anger of God came-up against them *Or* Psal. 78. 30. 31. And here Chazkuni observeth, how they were plagued of God, after that he had sufficed all of them with flesh; that men should not say, he had not plagued them, but because he was not able to suffice them all with flesh. a very great plague] or, vehement great smiting: *Abr.* Extra writeth that it was the pestilence. God gave them their request, when they lusted for flesh; but sent leanness into their soule, Psalm. 106. 14. 15. The anger of God, came up against them; and stw of the fat of them; and smote down the choise-yong men of Israel: Psalm. 78. 31.

34 V. 34. he called] meaning Moses called, and by the name of the place, I set a memorial of their syn and punishment, for a warning to them after, Deut. 9. 22. and to us, that we should not lust after evil things as they lusted; 1 Cor. 10. 6. Or, as the Greek translateth it, the name of the place was called: see vers. 3. Kibroth hattaavah] that is, as the Greek expoundeth it, Graves (or monuments) of lust. Where lust may be used for the men that lusted; as Circumcision, in Rom. 2. 26. is for men circumcised; Pride, for the proud man, Ier. 50. 31. 32. Psalm. 36. 12. and many the like. See the notes on Gen. 45. 7.

35 V. 35. were in Hazeroth] or, Chatseroth, in Greek Aseiroth; here they were, that is abode, or continued; (as Daniel was, that is continued, Dan. 1. 21. and they were that is continued there, Ruth 1. 2.) The cause of which abode, was a new trouble which Moses sister & brother raised against him, Numb. 12.

CHAPTER 12.

1. Marie and Aaron speak against Moses, about his wife, and office. 4. The Lord calleth them all before him, justifieth Moses, magnifieth his office, rebuketh the murmurers, and depar-

teth in anger. 10. Marie is made a Leper, Aaron confesseth syn, Moses prayeth God to heale her. 14. The Lord commandeth her to be shut out of the camp seven dayes. 15. The peoples journey is stayed til she was brought in againe; then they goe on into Pharan.

1 **A**ND Marie and Aaron, spake against Moses; because, of the Ethiopian woman, whom he had taken: for he had taken, an Ethiopian woman. And they sayd; Hath Iehovah spoken onely indeed by Moses? hath he not spoken also by us? And Iehovah heard it. Now the man Moses, was very meek: above all the men, which were upon the face of the earth.

2 And Iehovah sayd suddenly, unto Moses and unto Aaron, & unto Marie; Come-out ye three, unto the Tent of the congregation: and they three, went-out. And Iehovah came-downe, in the pillar of the cloud; and stood in the dore of the Tent: & called Aaron and Marie; and they two, came-forth. And he sayd, Heare now my words: If there shalbe, a Prophet among you, I Iehovah, wil make my self knowne unto him, in a vision; I wil speak unto him, in a dreame. My servant Moses, is not so: he is faithfull, in all mine house. Mouth to mouth, will I speak with him; and in vision, and not in dark-speeches; and the similitude of Iehovah, shall he behold: & wherfore, were ye not afrayd, to speak against my servant against Moses? And the anger of Iehovah was kindled against them, & he went-away. And the cloud, departed from off the Tent, and behold, Marie became leprous as snow: and Aaron

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11 Aaron looked upon Marie, and be-
hold *she was* leprous. And Aaron
sayd, unto Moses: Alas my lord, I
beseech thee, lay not the syn upon us;
12 wherein we have doen foolishly, and
wherein we have synned. I beseech
thee let her not be, as *one* dead: of
whom when he cometh out of his
mothers womb, half his flesh is even
13 consumed. And Moses cryed out
unto Iehovah, saying: O God, I be-
seech thee heale her now.

14 And Iehovah sayd, unto Moses;
And if her father had spitting (pitted
in her face, should she not be ashamed
seven dayes? let her be shut seven
dayes, out from the camp; and after,
15 let her be gathered in. And Marie
was shut out from the camp, seven
dayes: and the people journeyed not;
16 til Marie was gathered in againe. And
afterward, the people journeyed, frō
Hazereth: and encamped, in the wil-
dernes of Pharan.

Annotations.

I **M**arie] in Hebrue *Mirjam*, in
Greek *Mariam*; she was a *Prophetess*,
sister of Moses and Aaron,
Exod. 15. 20. & she it was that began the
quarrel, as in the original it appeareth,
Marie she spake: therefore she, not Aaron,
was plagued with leprosie, *v. 10.* As Sa-
tan prevailed first with Eve, then by her
with Adam, *Genes. 1. 3.* so here first with
Marie, and then by her, with Aaron the
high Priest. And as the former syn of lust
for flesh, began among the baser sort, *Nū.*
11. 4. so this syn of ambition and vain
glorie, began among the chiefest of the
church: for these three, *Moses, Aaron*
and *Marie*, were the chief guides whom
God sent before his people, *Mic. 6. 4.*

because] or, upon occasion, for the sake.

Aethiopian] Hebr. *Cushite*; which
the Greek translatheth *Aethiopian*. This
seemeth to be no other then *Zipporah*
the Midianitess, whom Moses had
married, *Exod. 2. 15. 21.* and because the
Midianites dwelt in Cush his land, they
were called *Cushites* (or *Aethiopians*), and
it may be also because they were tawny
coloured like them. For otherwise
Cush was the son of *Cham*, *Gen. 10. 6.* where-
as *Midian* was the son of *Abraham*, the
son of *Sem*, *Gen. 25. 1. 2.* The Chaldee, in-
sted of *Cushite*, sayth *Faire*; which may be
spoken by the contrary. *Josephus, Philo*
and some others, take his wife not to be
Sipporah, but an other *Aethiopian*.

taken] to weete, *to wife*; that is,
married: so in *1. Chron. 2. 19. 21. 2. Chron.*
11. 20. Neh. 6. 18. and 10. 30. By this it
seemeth, the marrying of that woman,
(who was not of the flock of Israel, and
who hindred him from circumcising his
son, *Exod. 4. 24. 25. 26.*) was the occasi-
on of their murmuring. Howbeit, the
Hebrew doctors make his not company-
ing with his wife, to be the occasion: for
that he being a prophet, daily conversant
with the Lord, and frequenting his Ta-
bernacle, absteyned frō her, lest he should
have legal pollution which would have
kept him from the Sanctuarie; *Levit. 19.*
16. — 31. Compare also *Exod. 19. 15.* Thus
the Chaldee expoundeth it, for he had put
away (or absteyned from) the fayre wife which
he had taken. And *Sol. Jarchi* thus, for he had
taken a *Cushite* woman, and had now put her
away.

V. 2. by Moses] or, in *Moses*; as (spea-
king of inward revelation by the Spirit:
The Targum called *Ionathans* paraphra-
seth thus; *Hath the Lord spoken onely in deed*
with Moses who is separated from copulation of
the bed, meaning with his wife. also
by us] or, in us: as *David* sayd, *The spirit of*
Iehovah spake in me, 2. Sam. 23. 2. Here *Sol.*
Jarchi addeth for explanation, *bath he not*
spoken also by us, and yet we have not separated
our selves from the way of the earth: meaning
from mutuall societie such as is between

man and wife, a phrase taken from Gen. 19.31. But it may be understood as before is noted, that they would not have Moses esteemed the onely Prophet, who had so stayned himself by marriage with a strange woman. Their drift was, by disgracing Moses for his infirmities, to grace and advance themselves; against which it is sayd, *Let us not be desirous of vaine-glorie, provoking one another, envying one another; Gal. 5.26.*

heard it] that is, took notice of this their speech, to reprove and punish it. So of Reubens syn, it is sayd *Israel heard it: Gen. 35.22.* Or, God is sayd to *hear it*, as a witness of that which it may be they murmured in secret: as in *Psal. 59.8. fowles are in their lips, for who (say they) doth hear?* and in *Psal. 55.20. God wil hear, and afflict them.* See also *Psal. 94.7.8.9.*

V. 3. *meek*] the original word, hath affinity with *affliction* & *lowlynes*; for by affliction this vertue is furthered, *Lam. 3.27. 28.29.30.* and is seated in the hart & spirit, as the Apostle mentioneth *a meek and quiet spirit: 1 Pet. 3.4.* As Moses, so Christ is set forth for an example of meeknes, *Mat. 21.5. & 11.29.* It is a vertue which keepeth a meane in anger, and avenging of our selves, when we are offended, wronged and contemned. *above all the men*] or, more then any man. This commendation, the Spirit of God giveth of Moses, though by Moses own pen, (as the Apostle also writeth in his own behalf, *2 Cor. 11.5.6.10.22. &c. & 12.11.12.*) although Moses is noted to have been very angry, sundry times; *Exod. 11.8. & 16.10. & 32.19. Lev. 10.16. Num. 16.15. & 31.14. & 20.10.11. compared with Psal. 106.32.33.*

4 Vers. 4. *sayd suddenly*] so shewing the greatness of his displeasure against them, which suffered no delay, *Psal. 64.7. Prov. 6.15. Esai. 30.13.* and preventing any that mought think Moses complained to God and sought revenge. Thus God who will be *a swift witness* against evil doers, *Mal. 3.5.* suddenly rose to plead the cause of his meekest servant. Compare *Psal. 50.19.*

10.21. *see thre*] both parties are judicially summoned to appeare before the Lord, in the Tent of his habitation: as he riseth up to judgment, to save all the meek of the earth, *Psal. 76.9.* So in *Numb. 16.16.*

V. 5. *came down*] in Chaldee, *reveiled himself: see Gen. 11.5. of the cloud*] as the throne of his glorie, out of which he used to appeare and speak unto them, *Psal. 99.7. Num. 16.42.* Vnto these apparitions, those visions of Iohn hath reference, *Rev. 10.1.2.3. & 14.14. &c.*

V. 6. *a Prophet among you*] or, of you; Hebr. *your Prophet*: which the Chaldee expoundeth, *if there shalbe Prophets so (or among) you.* What this word Prophet meaneth, see in the notes on *Gen. 20.7. Exod. 7.1. Jehovah,*] so the Chaldee also explaineth it: or it may be interpreted, of *Jehovah*, that is, a Prophet of the LORD: so the Greek translateth, *a Prophet of you to the Lord.* *in a vision*] or, by a vision, or sight; that is, as the Chaldee sayth in visions: so God appeared to Abraham the Prophet, *in a vision, Gen. 20.7. & 15.1.* and to Iakob, *Gen. 46.2.* to Ezekiel, *Ezek. 1.1.* to Daniel, *Dan. 8.2.* and others, *Iob 4.13. 2 Cor. 12.1. Act. 2.17.* wherupon a prophesie is called *a vision, Esai. 1.1. Obad. 1.1. Nahum. 1.1. in a dream*] Chald. *in dreams*: an other way by which God reveiled his word to the Prophets, *Gen. 31.11. Deut. 13.1. 1 King. 3.5. Jer. 23.25.28.32.* Dreams are in the night, and then as it were in darknes God spake with the other Prophets; but as R. Menachem here noteth, *it was not so with Moses, for (God) spake not with him but by day.* Moreover dreams and visions, doe soon vanish and fly away, *Iob 20.8.*

Vers. 7. *not so*] is not such a prophet, that I should speak to him by dreams and visions. *faithfull in all mine house*] that is, in all my Church; for the house of God, is expounded the church of the living God, *1 Tim. 3.15.* and so the Chaldee here translateth it, *in all my people*; and Jonathan, *in all the house of Israel my people*; and Chazkuni explaineth

explaineth it thus, all the men of my house, hold him for faithfull. This is further opened by the Apostle, saying, Consider the Apostle & high Preist of our profession, Christ Jesus; who was faithfull to him that made him, as also Moses was in all his house: &c. And Moses verily was faithfull in all his house, as a servant; for a testimonie of those things which were to be spoken after: but Christ as the Son, over his owne house; whose house we are, if we hold fast the confidence, and the rejoycing of the hope firme unto the end. Hebr. 3. 1.-6. Touching Moses faithfulness, and the confidence that Israel reposed in him, see the notes on Exod. 19. 9.

8 V. 8. Mouth to mouth] that is, familiarly, plainly, in mine own presence, without any interposed meane; as the Chaldee translateth, Speech with speech. So when Ioseph spake without an interpreter, he sayd, it is my mouth that speaketh unto you, Gen. 45. 12. and th'Apostle opposeth it to speech by writing, as, I would not write with paper & ink, but I trust to come unto you, and speak mouth to mouth, that our joy may be full; 2 Joh. 7. 12. & 3 Joh. 14. A like phrase is in Exod. 33. 11. Jehovah spake unto Moses face to face, as a man speaketh unto his freind; and in this manner of communication, Moses excelled all other Prophets, Deut. 34. 10. The Hebrew doctors have explained this matter thus; It is one of the foundations of the Law, to know that God maketh the sonns of men to prophesie; and prophesie resteth not but on a wise man, great in wisdom, mightie in his vertuous-qualities, that his affections, (or natural-corruption) prevaile not over him, in any thing in the world, but he prevaileth by his knowledge over his affections continually &c. On such a man the holy Ghost dwelleth, and when the Spirit resteth upon him, his soule is associated to the degree of Angels, which are called men, and he is turned to an other man, & perceiveth in his own knowledge that he is not so as he was, but that he is advanced above the degree of other wise men, as it is sayd of Saul, And thou shalt prophesie with them, and shalt be turned to another man, (1. Sam. 10. 6.) The Prophets were of divers degrees; as in wis-

dom one wise man is greater then an other, so in prophesie one prophet was greater then another. And all of them saw not the vision of prophesie but by dream, by vision of the night, or in the day time; after that a deep-sleep was fallen upon them, Nu. 12. 6. and all of them when they prophesied, their joynts trembled, and strength of body fayled, and their thoughts were troubled, and the mind was left changed to understand that which was seen; as is sayd of Abram, And loe a terrour, a great darknes fell upon him, (Gen. 15.) and as is sayd of Daniel, And my vigour was turned in me into corruption, and I receyved no strength; (Dan. 10. 8.) The things that were made knowen to a Prophet by vision propheticall, were made knowen to him by way of parable, and forthwith the interpretation of the parable was written in his hart, and he knew what it was. As the Ladder that Iakob our father did see, and the Angels ascending and descending on it (Gen. 28. 12.) and the living creatures which Ezekiel saw, (Ezek. 1.) and the seething pot, and almond rod which Ieremie saw, (Ier. 1.) and the Ephah, which Zacharie saw, (Zach. 5.) and so the other prophets, of whom some spake the parable and the interpretation thereof, some the interpretation onely; and sometime they uttered the parable onely, without the interpretation, as part of Ezekiels and Zacharies words: and they all prophesied by parable, and after the way of dark-speeches. None of the Prophets prophesied at all times when they would; but prepared their understanding, and sate joyfull and with chearfull hart, and with contemplation. For prophesie cometh not upon men, cyther when they are sorrowfull, or when they are slouthfull; but when they are joyfull: therefore the sonns of the Prophets, had before them Psalteries and Timbrels, and Pipes, and Harps (1 Sam. 10. 5.) and they sought for prophesie; and this is that which is written, AND THEY PROPHESYING (1 Sam. 10. 5.) as if he should say, walking in the way of prophesie, until they doe prophesie. Those which sought to prophesie, are called sonns of the Prophets: and although they prepared their wits (or understanding;) it might be the holy Ghost would come-down upon them, and it might be not. All these things that we have spoken

spoken of were the way of prophesie for all the former and latter prophets, except Moses our master, the master of all the Prophets. And what difference was there between the prophesie of Moses, and of all the other prophets. All the prophets prophesied by dream or by vision: but Moses, prophesied when he was waking & standing; as it is written, And when Moses was gone into the Tent of the congregation, to speak with him; then he heard the voice of one speaking unto him; (Num. 7. 89.) All the prophets prophesied by the hands of an Angel, therefore they did see that which they saw, in parables and dark-speeches: Moses prophesied, not by the hands of an Angel, as it is sayd, Mouth to mouth, & I will speak with him (Num. 12. 8.) it is also sayd, The Lord spake unto Moses, face to face, (Exo. 33. 11.) and againe it is sayd, And the similitude of the LORD shall he behold; (Num. 12. 8.) as if he should say, there is no parable there, but he seeth the thing concerning his Creator, without dark-speech, without parable. He it is of whom the Law testifieth. **APPARENTLY AND NOT IN DARK-SPEECHES** (Num. 12. 8.) for he prophesied not by dark-speech, but apparently, for he saw the thing concerning his Creator. All the prophets were afraid, and troubled, and fainted: but Moses was not so; for the scripture sayth, As a man speaketh unto his friend, (Exod. 33. 11.) as if he should say, as a man is not troubled to heare the words of his friend, so there was strength in the mind of Moses, to understand the words of prophesie, and he stood on his place safe and well. None of the Prophets prophesied at all times when they would: but Moses was otherwise, for at any time when he would, the holy Ghost clothed him, and prophesie came upon him; and he needed not to prepare his minde, and make himself ready for it; for he was prepared and ready, and stood as the Angels of ministerie, therefore he prophesied at all times, as it is sayd, Stand still and I will beare what the LORD wil command concerning you, (Num. 9. 8.) And this God caused him to trust upon, as it is sayd, But as for thee, stand thou here with me &c. (Deut. 5. 31.) whereby thou mayst learne, that all the Prophets, when prophesie was taken up from

them, returned to their tents, which was for things necessarie to the bodie of them all, as the rest of the people; therefore they were not separated from their wives: but Moses our master, returned not to his first tent, therefore he was separated from his wife for ever; and his minde was fast-bound unto God the Rock everlasting, and his glorie was never taken up from upon him, but the skin of his face shined, and he was sanctified as the Angels. Maimony in Misn. tom. 1. in Jesude hattorah, ch. 7. f. 1. 6. Now as the Apostle compareth Christ with Moses, and preferreth him before Moses, Hebr. 3. so in this gift of prophesie he did excell him: for the Lord God gave him the tongue of the learned, that he knew how to speak a word in season, Esai. 50. 4. and this he learned not by dreams or visions, nor by Angels, nor by speech communicated mouth to mouth: but by clear seeing of God, (which no man ever did at any time;) and being in the bosome of the Father, Joh. 1. 18. and having the Spirit not by measure, he testified what he had seen and heard with his Father, Joh. 3. 34. 32. and 8. 38. and in him all fullnes dwelt, even the fullnes of the Godhead bodily: Colos. 1. 19. & 2. 9.

Wil I speak] that is, I usually speak: the time to come, is used to signifie a continued action. in vision] or by sight, or appearance, that is, apparently; the Greek translateth in an appearance, or sight; which word is opposed (in 2. Cor. 5. 7.) to faith, which is of things not seen, Heb. 11. 1. and here the Lord opposeth it to dark-speeches, so it meaneth an apparant or clear revelation. Aben Ezra explaineth it thus; I wil shew him the thing as it is, as the forme of the Tabernacle (Exod. 25. 40.) and not in a dark speech (or riddle) like that (in Ezek. 17. 2.) a great Eagle, with great wings &c. dark-speeches] or hidden speeches, riddles; a dark-speech is called in Hebrew Chidab, of sharpnes, because it requireth sharpnes of wit, both to propound and expound the same; as we have example in Samsons riddle, Judg. 14. 13. 14. &c. & it is of the nature of a parable, as in Ezek. 17. 2. 3. Son of man, put forth a riddle, and

speake

9 *break a parable to the house of Israel: A great Eagle, with great wings, long winged, full of feathers, which had divers colours, came unto Lebanon &c. And all close and hidden doctrine, is called a riddle, Psalm. 49. 5. And the holy Ghost translateth it in Greek, sometime *Ainigma*, a Riddle 1. Cor. 13. 12. (as the comon Greek version here hath,) sometime *hidden things*, Mat. 13. 35. from Psalm. 78. 2. and so the Chaldee of Jonathan expoundeth it here. The Apostle, sheweth the meaning of this word, when he sayth, Now we see through a glasse, in a riddle, (that is, darkly,) but then (we shall see) face to face, 1. Cor. 13. 12. the similitude] or, the likenes, image, which the Greek interpreteth the glory of the Lord, Sol. Tarchi sayth, this was the sight of Gods back-parts, mentioned in Exod. 33. 23. And this prerogative Moses had above all Israel, which saw no similitude of God, Deut. 4. 12. 15. and above all prophets, who saw no vision of God so clear as he did. For even Moses himself could not see the face of God, Exod. 33. 20. No man hath seen God at any time, Job. 1. 18. neyther can see, 1. Tim. 6. 16. against my servant against Moses] a manner of speech both earnest and elegant; like that in Gen. 21. 10 with my son with Isaac; and that in 2. Sam. 7. 23. like thy people, like Israel. Sol. Tarchi noteth; He sayth not, against my servant Moses; but, against my servant against Moses; against my servant, though he were not Moses; against Moses, for though he were not my servant, it were meet ye should fear before him, how much more seeing he is my servant. According to this, the Apostle speaketh in 2. Pet. 2. 10. they are not afraid to speak evil of dignities.*

9 V. 9. *he went away*] withdrew the signe of his glorious presence, not vouching safe to hear their answer, which was a token of his great displeasure.

10 V. 10. *the cloud departed*] the cloud of the glorie of the divine presence of the Lord, sayth Targum Jonathan. leprous as snow] that is, leprous white as snow; and this was the sorest leprousie, and most incurable: see Exod. 4. 6. 2. King. 5. 27. &

they that had this disease, were put out of the Lords camp as unclean, Levit. 13. and therefore God departed now away, for (as Chazkuni here sayth,) *It is not the way of the earth, that Holynes should stay in an unclean place.* This punishment was very memorable, both for the suddaynesse and sorenes of it; wherefore it is after sayd, Remember what Jehovah thy God, did unto Marie by the way, after that ye were come forth out of Egypt; Deut. 24. 9. And if God did thus unto so great a woman for Moses sake, what wil he doe to such as rebell against Christ, who is counted worthy of more glorie then Moses, Heb. 3. 3. For if they escaped not, who refused him that spake on earth; much more shall not we (escape,) if we turn away from him that (speaketh) from heaven; Heb. 12. 25. For Christ is not the Servant, but the Son, even the Lord from heaven, 1. Cor. 15. 47.

V. 11. *Alas my lord*] or *Oh my lord*: Hebr. unto me, to weet, have respect; the Chaldee explaineth it, *We pray thee my lord: see this phrase in Gen. 43. 20. Aaron as unworthy of access himself unto God now departed, maketh request unto Moses, honoureth him (though Aaron himself was both the elder brother, and the high preist) with the title of his lord, confesseth their syn against him, craveth pardon; and by Moses mediation, to have their sister cured. syn] that is, the punishment of syn, (as Lev. 24. 9. Num. 18. 32.) which he desireth that by Moses intercession, it might not be layd upo the of God. wherein we have doen-foolishly] or, because we are become-foolish: the Greek translateth, because we have doen-ignorantly in that we have synned: in which sense it is a lessening of their syn, as doen through unadvisednes and oversight, not maliciously.*

V. 12. *as one dead*] by continuance of the leprosie upon her, whereby she should be shut out of the communion of the church, Num. 5. 2. should defile all that touched her, as doe the dead; and in the end be consumed & dye utterly with
P that

II

12

that fretting plague as the words following shew. The Chaldee expoundeth this verse thus; Let her not now be separated from among us, for she is our sister: pray now for this dead flesh that is in her, that it may be healed.

is even consumed] or, is even eaten, to weet with the disease: and by coming out of his mothers womb, the Greek understandeth and translateth, an untimely birth coming out &c: for as of such a dead birth the flesh is half consumed, so is the flesh of a Leper.

13 V. 13. *cried out*] that is, as the Chaldee translateth, *prayed*, but earnestly, and as grieved for her affliction: so the word usually signifieth. *o God*] Heb. *El*, which is one of Gods names signifying his *Might*, and together implying his mercie; as is noted on Gen. 14.18. So in Targum Jonathan it is here explained: *And Moses prayed and besought mercie before the Lord, saying; I beseech for mercie of the merciful God, I beseech God that hath power of the spirits of all flesh, heale her I beseech thee.*

14 V. 14. *had-spitting spitted*] that is, *had spit*, to weet in anger. The Chaldee expoundeth it, *had rebuked*. Spitting on the face, is a signe of anger, shame and contempt, Job 30.10. Esai. 50.6. which if it had been from her earthly father, should have made her ashamed and sorowfull 7. dayes: how much more now that it is from her father which is in heaven. *seven dayes*] so long every leper was to be shut up by the Law, for every trial; and also at his cleansing: see Levit. 13.45.21.26. & 14.8. So long was he unclean, that touched a dead man, Numb. 19.11. *gathered*] that is, *received in*, or as the Greek translateth, *enter in*. So gathering is used for receiving or taking in, after that one is neglected or forsaken, Judg. 19.15. Ios. 20.4. Psal. 27.10. Here Targum Jonathan addeth this paraphrase, *and I wil cause to stay, for thy sake, the cloud of my glorie, and the Tabernacle, and the Ark, and all Israel; until the time that she is healed, and afterward she shall be gathered in.*

15 V. 15. *Marie was shut*] in Greek, was

separated: this was an example of justice against synners, without respect of persons: therefore they are after willed to remember this, Deut. 24.9. And even Kings when they were Lepers, were separated, and dwelt apart, 2 Chron. 26.10.21.

the people journeyed not] but stayed mourning for her, til she was recured; which was a special honour unto Marie, above other Lepers, for who there was no such stay, Numb. 5.2.4. Because this Marie was one of those whom God sent before his people, Mic. 6.4. Exod. 15.20. Sol. Iarchi sayth, The Lord imparted this honour unto her because she once stayed for Moses, when he was cast into the river, as it is written, And his sister stood a farr off &c. Exod. 2.4.

V. 16. *wildernes of Pharan*] or of *Paran*; which had been Ismaels habitation, Gen. 25.21. and the place where they pitched in this wildernes was called *Rishmah*, Num. 33.18. and *Cades baynea*, Numb. 13.3.16. Deut. 1.19. &c.

CHAPTER 13.

1. The Lord biddeth Moses send one man of every tribe to search the land of Canaan. 4. Their names and tribes. 17. Their instructions. 21. Their acts, and returne after fourtie dayes. 26. Their relation of the goodnes of the land, and strength of the inhabitants. 30. Caleb encourageth the people, but the other discourage them, and bring up an evil report upon the land.



1
2
3
AND Iehovah spake, unto Moses, saying. Send thou men, that they may search the land of Canaan, which I give, to the sonns of Israel: one man, one man for a tribe of his fathers, shall ye send; every-one, a ruler among them. And Moses sent them, from the wildernes of Pharan, at the mouth of Iehovah: all those men, were heads of the sonns of Israel.

4	el. And these, were their names:	Rehob, to the entrance of Hamath.	
5	Of the tribe of Reuben; Shammua,	And they went up by the South, and	22
6	the son of Zaccur. Of the tribe of	he came unto Chebron: and there	
7	Simeon; Shaphat, the son of Hori.	were Ahiman, Sheshai and Talmi, the	
8	Of the tribe of Iudah; Caleb, the son	children of Anak: now Hebron, was	
9	of Iephunneh. Of the tribe of Is-	built seven yeres, before Zoan in E-	
10	sachar; Igal, the son of Ioseph. Of	gypt. And they came unto the	23
11	the tribe of Ephraim; Hoshea, the son	bourne of Eshcol, and cut-downe	
12	of Nun. Of the tribe of Benjamin;	from thence a branch, and one clust-	
13	Palti, the son of Raphu. Of the	er of grapes; and they bare it, on a	
14	tribe of Zabulon; Gaddiel, the son of	staff, by two: and (they brought) of	
15	Sodi. Of the tribe of Ioseph, of	the pomgranates, and of the figs.	
16	the tribe of Manasses: Gaddi, the son	That place, was called the bourne of	24
17	of Sufi. Of the tribe of Dan; Am-	Eshcol: because of the cluster, which	
18	miel, the son of Gemalli. Of the	the sonns of Israel cut-downe from	
19	tribe of Aser; Sethur, the son of Mi-	thence. And they returned, from	25
20	chael. Of the tribe of Naphtali;	searching the lād: at the end of four-	
21	Nahbi, the son of Vophsi. Of the	tie dayes. And they went, & came	26
	tribe of Gad; Geüel, the son of Ma-	to Moses, and to Aaron, and to all	
	chi. These, are the names of the	the Congregation of the sonns of Is-	
	men, which Moses sent to spie-out	rael, un'o the wildernes of Pharan, to	
	the land: & Moses called Hoshea the	Kadesh: and brought-back word un-	
	son of Nun, Ioshua. And Moses sent	to them, and unto all the Congrega-	
	them, to search the land of Canaan:	tion, and shewed them, the fruit of	
	and sayd unto them; Goe-up this way	the land. And they told him, and	27
	Southward, & goe-up into the moun-	sayd; we came, unto the land whether	
	taine. And see the land, what it is:	thou sentest us: and surely it floweth	
	and the people that dwelleth thereon,	with milk and honey, and this is the	
	whether they be strong or weak, whe-	fruit of it. Nevertheless, the peo-	28
	ther they be few or many. And	ple is strong, that dwelleth in the lād:	
	what the land is, that they dwell in;	and the cities fenced, very great; and	
	whether it be good, or bad: and what	moreover, we saw the children of	
	the cities be, that they dwell in; whe-	Anak there. Amalek dwelleth, in	29
	ther in tents, or in strong-holds.	the land of the South: and the Che-	
	And what the land is, whether it be	thite, and the Iebusite, and the mo-	
	fat or leane; whether there be wood	rite, dwelleth in the mountaine; and	
	therin, or not: and be ye of good-	the Canaanite dwelleth by the sea,	
	courage, and take of the fruit of the	and by the coast of Iordan. And	30
	land; (Now the dayes, were the daies	Caleb stilled the people, before Mo-	
	of the first-ripe grapes.) And	ses: and sayd, Going-up let us goe-	
	they went-up, and searched the land:	up, and possess it; for we are well able	
	from the wildernes of Zin, unto	to overcome it. But the men that	31
		P 2 went-up	

32 went up with him, sayd; we be not
able, to goe up against the people:
for they *are* stronger then we. And
they brought up an *evil* report of the
land, which they had searched, unto
the sonns of Israel, saying: The land,
through which we have gone to
search it, is a land that eateth up the
inhabitants therof; and all the people
that we saw within it, *are* men of sta-
33 tures. And there we saw the Gi-
ants, the sonns of Anak, *which come* of
the giants: and we were in our *owne*
eyes, as grasshoppers; and so we were,
in their eyes.

Annotations.

Here beginneth the 37. section
of the Law: see Gen 6.9.

I **E**hovah *spake*] By Moses relation after,
it appeareth, that when God had led
his people from mount Horeb to Ca-
desh Barnea, through the great and fear-
full wilderness, and they were come to the
mountaine of the Amorites: then Moses
sayd; See, the LORD thy God hath given
the land before thee; Goe up possesse it.
And all the people came neer unto Mo-
ses, and sayd; *We wil send men before us, and
they shal search out the land for us, and bring us
word agayn by what way we shal goe up &c.*
That word liked Moses well; and he took
of them twelve men, and sent them to
spye out the land; Deut. 1. 19.-24. So
where here it is sayd, *Ehovah spake &c.* it
is not meant, that this motion came first
from the Lord; but the people first spake
of it to Moses, he consulted with the Lord
about it; and the Lord approved, or at
least permitted the thing which they de-
sired.

2 V. 2. *Send thou*] or, *Send for thee*: which
Sol. Iarchi expoundeth to this sense; *I com-
mand thee not; if thou pleasest, send: forasmuch
as Israel came and sayd, we wil send men &c.*

Deut. 1. 22. *that they may search*] or,
and let them search, or spy, by searching
round about: and the word implieth the
action of the hart and mind, not of the
eyes only, Eccles. 1. 13. & 7. 25. Thus God
let them goe search or spy the land,
which he himself before had *espied* for the,
Exod. 10. 6. and went before them in the
way, to search them out a place to pitch
their tents in, in fyre by night, and in a
cloud by day: Deut. 1. 33. *of Canaan*
that is, *s* the Greek translateth of the Cha-
naanites: named as the chief, for it was the
land of seven mightie nations, Deut. 7. 1.

I give] or, *am giving*: so he speaketh
as of a thing present, for more assurance.

one man one man] an Hebrew phrase,
meaning, of every tribe *one man*: excepting
the tribe of Levi, for of them none was
sent; because they were to have no inhe-
ritance in the land, Deut. 18. 1. *a ruler*
or, *a prince*; not of the baser sort, because
the busynes was weightie: wherupon
their rebellion following was of the more
note.

V. 3. *at the mouth*] or, according to the
mouth, that is the word of the LORD, as the
Chaldee translateth; and the Greek, by the
voice of the Lord: and this Sol. Iarchi ex-
poundeth by his permission. So in the com-
mentarie called *Phesikta*. f. 47. it is sayd,
The election of the Spies was according to the
mouth of the LORD; not that God comanded
them to send them. *If thou sayest, why did he not
forbid them to send? To accomplish their desire,
and to render them their recompense, and to give
unto Joshua and Caleb a good reward.*

heads] that is, as the Greek sayth,
Chief rulers; & Charkuni expoundeth them
Captaines over thousands: as in Exod. 18. 25.

V. 4. *Shammua*] in Greek, Samuel son of
Zacchour.

V. 5. *Shaphat*] in Greek, Saphat son of
Souri.

V. 6. *Caleb*] in Greek, Chaleb son of
Jephonne. See 1 Chron. 4. 15. His name sig-
nifieth *Hartie*: & he brought Moses word
again, as it was in his hart, Jos. 14. 7.

V. 7. *Igal*] in Greek, Igal.

Verf. 8.

8 V. 8. *Hoshea*] in Greek, *Suses* son of
Name.

9 V. 9. *Palti*] or as in Greek, *Phalti*.

10 V. 10. *Gaddiel*] in Greek, *Goudiel* son
of *Soudi*.

11 Verſ. 11. of *Joſeph*] He was father of
Ephraim in v. 8. as wcl as of *Manaſſeh* here;
and ſometime *Joſeph* is named for *Ephraim*,
Exek. 37. 16. 19. *Revel.* 7. 8. Here he is
named as father of *Manaſſeh*, who was
his firſtborne, *Joſ.* 17. 1. although the He-
brewes give an other reaſon; namely, be-
cauſe bothe of them uttered an yll-report; *Joſeph*,
of his brethren, (*Gen.* 37. 2.) and the Prince of
Manaſſeh of the land: which *Hoshea* of *Ephraim*
did not. *Chazkuni* on *Num.* 13.

13 V. 13. *Sethur*] in Greek, *Sadour*.

14 V. 14. *Nabbi*] or *Nachbi*; in Greek,
Naabi ſon of *Sabi*.

15 V. 15. *Geuel*] in Greek, *Goudiel*.

16 V. 16. Theſe are the names] *Chazkuni*
here obſerveth, He ſent no ſpy of the tribe of
Levi, becauſe he had no portion in the land.

Nun] called alſo *Non*, 1 *Chron.* 7. 27. in
Greek *Naue*. *Joſhua*] or, *Jehoſhua*,
called ſometime *Jehoſua*, *Nehem.* 3. 17. in
Greek *Jefus*; & ſo the New teſtament writ-
teth him, *Mat.* 7. 45. *Heb.* 4. 8. that ſignifieth
a Saviour, *Mat.* 1. 21. And this name *Moses*
gave him by the ſpirit of God; eyther as
foreſeing that he ſhould be his ſucceſſor,
and ſave the peopl: from their enemies
the *Canaanites*; or, (as *Sol. Iarchi* here no-
teth) praying for him, that the Lord would
ſave him frō the counſel of the (wicked)
ſpyes. But *Chazkuni* readeth it, *Moses* had
called *Hoshea* the ſon of *Nun*, *Joſhua*, not that
he now firſt called him *Joſhua*, but before when
he was made his miniſter, and found grace in his
eyes. We finde him called *Joſhua*, before
they came to mount *Sinai*, *Exod.* 17. 9. &
after this, when *Moses* is ready to dye, he
is called *Hoshea*, in *Deut.* 32. 44. Where
Chazkuni ſayth thus; At the firſt when he
was taken to be *Moses* miniſt: v. *Moses* called
him *Joſhua*; for ſo is the manner of Kings to
change the name of their miniſters, *Gen.* 41. 45.
Dan. 1. 7. But now when he is made King him-
ſelf, his firſt name is reſtored: nevertheſſe

through all the ſcripture he is called *Joſhua*; be-
cauſe he was accuſtomed thereto already. By this
reaſon, the change of his name ſhould
ſeem to diminith from his dignitie; wher-
as it was changed rather for honour; as
were the names of *Abram*, *Sarai*, *Iakob*
and others, *Gen.* 17. 5. 15. & 32. 28. *Neh.* 9. 7.
Eſa. 62. 2. *Mat.* 3. 16. 17.

V. 17. Southward] or, by the South; as
in v. 22. meaning the ſouth part of the land of
Canaan, as *Chazkuni* explaineth it. For
that was neereſt unto them, and the
worſt part of the land, becauſe it was
wildernes and waterleſs; as the originall
word *Negeb*, ſignifieth Drie ground; and
Calebs daughter ſayd to her father, Thou
haſt given me a ſouth (that is a dry) land, give
me alſo ſprings of water, *Judg.* 1. 15. and rivers
in the ſouth, *Pſal.* 126. 4. meaneth reſreſhing
after bondage and affliction. The Greek
here tranſlateth, Go up by this wildernes;
and ſo in that part was a wildernes, *Joſ.*
15. 1. -3. And *Sol. Iarchi* ſayth, Go up this
way by the ſouth; that was the worſt part of the
land of *Iſrael*: for ſo is the manner of Merchants;
they ſhew the worſt things firſt, and afterward
they ſhew the beſt. the mountaine] which
was inhabited by *Amalekites*, *Canaanites*, &
Amorites, *Numb.* 14. 40. 45. *Deut.* 1. 44. Of
this, *Chazkuni* giveth a reaſon thus, And
when ye ſhall know how to ſubdue the moun-
taine, the vally wilbe eaſy to ſubdue.

V. 18. the land what it is] This is again
repeated in v. 19. and the third time in
v. 20. which may thus be diſtinguiſhed:
by the land here, is meant the people of the
land, as after *Moses* explynerh it; by the
land in v. 19. is meant the aier of the
countrie, and the cities, villages, tents,
which were by the hand of man ſet ther-
on; and by the land in v. 20. is meant the
ſoile or ground it ſelf, and fruits that grew
theron. and the people] and is here for
explanation, that is, or I mean the people:
ſee the notes on *Gen.* 13. 15. So in *Pſal.* 66. 4.
Let all the earth bow down to thee, that is, all
peoples of the earth: likewise in *Pſalm.*
100. 1. & 96. 1. and often in the ſcriptures.
So houſe, for houſhold or people in it,

Gen. 45. 11. 18. Cities, for citizens, Jos. 17. 12. whether they) Hebr. whether it be strong &c. (speaking of the people, as one in multitude.

19

V. 19. good or bad] this seemeth to respect the wholsomnes of the countrie, for aier, waters &c: as in 1 King. 2. 19. the situation of this citie is good, but the water is bad, and the land causeth to miscarie. To this Chazkuni referreth it, saying, or bad, if it cause the inhabitants therof to miscarie (or to be barren,) as 1 King. 2. 19. and hereupon they answered, It is a land that eateth up the inhabitants therof, Num. 13. 32. intents] or, in camper, trouper: the Chaldee calleth them Villages (or unwallled townes:) the Greek changeth the order, saying, in wallled or in unwallled townes.

20

V. 20. fat or leane] This respecteth the soile it self, which if it be fat, is fertile; if leane, barren. The Chaldee changeth the metaphore, saying, whether it be rich or poore. So in Neh. 9. 25. 35. they took strong citie, and a fat land; and in Ezek. 34. 14. fat pasture. wood] or, trees, as the Greek and Chaldee interpret it, and Targum Jonathan trees of food; that is of fruit to be eaten. be ye of good courage] or, strengthen, incourage your selves. the first ripe grapes] or, the first fruits of grapes. And then, as Chazkuni observeth, they had need to have courage, because the keepers (of the vineyards) watched them there.

21

V. 21. of Zin] or, of Tsin: there was a wilderness into which they came before, called Sin, so named of an Egyptian citie Sin neer it, Exod. 16. 1. Ezek. 30. 15. 16. This desert of Zin, seemeth to be so named as being a Thornie wilderness; for Zinim (in the forme plural) signifieth thornes, Job. 5. 5. And as the former Sin bordered upon Egypt, so Zin bordered on the land of Canaan, Num. 34. 3. 4. Jos. 15. 3.

Rehob,] or Rechob, called in Greek Roob, (as Rechabham or Rehoboam 1. King. 11. 1. is written in Greek by the Holy ghost Roboam, Mat. 1. 7.) This Rehob was a citie in the west part of the lād of Canaan, neer unto Sidon, which fell by lot

to the tribe of Aser, Jos. 19. 28. Iudg. 1. 31. to the entrance] or, to the entering-in of Hamath: so in Num. 34. 8. Jos. 13. 5. Iudg. 3. 3. Amos. 6. 14. and so the Chaldee here translateth it. Hamath or Chamath, called also Hemath the great, Amos. 6. 2. was a citie on the north part of Canaan, and on the East side, (as Rehob was on the west,) Num. 34. 8. Jos. 13. 5. By this description of their voyage, they went from south to north, and from west to east, so viewing the whole land. This Hamath is in Targum Jonathan called Antiochia, (and so Hamath was after named of K. Antiochus:) and it was situate under mount Lebanon, by the river Iabok.

V. 22. by the South] or Southward; Gr. by the wilderness, see v. 17. and he came unto Chebron] or, unto Hebron; a place in the south parts of Canaan, where Abraham, Isaac and Iakob, with their wives, had been buried, Gen. 23. 2. 19. and 49. 31. see the notes on Gen. 13. 18. By he came, Sol. Iarchi and others, understand Caleb onely; as if the twelve spies went not in one company, but one or two of them together: and Calebs coming thither is specially mentioned in Jos. 14. 9. the land wheron thy feet have troden, shalbe thine inheritance; and in v. 12. now therefore give me this mountaine, wherof the Lord spake in that day; and in v. 14. Chebron therefore became the inheritance of Caleb. Others understand, he came, that is, they came; as Chazkuni sayth, It is the manner of the scripture to speak of many Spies, and lyers in wayt, in the singular number; as (in Jos. 8. 19.) the lyer-in-ambush rose quickly out of his place. The Greek translateth they came; the Chaldee hath in some copies Atha, he came; in othersome Atho, THEY came. Ahiman] or, as the Greek writeth him Achiman: he was one of the heathen Giants dwelling in Chebron: the Hebrewes interpret his name, Who is my brother? and that he was so called, because none in the world was brother to him (that is, like unto him) in strength: yet Caleb slew him and his two brethren, Jos. 15. 14. Iudg. 1. 10. Sefsei] in Greek,

22

Sefei.

Sefei. Talmai] in Greek, Tkelamei.

children of Anak] in Greek, generations of Enak; in Chaldee, sons of the giant (or, of the mightie man.) Anak was the son of Arba, wherupon Chebron was in former times called Kirjath Arba that is, the citie of Arba, Jos. 15. 13. Gen. 23. 2.

before Zoan] or Tjoan, called in Greek and Chaldee Tanes: (as of Tfor or Zor, is Tyrus in Greek.) This declareth not onely the antiquitie of Chebron, but by consequence, the goodnes of the land. For the Anakims which reigned over all, seated themselves in the best places. Sol. Iarchi sayth; It may be that Cham builded Chebron for his younger son Canaan, before he builded Zoan for Mizraim his elder son &c. Of all countries, none excelled Egypt; as it is written, Like the garden of the Lord, like the land of Egypt, (Gen. 13. 10.) And Zoan was the most excellent in the land of Egypt, for there the kings dwelt, as it is written, For his princes were at Zoan, (Eesai. 30. 4.) but Chebron was seven times better then it.

23 V. 23. bourn] or vallie, brook. The Hebrew Nachal signifieth both a vallie, Gen. 26. 17. 19. and a river or brook running in a vallie: our English word bourn answereth to them both. Eshcol signifieth a cluster; and of the Israelites cutting of the cluster, this place had the name, for a memorial, v. 24. The Greek translateth it, the vallie of the cluster. This place is reported to have been in the tribe of Dan, within a litle of the vallie Sorek mentioned in Judg. 16. 4. a branch] to weet of a vine, and one cluster of grapes upon it, as the Greek version sayth; and so Iarchi explaineth it, a branch of a vine, and a cluster of grapes hanging upon it. on a staff] or, on a barr: the Greek translateth, on barrs (or leavers,) and omitteth the words following by two: which seemeth to favour the exposition that Chazkuni giveth here, they bare it on a barr of the branch, with two other barrs. But the more simple & plaine meaning is set down in Targum Jonathan thus, on a barr on the shoulders of two of them.

32 V. 25. at the end of 40. dayes] in Greek,

after 40. dayes. In Targum Jonathan there is added, in the month of Ab (which we call Iulie) at the end of 40. dayes. And Chazkuni explaineth it further, that they began on the 29. of Sivan (which we name May;) and ended on the 8. of Ab (or Iulie.) So many dayes, our Lord Christ after his resurrection viewed his disciples, being seen of them 40. dayes, Act. 1. 3. And according to this number of dayes, the Israelites had yeres allotted them to wander and perish in the wilderness, because they beleaved not God, but refused to goe into the good land proffered them; Numb. 14. 33. 34. Of the myllerie in this number 40. see more in the notes on Deut. 25. 3.

V. 26. to Kadesb] called also Kadesb barnea, Deut. 1. 19. There was a citie of the Edomites called Kadesb, Num. 20. 16. wherupon the wilderness by it, was called also Kadesb, Psal. 29. 8. and the same was called the wilderness of Zin, Num. 33. 36. Chazkuni here sayth, The wilderness of Pharan, and the wilderness of Zin, and Hazeroth, and Kadesb barnea, and Ruibmah (Numb. 33. 18.) were one neare to another. This Kadesb (in Greek Kades) the Chaldee nameth Rekam.

V. 27. they told him] to weet, Moses; in the hearing of all the congregation, and honey] that is, with all good things: see the notes on Exod. 3. 8. Thus they acknowledged the trueth of Gods promises; they sayd, It is a good land which the Lord our God doth give unto us, Deut. 1. 25.

V. 28. Neverthelesse] or, But that. This latter part of the speech, was from the ten spies (not from Caleb or Iosua,) who here take occasion to terrifie the people from going to possess the land. Deut. 1. 28. fenced] with strong-holds, high walls and munition; the Greek expresseth it by two words, fenced walled: in Deut. 1. 28. & 9. 1. it is sayd, fenced up to heaven; and in Deut. 3. 5. fenced with high walled gates and barrs. children of Anak] in Greek, the generation of Enak, in Chaldee, sons of the Giant: so in Deut. 1. 28. the Greek, translateth them, sons of the Giants; see before on v. 20. Of these, there went a proverb

who

Who can stand before the sons of Anak? Deu. 9. 2. And of this, the Greeks borrowed the word *Anakes*, to signifie Kings: and by interpretation *Anak* signifieth a chaine, Prov. 1. 9. which is an ornament for kings and great personages, and of old, upon their beasts necks also, Judg. 8. 26. And many such men, were chained with pride, as Psal. 73. 6.

29 V. 29. *Amalek*] that is, the *Amalekites*, the posteritie of Amalek the son of Esau, of whom see Exod. 17. 8. &c. Because they had been smitten by Amalek (Deut. 25. 17, 18.) the spies doe now make mention of him, to make them afraid: sayth Iarchi on Num 13. This Amalek (who was the first of the nations, Num 24. 20.) and an enemy to Israel: would hinder, as they thought, their entrance on the South side. in the mountaine] that is, the mountaines, or as the Greek translateth, the mountainy part; for these nations here reckned were the most mightie; and the Chethites possessed mount Thabor, the Iebusites Ierusalem and mount Heres &c, Judg. 1. 31. 34. 35. 36. and these Amorites were high as Cedars, and strong as Oakes Amos 2. 9. so the land seemed in their eyes impossible to be conquered. the coast] or side, Hebr. the hand of Jordan; which was towards the East, as the Sea was to the west.

30 V. 30. Caleb] and Josua with him afterward, Num. 14. 6. 7. though now at first it may be Josua purposely held his peace in prudence, because he was Moses minister, and let Caleb speak. stilled the people before Moses] or, made the people to keep silence before (or unto) Moses: that is, the people beginning to murmur and speak unto Moses and against him; Caleb stilled them. The Chaldee expoundeth it, he made the people to attend (that is to hearken) unto Moses: and Jonathan in his Targum sayth, he stilled the people and caused them to attend unto Moses. And it appeareth by Deut. 1. 29. 30. that Moses himself spake to encourage the people, but they would not obey. and sayd] that is, Caleb

sayd; as the 31. verse manifesteth; and the Greek addeth, he sayd unto him. we are well able to overcome it] or, prevailing we shal prevaile over it; meaning the land; which the Greek explaineth over them, the people. And this was a speech of faith, believing in the power & promise of God; for Caleb now spak: as it was in his hart, Jos. 14. 7.

V. 31. But the men] Hebr. And the men; meaning ten of the twelve, all the other spies except Josua, Num. 14. 6.

V. 32. an evil report] an infamie, or diffamation: of which Solomon sayth, he that uttereth it, is a foole, Prov. 10. 18. And for this their syn, these men dyed by a plague, before the Lord. Numb. 14. 37. This infamie, the Chaldee calleth an evil name: the Greek here, a dread of the land; but in Num. 14. 36. the Greek expoundeth it evil words. And whereas the Hebrew Dibbah signifieth but a speech or report, though commonly of faults, which may be doen without syn: the word evil is added by Moses, in Num. 14. 37. to shew that this their diffamation was very synfull. eateth up] consumeth; in Chaldee, killeth the inhabitants; which may be understood of their civil warrs, wherby they devoured one another. For the Amorites had conquered the Moabites, Num. 21. 28. 29. the Caphtorims (or Philistines) had destroyed the Avims, Deut. 2. 23. This phrase was after used against the land, when the heathens had destroyed the Israelites in it, Thou (land) eateth up men; and hast bereaved thy nations; Ezek. 36. 13. of stature] or, of dimensions, of measures; that is, of great stature, tall and big; as the Greek translateth exceeding-tall men. And as the Prophet openeth it, high as Cedars, strong as Oakes, Amos 2. 9. An example of such a man of stature we have in 2 Sam. 21. 20. that had on every hand six fingers, and on every foot six toes &c. and an other of an Egyptian five cubits high, with a spear in his hand like a weavers beame, 1 Chron. 11. 23. So in Jer. 22. 14. an house of measures (or of stature) is for a large high house.

33 V. 33. Giants] Hebr. Nephilim, such as were before Noes flood; see Gen. 6. 4, with the annotations. *as grasshoppers*] or, *as locusts*, that is, low, weak, bale in comparison with them. So it is sayd of God, *He sitteth upon the circle of the earth, & the inhabitants thereof, are as grasshoppers*, Esai. 40. 22. *in their eyes*] that is, they so esteemed us. And by reason herof, it may be the spies passed through their land the more safely, whiles these mighty men despised and neglected them; as the Philistine disdaind to meddle with little David, 1 Sam. 17. 42. The Hebrew doctors to shew this, feigne this explanation, *We heard the saye one to another, there are pismires in the vineyards, like unto men*. Chazkuni on Num. 13. 33.

CHAPTER 14.

1. The Israelites weep and murmur at the newes that the spies brought out of Canaan; and speak of returning into Egypt. 6. Joshua and Caleb labour to still and incourage them, but the Israelites would have stoned them. 11. God threatneth to destroy the people. 13. Moses intreateth for them, and obteyneth pardon. 23. The murmurers are deprived of entring into the land, & condemned to wander forty yeres in the wilderness, and dye there. 36. The spyes who raysted the evil report, dye by a plague. 39. The people hearing the sentence of God against them, mourne; and offer themselves to goe up; but Moses forbiddeith them. 44. Yet they presume to goe up, and are smitten by their enemies.

1 **A**ND all the congregation listd
2 up, and gave their voice: & the
3 people wept, that night. And all
the sonns of Israel, murmured against
Moses and against Aaron: and all
the congregation, sayd unto them,
Oh that we had died, in the land of
Egypt; or in this wilderness, oh that
we might dye. And wherefore doth
Jehovah bring us unto this land, to

fall by the sword? our wives and our
little-ones, shalbe for a prey: were it
not better for us, to returne into E-
gypt? And they sayd, every-man
unto his brother: Let us make a cap-
taine, and let us returne into Egypt.
And Moses and Aaron, fell on their
faces; before all the assemblie of the
congregation, of the sonns of Israel.
And Joshua the son of Nun, and Ca-
leb the son of Iephunneh, *which were of*
them that sereched the land: rent their
clothes. And they sayd, unto all
the congregation of the sons of Isra-
el, saying: The land, which we passed
thorow, to search it; is an exceeding
good land. If Iehovah delight in
us, then he wil bring us into this land,
and will give it unto us: a land which
floweth, with milk and honey. One-
ly rebell not ye, against Iehovah: and
you, fear not the people of the land;
for they are bread for us: their sha-
dow is departed from them, and Ie-
hovah is with us, fear them not. But
all the congregation sayd, to stone
them with stones: and the glorie of
Iehovah, appeared in the Tent of the
congregation, before all the sonns of
Israel. And Iehovah sayd, unto
Moses; How long will this people
provoke me? and how long will they
not beleve in me; for all the signes,
which I have doen amongst them? I
will smite them with the pestilence,
and disinherit them: and wil make
of thee, a nation greater and mightier
then they. And Moses sayd, unto
Iehovah; Then the Egyptians shall
hear it; for thou broughtest up this
people, in thy might, from among
them. And they will say, to the in-
habitants

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- habitants of this land: *for* they have
 heard, that thou Iehovah *art* among
 this people: that thou Iehovah, *art*
 seen eye to eye; and *that* thy cloud,
 standeth over them; and in a pillar of
 a cloud, thou goest before them, by
 day; and in a pillar of fyre, by night.
 15 Now *if* thou shalt kill this people, as
 one man: then the nations wil say,
 which have heard the fame of thee,
 16 saying; Because Iehovah *was* not a-
 ble, to bring this people, into the land
 which he *swore* unto them: therefore
 he hath slayn them in the wilderness.
 17 And now, I beseech thee, let the pow-
 er of the Lord be great: according as
 18 thou hast spoken, saying; Iehovah,
is long suffering, and much in mercie;
 forgiving iniquitie, and trespass: and
 clearing wil not clear (*the guilty;*) vi-
 siting the iniquitie of the fathers, up-
 on the sonns; unto the third, and un-
 19 to the fourth generation. Pardon I
 beseech thee, the iniquitie of this peo-
 ple, according unto the greatnes of
 thy mercie: and as thou hast forgiven
 this people; from Egypt, even until
 20 now. And Iehovah sayd; I have
 pardoned, according to thy word.
 21 But assuredly, *as* I live: all the earth
 shalbe fylled, *with* the glorie of Ieho-
 22 vah. For all the men, which have
 seen my glorie, and my signes; which
 I did in Egypt, and in the wilderness:
 and have tempted me, these ten times;
 and have not hearkned, to my voice;
 23 If they shal see the land, which I *swore*
 unto their fathers: neyther shal any of
 24 them that provoked me, see it. But
 my servant Caleb, because there was
 an other spirit in him, and he folow-
 ed me fully: even him wil I bring, in-
 to the land, wherinto he went; and
 his seed, shall possesse it. (Now the
 Amalekite, and the Canaanite, dwelt
 in the valley:) to morrow, turne yee
 and journey you into the wilderness,
 by the way of the red sea.
 And Iehovah spake, unto Moses 26
 and unto Aaron, saying. How long, 27
 (*shall I pardon*) this evil congregation,
 which murmur against me? I have
 heard the murmurings of the sonns
 of Israel, which they murmur against
 me. Say unto them; *As* I live, assu- 28
 redly-sayth Iehovah; if I doe not so
 unto you, as ye have spoken in mine
 eares. Your carkeffes, shal fall in this 29
 wilderness; and all *that were* mustered
 of you, according to your whole num-
 ber, from twentie yeres old and up-
 ward: which have murmured against
 me. If you shall come into the land, 30
 concerning which I lifted up my hand,
 to make you dwell therein: save Caleb
 the son of Iephunneh, and Ioshua the
 son of Nun. And your litle-ones, 31
 which yee sayd should be for a prey:
 even them wil I bring-in; and they
 shall know the land, which ye have
 despised. But *as for* you, your car- 32
 keffes, shal fall in this wilderness. And 33
 your children shal feed in the wilder-
 nes, fourtie yeres; and shal beare your
 whoredomes: untill your carkeffes
 be consumed, in the wilderness. Af- 34
 ter the number of the dayes *in* which
 yee searched the land, fourtie dayes;
 a day for a yere, a day for a yere; yee
 shall beare your iniquities; fourtie
 yeres: and ye shal know, my breach
 (*of promise.*) I Iehovah have spoken; 35
 If I doe not this, unto all this evil
 congregation, that *are* gathered-to-
 gether

ther against me: in this wilderness they shall be consumed, and there they shall dye. And the men, which Moses had sent, to search the land; and which returned, and made all the congregation to murmur against him; by bringing-up an evil report upon the land: Even the men dyed, that did bring-up the evil report of the land; by the plague, before Iehovah. But Ioshua the son of Nun, and Caleb the son of Iephunneh; lived, of those men, that went to search the land. And Moses spake these words, unto all the sons of Israel: and the people mourned greatly. And they rose-up early in the morning, and went-up unto the top of the mountaine, saying: Loe we be here; and wil goe-up unto the place, which Iehovah hath sayd, for we have synned. And Moses sayd; Wherefore now doe you transgress the mouth of Iehovah? But it shall not prosper. Goe not up, for Iehovah is not among you: that ye be not smitten, before your enemies. For the Amalekite and the Canaanite is there, before you; and ye shall fall, by the sword: for because ye are turned, from after Iehovah; and Iehovah wil not be with you. But they loftily-preserved, to goe-up to the top of the mountaine: but the Ark of the covenant of Iehovah, and Moses, departed not from within the camp. And the Amalekite came-downe, and the Canaanite, which dwelt in that mountaine: and smote them, and discomfited them, even unto Hormah.

Annotations.

L *Ified-up]* to weete, *their voice*, as after foloweth: and as is expressed in Gen. 21. 16, *she lifted up her voice, and wept.* Or, *all the congregation took up*, that is, received, to weete, the evil report which the spies gave of the land, Num. 13. 31. So the phrase is used in Exod. 23. 1, *Thou shalt not take up a vaine report.* This latter, the Greek version favoureth. *gave their voice]* that is, *cried out.* This manner of speech is used to signifie any loud voice, noise or cry, of any creature or of God himself; as in Psal. 18. 14. *the Most-high gave his voice:* in Jer. 2. 15. *the Lions gave their voice;* in Psal. 104. 12. *the fowles give the voice;* in Ps. 77. 18. *the skies gave a voice;* in Habak. 3. 10. *the deep gave his voice;* and in 2 Chron. 24. 9. men are sayd to give a voice, when they made a proclamation through Iudah & Ierusalem. So this people here openly rebelled, and uttered their evil hearts without feare, or shame. *that night]* Hebr. *in or through that night;* which the Greek explaineth *that whole night.*

V. 2. *and against Aaron]* which were the Lords ministers, therefore their murmuring was not against them onely, but against the LORD; as Moses told them, in Exod. 16. 2. 8. and as after appeareth in v. 3.

Oh that we might dye], or, *(Would God) that we were dead:* they are words of unbelief and despaire, and of great unthankfulness; compare Exod. 16. 3. Psal. 106. 24. 25. The Greek translateth, *If we were dead:* which is a forme of wishing, both in the Greek and Hebrew tongues; as in 1 Chro. 4. 10. *If thou wilt blesse me;* that is, *Oh that thou wouldest blesse me;* so in Luke 12. 49. *If it were (for, Oh that it were) already kindled;* and so the Syriack version there explaineth it.

V. 3. *to fall]* i. *that we should fall*, that is, dye by the sword? Here they murmur against God himself through unbelief; as David sayth, *They contemptuously refused the land of desire, (the pleasant land,) they beleevd not his word; but murmured in their tents, they heard not the voice of Iehovah.* Psal. 106. 24. 25. *were it not better]* or, *were it not good?*

Q

good! The Greek changeth the phrase thus, Now therefore it is better for us to turne back into Egypt. So, are they not written? 2. King. 10. 10. is explained thus, Behold they are written: 2 Chron. 31. 32.

4 V. 4. Let us make a captain] Hebr. Let us give a head: where by give, is meant make or appoint, as the Chaldee expoundeth it; and by head, they meane a captain or chief-governour, as in Num. 25. 4. 1 Chron. 4. 42. & 12. 20. and as the Greek here explaineth it. Targum Jonathan paraphraseth thus, Let us appoint a King over us for head. Of this their syn the scripture sayth, They dealt proudly, and hardened their necks, and hearkened not to Gods commandments; and refused to hear, and were not mindfull of the wonders that he had doen among them: but hardened their necks, and in their rebellion, appointed a captain (or made a head) to returne to their bondage, Nehem. 9. 16. 17. So their evil words and purpose, is counted unto them as the deed doen. Sol. Iarchi openeth their words thus, Let us appoint a King over us; and he sayth the Rabbines have expounded this, as meaning idolatrie. The same is also noted by R. Menachem; who further likeneth this syn, to theirs that builded the tower of Babylon, Gen. 11. So their syn was against God, who is exalted as head above all; 1 Chron. 29. 11.

5 V. 5. fell on their faces] as much affected with the murmuring of the people: and they fell down, eyther to pray unto God for them; as in Numb. 16. 22. or to intreat them, not to proceed in their rebellion, as it followeth, before all the assemblee. And elsewhere it appeareth, that Moses spake to incourage the people, saying, Dread not, neyther be afraid of them: Jehovah your God, who goeth before you, he wil fight for you, &c. Deut. 1. 29. 30.

6 V. 6. that searched the land] as appeareth in Num. 13. 7. 9. 17. rent their clothes] in signe of sorrow, for the peoples rebellion and blasphemie, for they sayd, the Lord had brought them out of Egypt, because he hated the &c: neyther did they beleve the Lord their God, for all that

Moses spake unto them; Deut. 1. 27. - 31. Of sending garments in sorrow, see Gen. 37. 29. Lev. 10. 6. in the annotations.

V. 9. Only] or, But shall not yet; which the Greek interpreteth, But be not yet apostates (or revolters) from the Lord: the Chaldee, But rebell not yet against the word of the LORD. are bread for us] or, shall be our bread, our food; that is, we shall devoure and consume them. The Chaldee expoundeth it, They are delivered into our hand. So Balaam prophesied of Israel, He shall eat up the nations, his enemies; Numb. 24. 8. And in Psal. 79. 7. He hath eaten up Jakob; that is, consumed; and in Psal. 144. They eat my people, as they eat bread. Also in Deut. 7. 16. Thou shalt eat, (that is consume) all the people. their shadow] that is, God, their defense, covert, protection; which the Chaldee expoundeth their strength: so in Esai. 30. 2. the strength of Pharaoh, and the shadow of Egypt, doe explaine one an other; and shadow is used often for defense; as, the shadow of the Almighty, Psal. 91. 1. and, Jehovah thy shadow, Psal. 121. 5. and God sayth, I have covered thee in the shadow of mine hand, Esai. 51. 16. & 49. 2. Jehovah is with us] the Chaldee explaineth it, the Word of the LORD is for our help.

Vers. 10. sayd, to stone them] that is, spake one to another, that they should stone Iosua and Caleb. An example of notorious obstinacie and outrage; and at an other time, they had almost doen the like unto Moses, Exod. 17. 4. So after this, Ierusalem stoned the prophets, which spake the things pertainyng to her peace. Mat. 23. 37. appeared in the Tent] the Greek explaineth it, appeared in the cloud over the Tent of the Testimonie. This is confirmed by the like apparition, in Numb. 16. 42. and Sol. Iarchi here sayth, The cloud descended there. It was an extraordinary appearance, to restreyn the peoples furie, and to help his faithfull witnesses.

V. 11. provoke me] or, despise, blaspheme, contemptuously provoke me. So the Apostle expoundeth this word, blaspheme, in Rom.

2. 24. from *Esa. 52. 5.* and it implieth also a contempt or despising, *Prov. 1. 30. & 15. 5. Esa. 5. 24.* not believe in me] in Greek, not believe me; which the Chaldee explaineth, not believe in my word. This unbelief is noted as a chief cause of their rebellion, and so of their destruction after in the wilderness, *Deut. 1. 32. Heb. 3. 18. 19.*

for all the signs] though many signs and wonders had been shewed. yet they believed not: so of their posteritie it is sayd, *Though [he] had done so many signs before them, yet they believed not in him; Job. 11. 37.* among them] *Hebr. in the midst thereof, to weet, of the people.*

12 Vers. 12. smite them] *Hebr. smite him, that is, the people, spoken of as one man, see vers. 15.* pestilence] in Greek and Chaldee, death: see the notes on *Exod. 5. 3.*

disinherit them] deprive them of the land promised unto their fathers: the Greek and Chaldee translate, destroy them.

make of thee] *Hebr. make thee, to a nation:* the like speech God used, when they had made the golden calf, *Exod. 32. 10.* The Greek here addeth, & wil make thee and thy fathers house, &c.

14 V. 14. they wil say] that which after followeth in vers. 16. to the inhabitants] or, with the inhabitants, meaning the Canaanites; so both the one and the other people, wil take occasion to blaspheme. The Hebrew word which usually signifieth unto, is sometime used for with; as in *1 Sam. 13. 13. Ex. 2. 63.* thou Jehovah art] the Chaldee expoundeth it, that thy divine presence (or Majesty) abideth among this people. art seen] or, hath been seen eye to eye; that is, visibly, apparantly, plainly; according to the like phrase in *Num. 12. 8.* mouth to mouth; and in *Exod. 33. 11. and Deut. 5. 4. face to face.* The Chaldee here explaineth it thus, that with their eyes they have seen the Majesty of thy glorie; and by Targum Jonathan, this is referred to the giving of the Law upon mount Sinai.

standeth over them] as protecting them from evil; which in Targum Jonathan is explained, that they should not be hurt with

beat or with rayne. Compare *Exod. 13. 21. 22. Num. 9. 17. &c.*

V. 15. as one man] that is, all of them together, and suddenly. the same of thee] the hearsay or report of thee; which the Greek translateth thy name; the Chaldee, the same of thy might.

V. 16. was not able] elsewhere Moses sheweth, that he had respect unto two things, by which Gods name and glorie might be impeached among the Gentiles; because he could not, or because he would not, but hated his people. *Deut. 9. 18. Exod. 32. 12.* And this is the first argument of Moses supplication, that Gods name might not be blasphemed among the heathens.

V. 17. the power of the Lord] or, the might, as in v. 13. that is, as the Greek explaineth it, the power of thee O LORD. Lord is here in Hebrew Adonai, which the Chaldee expresth by the letters for Jehovah, and it signifieth My slayer, or slayer: see the notes on *Gen. 15. 2.* be great] that is, be shewed to be great; the Greek translateth it, be exalted.

V. 18. long suffering] *Hebr. long of anger; that is, long ere he be angrie.* Here Moses mentioneth that Name of God, which was proclaimed at mount Sinai, when the people had formerly synned in making the golden calf; *Exod. 34. 5. 6. 7.*

in mercie] the Greek addeth, and true; from *Exod. 34. 6.* forgiving] or, as the Greek translateth, taking away. iniquities] in Greek, iniquities, and unrighteousnesses, and synns; the Chaldee also addeth the word synns, as was in *Exod. 34. 7.* This is the second reason of Moses request, from the nature and covenant of God.

the guiltie] this word is supplied also in the Greek version. The Chaldee paraphraseth, being mercifull unto them that turne to his Law, but not clearing them that turne not. visiting] that is, punishing; in Greek, recompensing; see *Exod. 20. 5.*

upon the sons] or children; in Chaldee, upon the rebellious sons. the third] in Chaldee, unto the third generation, and unto the

the fourth generation. Thus Moses requested not an absolute pardon for all; but that God would in wrath remember mercie; though in justice, he punished the chief transgressors.

19 V. 19. *even until now*] or, *hitherto*: as for example, when they sinned in making the calf, Exod. 32. (besides other times,) at which time God destroyed them not, as they deserved; but some of them onely perished.

20 V. 20. *I have pardoned*] or, *I doe pardon*: as the Greek explaineth it, in the time present. How be it Chazkuni understandeth it of the time past, that God should say he had pardoned them once, when they made the calf; but now he would not pardon them, but execute vengeance. The former sense seemeth best, with the limitation following, according to thy word: viz. that he would not destroy the all as one man, at once with the pestilence, having respect to the glorie of his Name. For which cause, he spared them at other times also, both before & after, as he sheweth by the Prophets, Ezek. 10. 8. 9. 13. 14. 21. 22. &c. Psal. 106. 7. 8. And hereupon the people after confessed, *Thou art a God of pardons, gracious and mercifull, long suffering, and of great kindness, and forsookest them not*; Neh. 9. 17.

21 V. 21. *as I live*] Hebr. *and assuredly, I live*; and all the earth shall be filled: which is a forme of oath, often used of the Lord, Ezek. 18. 3. & 20. 33. & 3. 11. Whereupon it is sayd, *And thou shalt swear, Jehovah liveth &c.* Jer. 4. 2. and where he sayth in the Prophet, *I have sworn by my self*, Esai. 45. 23. the Apostle expresseth it with these words, *I live, sayth the Lord*; Rom. 14. 11. And the signe of an oath, was the lifting up of the hand; so both of them are joyned in Deut. 32. 40. *I lift up my hand to heaven, and say, I live for ever*: wherefore the oath which God here swaer, is signified by the lifting up of his hand; in Psal. 106. 26. & Ezek. 20. 15. *filled with the glorie*] that is, all peoples of the earth shall see and acknowledge the powerfull and

just administration of the Lord, unto his glorie and honour. Compare Esai. 6. 3. & Psalm. 72. 19, where Christs kingdome is prophesied of, with whose glorie all the earth is full.

V. 22. *my glorie*] under this, all Gods glorious works are comprehended; as powers, are used for powerfull works, Mat. 7. 22. & 11. 20. 1 Cor. 12. 10. 1 Cor. 12. 11.

signes] that is, miracles; miraculous & significant works. *ten times*] hereby may be meant no certaine number, but many times, as in Gen. 31. 7. Job 19. 3. so ten is for many, in Lev. 26. 16. It may also be taken properly; for now they had sinned ten times; First, at the red Sea, Exod. 14. 11. 12. then in Marah, Exo. 15. 23. 24. againe in the wilderness of Sin, Exod. 16. 2. then, twice about Manna, Exod. 16. 20. 27. 28. after that, at Rephidim, Exod. 17. 1. 2. 3. then, by the Calf, at Horeb, Exod. 32. at Taberah, Numb. 11. 1. and againe, at Kibroth Hattaavah, Num. 11. 4. and now the tenth time by their rebellion in Pharan.

V. 23. *If they shall see*] that is, as the Greek translateth it, *Surely they shall not see*. This also is an oath, wherby God sweareth they shall not see, that is, not goe in to enjoy the land; as is explained by David in Psal. 95. 11. *I swaer in my anger, if they shall enter into my rest*; which the Apostle openeth thus, *he swaer that they should not enter into his rest*; Heb. 3. 18. So, *If a signe be given*, Mark. 8. 12. is more plainly expounded, *A signe shall not be given*, Mat. 16. 4.

which I swaer unto] that is, *which I swaer to give unto your fathers*, Deut. 1. 35. this was the land of Canaan, Gen. 12. 5. 7. called the holy land, Zach. 2. 12. the land of Jehovah, Hos. 9. 3. the land of Immanuel, that is, of Christ, Esai. 8. 8. for it was a figure of the heavenly inheritance to be obteyned by Christ, Heb. 11. 9. 10. therefore the keeping of them out of this land, figured also the excluding of them and of all unbelievers, out of the kingdome of heaven, Heb. 3. 12. - 19. & 4. 1. 2. 3. - 11.

V. 24. *(spirit in him)* or, *with him*; that is, he was guided by an other spirit then the

the ten spies. The same is to be understood of Joshua, as appeareth by Numb. 32. 13. though not here mentioned. This other spirit, was the spirit of faith, which the Law can not give, Gal. 3. 2. the spirit of adoption of sons, not of bondage to fear againe, Rom. 8. 14. 15. by the guidance of this spirit, Caleb constantly followed the Lord, and obtained the promised inheritance.

he followed me fully] Hebr. *he fulfilled after me*. So in Deut. 1. 34. & Jos. 14. 8. 9. 14. By this manner of speech, is meant a full and constant following and obedience unto the end; the contrary whereof was in Solomon, of whom it is sayd, *he fulfilled not after the LORD*, as did David his father, 1 King. 11. 6. and in this people of Israel now generally, of whom God sayth, *they fulfilled not after me*; Numb. 32. 11. The Greek translaeth it, *he followed me*, the Chaldee, *he fulfilled* (or accomplished) *after my seare*. Chazkuni expoundeth it, *he hath accomplished the word after me*; and compareth it with that phrase in 1 King. 1. 14. *I wil come in after thee and fulfill* (that is confirme) *thy words*. *his seed*] in Chaldee, *his sonnes*. *shal possesse it*] *shal inherit it*, thus both the Greek and Chaldee doe interpret it: or, *shal cause to inherit it*, that is, leave it to their posteritie for an inheritance; as it is written, *it shalbe thine inheritance and thy childrens for ever*, Jos. 14. 9. The word is also used in a contrary meaning, to *disinherit*, as before in v. 12. and so it may here be translated, *shal disinherit it*, that is, disinherit and drive out the inhabitants of it, and seise upon it; as in Jos. 3. 7. *ye shal disinherit* (or seise upon) *the citie*; and thus it agreeth with Calebs speech, *If so be the LORD wilbe with me, then I shall disinherit them* (or drive them out) *as the LORD sayd*; Jos. 14. 12. In this latter sense Sol. Tar. chi here expoundeth it, *drive it out*, that is, they shal drive out the Anakims and people that are therein. This promise Moses related unto Cal. b. and in the name of the Lord, he swore unto him for the performance of it, Jos. 14. 9.

V. 25. *Now*] Hebr. *And*. *dwell*]

or, *dwellst*, Hebr. *shall in the valley*; after in v. 45. they are sayd to dwell (or sit) in the mountain; and sitting, as it is often put for dwelling, so sometime for lying in waye, as in Jos. 8. 9. which may be meant here. Chazkuni expoundeth this place thus; that as the spies were afraid of Amalek, (Numb. 32. 29.) so with them the holy blessed (God) made them afraid. And whereas v. 15 here sayd, *in the valley*, and in v. 45. *in the mountain*; he accomodeth them thus, as at the most of a' emsate in the vallie, and some few of them in the mountaine, and those few waited against them; and therefore it is written **WHICH SAT IN THAT MOUNTAINE**, to imply that there were of them which sat in an other place; or it may be, they dwell in the vallie, and when they heard that the sonnes of Israel came against them, they went up into the mountaine, and lay in wayt for them there; and we find that sitting sometime meaneth lying in wayt, as it is written (in Psal. 10. 8.) *He sitteth in the wayting place of the villages*. *to morrow*] *to morrow* *ye*] The people were now in Kadesh, from whence they sent the spies, Num. 13. 26. Deut. 1. 19. and after this their rebellion, and the slaughter following, they abode in Kadesh many dayes, and then turned and journeyed into the wilderness, by the way of the red Sea, Deut. 1. 46. & c. 1. Chazkuni here sayth, *To morrow* *meaneth* *after this time*; for loe they abode in Kadesh many dayes, before they began to compass mount Seir: and it is like that (phrase in Exod. 13. 14.) *when thy son shall ask thee to morrow*. *journey you*] or, *journey for you*, which some understand to mean, for your good: see Gen. 12. 1.

the way of the red sea] that is, the way towards the red sea; see the notes on Exod. 13. 17. In this red Sea, the people had been baptised, 1 Cor. 10. 1. 2. Exod. 14. baptism was unto repentance, and with confession of synns, & into the death of Christ, Mat. 3. 6. 11. Rom. 6. 3. To this sending them back into the wilderness, towards the red sea, was to humble them by repentance, that through faith in Christ they might have entrance into the kingdome of heaven; otherwise they should perish for ever.

ever, as their carcases perished in this wilderness.

27 V. 27. *How long*] to weete *shal* ¶ *par-*
don, (as in v. 19. 20.) or, *shal* ¶ *beare with*.
An unperfect speech, such as men use in
passion of mind, when through grief they
utter not all their words; as may be seen
in Moses, *Exod. 32. 32. Psal. 92. 13.* in David,
Psal. 6. 4. and sundry the like. which
murmur] or, *which cause* (the people) to mur-
mur, as in *vers. 36.* Thus Sol. larchi ex-
poundeth it, referring the congregation
forementioned, to the ten spies: but the
Greek and Chaldee translate, *which mur-*
mur; so in the sentence following.

28 V. 28. *¶ I live*] it is an oath, as in v. 21.
wherby the Lord sweareth in his anger,
that they should not enter into his rest,
Psal. 95. 11. Heb. 3. 18. Num. 32. 10. 11.

assuredly-sayth] or, *the faithfull-saying*: see
Gen. 22. 16. *if I doe not*] that is, as the
Greek explaineth it, *surely I wil doe*: see
before, on v. 23. *spoken in mine eares*] in
Chaldee, *spoken before me*: this hath re-
ference to their words in *vers. 2.* where
they wished they might dye in the wil-
dernes.

29 V. 29. *your carcases*] the Greek cal-
leth them *Cala*, that is, *members*, which
word the Apostle also useth in *Heb. 3. 17.*
for *carcases*, or dead bodies. So in *Levit. 26.*
30. *fall*] that is, *dye*: being destroyed
of the destroyer, *1 Cor. 10. 10.* *mustered*] numbered
as able men for the warr, *Nu. 1.* This sentence was executed upon the,
as is after shewed in *Num. 26. 64. 65.*

30 V. 30. *¶ I lifted up my hand*] that is, *sware*,
as the Chaldee expoundeth it, *¶ I sware by*
my Word: see *Deut. 32. 40.* and the notes be-
fore on v. 21. and *Gen. 14. 22.*

31 V. 31. *your little-ones*] your children
under twentie yeres of age: see *vers. 3.*
shal know] in Greek, *shal inherit*, right-
ly explainning the sense: for to *know the*
land, is to enjoy the same. And so Moses
relating this promise sayth, *they shal pos-*
sess the land, *Deut. 1. 39.*

32 *Verf. 32. But as for you, your carcases*] *Hebr.*
And your carcases, you: where the

latter *you*, is for explanation, to exempt
their children, *you* or *yours* onely.

V. 33. *shal feed*] or, *shalbe feeding*; so
likewise the Greek translateth it: by
feed, meaning *wander* as sheep for pasture
in the wilderness; the Chaldee of Onkelos
expoundeth it *tary* or *abide*; but Jonathan
sayth, *wander*, and Chazkuni explaineth it,
feed as sheep sometimes here or sometimes there,
so your sons shall remove hither and thither,
til their carcases be consumed. Thus may we
understand that in the Prophet, *The*
LORD wil feed them as a lamb in a large place,
Hos. 4. 16. that is, wil let them wander to
destruction. So in other languages wan-
dering is used for feeding; as in *Virgil. Bucol.*
eclog. 2. mille mea Siculis errant in montib⁹ agne.

fourtie yeres] implying the time past
also, from their coming out of Egypt:
for one whole yere, & part of the second,
were now past already when God gave
this sentence against them, *Numb. 10. 11.*

bear your whordomes] that is, bear the
punishment of your synns; as the Chaldee,
for *whordoms* translateth *synns*: though this
name *whordom*, is commonly used for ido-
latrie; *Ier. 3. 9. Ezek. 16. 15. 16. 17. &c.* See
Exod. 34. 15. 16. Lev. 17. 7.

Verf. 34. After] or, *According to the*
number: in the Hebrew, *In* is used for *As*,
or *according to*, as the Greek translateth it:
see the notes on *Lev. 25. 15.* *a day for*
a yere, a day for a yere] that is, *ech day for a*
yere, or *a yere for every day*: so in *Ezek. 4. 6.*
where the Prophet in a figure bare the
iniquitie of Israel so many dayes, as they
had synned yeres. Hereupon in Prophe-
cies, *dayes* are put for *yeres*, *Dan. 9. 24. &c.*
Rev. 11. 3. *ye shall know my breach*] to

weete, of *promise*; or simply, *my breaking-off*:
that is, ye shall know and have experi-
ence by the punishment which you shall
suffer, how great your syn is in breaking
promise, and disanulling your word and
covenant with me, and in breaking off
from me. Thus *my breach* may be under-
stood *breach* or *breaking with me*; or *from me*,
as, *he that eateth my bread*, *Psal. 41. 10.* is ex-
pounded, *he that eateth bread with me, ¶ Job.*
13. 18.

13.18. Or, my breach, that is, when I break promise with you, or break off from you, ye shall know how great evil is upon you. For when men forsake God, he also forsaketh them, and breaketh his covenant with them, that is performeth not his promise, which is conditional, if men continue in his faith; Deut. 31.16.17. Zach. 11.10. Iude vers. 5. Rom. 11.22. The Greek translateth, ye shall know the wrath (or indignation) of mine anger: the Chaldee, ye shall know that ye have murmured against me. Sol. Iarchi expoundeth it, my breach, in that ye have broken (that is turned away) your heart from (following) after me. This word is after used by Moses in Numb. 32.7, Wherefore break ye the heart, (that is, discourage ye) the sons of Israel from going &c; and in Numb. 30.5. if her father break (that is, disallow) her; disannul her promise.

35 V. 35. have spoken] the Chaldee explaineth it, have decreed by my word. If I doe not] that is, surely I wil doe, as the Greek expoundeth it: it is an oath, as before in vers. 23. This sentence decreed, seised upon them, that all this generation died in the wilderness, Num. 26.64.65. and upon this occasion, Moses made the 90. Psalme, wherein he bewayleth the shortnes and miserie of mans life; being finished now in 70. or 80. yeres; and intreateth God for mercie. And of this and other the like punishments, the Apostle sayth, they happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. 1 Cor. 10. 11. So we see that they could not enter in (to the rest of God) because of unbelief: let us studie therefore, to enter into that rest; lest any man fall, after the same example of unbelief. Heb. 3. 19. &c 4.11.

36 V. 36. the men] the ten spies. made to murmur] and murmured themselves; as the Hebrue signifieth both their own act, and that which they caused in others. So the Greek translateth it murmured against it, unto (or before) the congregation. against him] against Moses, as in vers. 2. or, as the Greek translateth, against it; for they mur-

mured also against the land, Numb. 13.32. &c 14.3. evil report] cr. diffamation: in Greek, evil words; in Chaldee, an evil name. The word evil, is expressed in the next verse: see the notes on Numb. 13.32.

V. 37. the plague, before Jehovah] that is, by an extraordinary plague from the hand of God; eyther the pestilence sore threatned, vers. 22. or some other death. And before Jehovah, may mean suddain death there by the Sanctuary, where the glorie of Jehovah appeared, v. 10. as it is sayd of Vzza, there he dyed, before God, 1 Chron. 13.10. which an other Prophet explaineth, there he dyed, by the Ark of God, 2 Sam. 6.7. The Hebrues (as Sol. Iarchi, and Targum Jonathan on this place,) report these mens death to have been by an inflammation of their tongues, and wormes yssuing out of them; as a just recompense, because with their tongues they had synned.

V. 38. lived] that is, remayned alive, safe and in health. So the judge of all the earth, did judgment; and would not slay the righteous with the wicked: as Gen. 18.25. And they survived, not onely the other spies, but all the rebellious Israelites, and went in and possessed the land of promise, Jos. 14.10. and 19.49. This sheweth the smal number of Gods elect, though many be called to the profession of the faith. The Hebrue doctors, speaking of Jer. 3. 14. where it is written, I wil take you one of a citie, and two of a familie, and I wil bring you to Zion; doe say, As of six hundred thousand Israelites, onely two entered into the land of promise, to meet Josua and Caleb; so shall it also be in the dayes of Christ. Talmud in Sanhedrin, ch. 11. wherein they bear witnes against themselves, that they fulfilled the measure of their fathers; in rebelling against Christ, and despising the Gospel of their salvation.

Vers. 40. and went up] that is, girded their weapons of warr about them, and pressed forward of themselves to goe up. as Moses explaineth it, in Deut. 1.41. For things which men indeavour and are ready to doe, are sayd to be doen by them;

R

as Reuben,

37

38

40

as Reuben delivered Ioseph out of his brethrens hand; when he indouored by exhorting and perswading with them, that he might deliver him; Gen. 37. 21. 22. See also the annotations on Exo. 8. 18. wil goe up] and fight, Deut. 1. 41. we have sinned] against Iehovah, Deut. 1. 41. Thus they shewed a kind of repentance and sorow for their syn, which was not sincere; nor a godly sorow; for they turned frō one evil to an other, and overthrew themselves.

41

Vers. 41. *Moses sayd]* being first commanded of the Lord, so to say, Deut. 1. 42. *the mouth]* that is, as the Greek translateth, the word of the Lord: and the Chaldee addeth, *against the decree of the word of the LORD.* But it] or, for it, that is, the thing which ye doe, *shal not prosper;* that is, not have good success: in Greek, *it shal not be prosperous unto you.* R. Menachem referreth this word *it*, to *Shcinah* the Divine-Majestie which would not prosper them: and compareth herewith a like phrase in Ezek. 1. 13. *it went up and down among the Living-creatures.*

42

V. 42. *Iehovah is not among you]* thus God bade him say, for *I am not among you*, Deut. 1. 42. The Chaldee expoundeth it, for *Shcinah* (the Majestie or Presence) of the LORD is not among you. *not smitten]* in Chaldee, not broken; in Greek, and ye *shal fall before your enemies.*

43

V. 43. *from after Iehovah]* in Chaldee, *from after the service of the LORD;* which the Greek translateth, *disobeying* (or not beleaving) the Lord. Chazkuni explaineth it thus, *Because the spies made you afraid of the Canaanite and Amalekite that abide there, yee are turned from after the LORD, and are afraid to goe into the land, and you trust not in him: therefore he wil not be with you, if you transgress his mouth, to goe to fight, til after 40. yeres.* *Iehovah wil not be with you]* this the Chaldee expoundeth, *the Word of the Lord wil not be for your help.*

44

V. 44. *they loftily presumed]* or, *look up on them by violence with a lofty presumptuous mind:* in the Chaldee, *they dealt wickedly or turbulently.* The original word

Aphial, (from which *Opbela Tower* or *Fort* is derived, 2 Chron. 33. 14.) signifieth *lifting up*, as in *Abak* 2. 4. which the Apostle sheweth to mean a *drawing-back* from God, by unbeleef. Heb. 10. 38. 39. So here in this their presumptuous enterprise, their soules were lifted up in them, but with-drawn from God. And Moses explaineth this by two other words, *ye pressed-forward*, Deut. 1. 41. and *ye were presumptuous*, Deuter. 1. 43. The Hebrew commentary *Tanchuma* compareth it with an other like word which signifieth *darknes*, and explaineth it, *they went dark* (or *obscure*) for that they went without leave frō God: and Targum Jonathan, thus; *they set forward in the dark before day-dawning:* to which the old Latine version agreeth, translating it *darkned.* *departed not]* in Greek, *moved not.* The Ark removed not but at the removal of the cloud, Num. 9. 15 &c; which God not taking up, shewed thereby his dislike of their action. Moses obeying the Lord, would not accompany the presumptuous synners: so they went without the Lord, and without the signes of his grace, or company of his ministers.

V. 45. *the Canaanite]* that is, the *Amorite*, Deut. 5. 44. which was of the posteritie of Canaan, Gen. 10. 15. 16. *which dwelt]* or, *which saie*, lay in wayte.

discomfited them] pursued them as bees doe, and destroyed them: Deut. 1. 44. Because they rebelled against God, and vexed his holy Spirit: therefore he was turned to be their enemy, he fought against them, Esai. 63. 10. *unto Hormah]* in Greek *Hermas* the name of a place, so called of the event, signifying *utter-destruction*, or *Anathema*: so after in Num. 21. 3. After this discomfiture, the Israelites returned & wept before the LORD: but he would not hear their voice, nor give ear unto them, so they abode in *Kadesh* many dayes: Deut. 1. 45. 46. These things which happened unto them for types, 1 Cor. 10. 11. doe shew the nature of man, of his free will, and works without faith; that they procure nothing but wrath frō God,

45

God, and destruction unto men. And as Israel caried themselves under Moses, so did they under Christ: for the Lord Iesus himself, and Iohn the Baptist (as Iosua & Caleb) faithfully testified the truth of Gods promise, and perswaded the people to enter into the Kingdom of God, *Mat. 3. 1. 2. 3. & 4. 17.* But the Priests, Scribes and Pharisees (like the unfaithfull spies) discouraged the people, and would neither goe themselves into the kingdome of Heaven, nor suffer them that were entering, to goe in; *Mat. 23. 13.* but pretended worldly fears, *Iohn 11. 48.* Yet after, they would seem to enter by force, going about to establish their own righteousness, but not submitting themselves unto the righteousness of God, *Rom. 10. 3.* so they pleased not God, but fylled up their synns alway, & wrath came upon them to the uttermost: *1 Thes. 2. 15. 16.*

CHAPTER 15.

1. The Lord teacheth Israel how they should sacrifice unto him in the land of Canaan, and what measure of Meat-offrings and Drink-offrings should be for every sacrifice. 13. The stranger is under the same law. 17. The law of the first of the dough for an Heave-offring. 22. The sacrifice for syn of ignorance, doen by Israelite or stranger. 30. The punishment of syn doen with an high hand. 32. A man that was found gathering sticks on the Sabbath, is by the commandment of God stoned to death. 37. The law of fringes on the borders of their garments, and use that the people should make of them.

1 **A**ND Iehovah spake, unto Moses,
2 saying. Speak unto the sonns
of Israel, and say unto them: When
ye be come, into the land of your ha-
bitations, which I give unto you:
3 And ye wil make a Fyre-offring unto
Iehovah, a Burnt-offring or a sacri-
fice; to separate a vow, or a voluntary
offring; or in your solemne-feasts: to
make a savour of rest, unto Iehovah;

of the herd, or of the flock. Then
he that offreth his oblation unto Ie-
hovah, shall bring-neer a Meat-offring
of a tenth part of fine-floure, mingled,
with the fourth part of an Hin of oile.
And the fourth part of an Hin of wine,
for a drink-offring; shalt thou make-
readie for the Burnt-offring, or for the
sacrifice: for one lamb. Or for a
ram, thou shalt make a Meat offering,
of two tenth-parts of fine-floure:
mingled, with the third part of an Hin
of oile. And for a drink-offring, the
third part of an Hin of wine: shalt
thou offer for a savour of rest, unto
Iehovah. And when thou shalt make
a yongling of the herd, a Burnt-of-
fring or a sacrifice: to separate a vow
or Peace-offrings, unto Iehovah;
Then shall he bring-neer with the
yongling of the herd, a Meat-offring,
of three tenth-parts of fine-floure:
mingled, with half an Hin of oile.
And thou shalt offer for a Drink-of-
fring, half an Hin of wine: for a Fyre-
offring of a savour of rest unto Ieho-
vah. Thus shall it be doen, for one
bullok, or for one ram, or for a lamb
of the sheep, or of the goats. Ac-
cording to the number, that ye shall
make-readie: so shall ye make-readie for
(every) one, according to their num-
ber. Every home-borne of the coun-
trie, shall thus doe these things: to of-
fer a Fyre-offring of a savour of rest,
unto Iehovah. And if a stranger
sojourne with you, or who soever be
among you, in your generations; and
wil make a Fyre-offring of a savour of
rest, unto Iehovah: as ye doe, so he
shall doe. *See of the church, one*
statute shall be for you, & for the stran-
ger

ger that sojourneth: a statute for ever, in your generations; as yee are, so shall the stranger be, before Iehovah. One law, and one manner, shall be for you: and for the stranger, that sojourneth with you.

17 And Iehovah spake, unto Moses, say-
18 ing. Speak unto the sonns of Israel, and say unto them: When ye come into the land, whither I bring you; Then it shall be, when ye eat of the bread of the land: ye shall heave an heave-offring, unto Iehovah. Of the first of your dough, a cake shall ye heave for an heave-offring: as the heave-offring of the threshing-floore, so shall ye heave it. Of the first of your dough, ye shall give unto Iehovah, an heave-offring: in your generations.

22 And when ye shall have synned-ignorantly, and have not doen, all these comādements; which Iehovah hath spoken unto Moses. Even all that Iehovah hath commanded you, by the hand of Moses: from the day that Iehovah comāded Moses, & henceforward, throughout your generations. Then it shall be, if ought be doen by ignorance, from the eyes of the congregation: that all the congregation shall make-readie one bullock a yongling of the herd, for a Burnt-offring, for a favour of rest, unto Iehovah; and his Meat-offring and his Drink-offring, according to the manner: and one goat-buck of the goats, for a Syn-offring. And the Priest shall make-atonement, for all the congregation of the sonns of Israel, and it shall be mercifully-forgiven them: for it is an ignorance; and they, have

brought their oblation, a Fyre-offring unto Iehovah, and their Syn-offring before Iehovah, for their ignorance. And it shall be mercifully-forgiven, all the congregation of the sonns of Israel, and the stranger that sojourneth among them: because all the people was, in ignorance.

And if one soule, syn through ignorance: then it shall bring-neer a shee-goat of her first yere, for a Syn-offring. And the Priest shall make-atonement, for the soule that synneth-ignorantly, when it hath synned by ignorance, before Iehovah: to make-atonement for him, and it shall be mercifully-forgiven him. For the home-borne amongst the sonns of Israel, and for the stranger that sojourneth among them: one law shall be to you, for him that doeth through ignorance. But the soule that shall doe, with an high hand; whether he be home-borne, or a stranger; the same reproacheth Iehovah: and that soule shall be cut-off, from among his people. Because he hath despised the word of Iehovah, and hath broken his comādement: that soule shall utterly be cut-off, his iniquitie shall be upon him.

And the sonns of Israel, were in the wildernes: and they found, a man gathering sticks, on the Sabbath day. And they that found him gathering sticks, brought him neer, unto Moses, and unto Aaron; & unto all the congregation. And they put him, in ward: because it was not declared, what should be doen to him.

And Iehovah sayd, unto Moses; The man shall be made to die the death: all the congregatiō shall stone him.

him with stones, without the camp. And all the congregation brought him forth, without the camp; and stoned him with stones, and he dyed: as Iehovah commanded Moses.

And Iehovah sayd unto Moses, saying. Speak unto the sonns of Israel, and say unto them; that they make unto them a Fringe, on the skirts of their clothes, throughout their generations: and that they put upon the Fringe of the skirt, a ribband of blew. And it shalbe unto you, for a Fringe; that ye may see it, & remember all the commandements of Iehovah, and doe them: and that ye seek not after your owne hart, and after your owne eyes; after which, you goe-a-whoring. That ye may remember, and doe, all my commandements: and be holy, unto your God. I am Iehovah your God, which brought you forth out of the land of Egypt; to be unto you a God: I, am Iehovah your God.

Annotations.

Speak unto Moses] After the judgment upon the disobedient Israelites who should perish in the wilderness, God now repeareth and enlargeth the Law of sacrificing, which their children should observe in the land of Canaan: wherby their reconciliation unto him, and his grace towards them in Christ, was figured, thus after the curse of the law for syn, is annexed the grace of the Gospel through faith. In like manner after the destruction of 24. thousand for the syn of Baal pehor, in Num. 25, the Lord causeth the people to be mustered Num. 26. and appointeth the land to be given them for inheritance, and repeareth againe the Law of sacrificing at the solempne-feasts,

in Num. 28. & 29. that upon the example of wrath on the synfull parents, he might shew his remembrance of mercie in Christ, unto the repentant beleevyng children.

V. 2. land of your habitations] wherin you shal dwell: not in the wilderness, but in the land of promise. (which figured the state of grace in Christ) did God require the sacrifices of his people, & promiseth to accept them. So after by the prophet Ezekiel, he sayth: I wil bring you into the wilderness of the peoples, and there wil I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt; so wil I plead with you, sayth the Lord GOD. And I wil cause you to passe under the rod; &c. and I wil purge out from among you the rebels, and them that transgress against me &c. For in the mountaine of mine holynes, in the mountaine of the heights of Israel, sayth the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there wil I accept them, and there wil I require your offerings, and the first-fruits of your oblations, with all your holy things; with a savour of rest wil I accept you &c. Ezek. 20. 35. 36. 37. 38. 40. 41.

V. 3. a Fyre-offring] in Chaldee, an Oblation before the LORD. Burnt-offring] the Law wherof was given in Levit. 1.

a sacrifice] to weet, of Peace-offrings, as the Chaldee explaineth it: the Law concerning them, see in Lev. 3. And the word Sacrifice being put absolutely, is often used for Peace-offrings, as in Exod. 18. 12. Lev. 17. 5. 8. & 23. 37. Dent. 12. 27. So it is meane here; for the meat and drink-offrings following, were not added to the Syn or Trespas offerings. The Hebrew canons say, They are not charged with Meat and Drink offerings, save for the Burnt-offring of beasts, and for Peace-offrings onely; whether they be the oblation of the congregation, or of a private person, or the lamb of a woman after childbirth (Levit. 12. 6.) and those that the high Priest offereth, forasmuch as they are Burnt-offrings, they are charged to have Meat & Drink-offrings. But the (Burnt-offrings of) foules, and the Trespas & Syn-offrings, they bring no Meat

or Drink offerings with them: save with the Syn offering of the Leper, and his Trespass offering, whose Meat offerings are expressed in the Law, (Lev. 14. 10.) Maimony in Magnafch hakorbanoth, ch. 2. sect. 2. to separate] or, in separating a vow: wherof see the notes on Lev. 27. 2. voluntary-offering] what these are, and how they differ one from another, is noted on Lev. 7. 16. After, in v. 8. it is called Peace-offerings. And from hence the Hebrewes gather, that Syn and Trespass offerings were not required to have meat and drink offerings with them; for, Syn & Trespass offerings, and First fruits, and Tithes, and the Passover, forasmuch as they come not by vow or voluntary offering, they are not charged with the Meat and Drink offerings: Maimony in Magnaf. hakorb. c. 2. f. 3. solemn-feasts] wherof see Lev. 13. So the Peace-offerings of the Chagigah (or Passover mentioned in Deut. 16. 1. 2. &c.) and the Burnt offerings, were to have Meat and Drink offerings with them: Maim. ibidem, ch. 2. f. 3.

savour of rest] that is, of sweet-smell, as the Greek translateth it, which the Chaldees expoundeth, to be accepted with savour: see the notes on Gen. 8. 21. & Lev. 1. 9.

or of the flock] to except the Burnt-offering of fowles, as before is noted.

4 V. 4. his oblation] in Greek, his gift: so the Hebrew Korban, is interpreted a gift, in Mark. 7. 11. shal bring-never] or, shal offer: so after. Meat-offering] in Hebrew Adinchah, of it, and the signification thereof, see the notes on Lev. 2. a tenth-part] to weat, of an Ephah, as is expressed in Num. 18. 5. & as the Greek version here addeth: of the Ephah or Bushel, see Exod. 16. 36. Hence the Hebrewes gather, (as Chazkuni here noteth from R. Nathan) that whosoever would voluntarily-offer a Meat-offering, might not bring less than a tenth deale.

an Hin] a measure in the sanctuary for liquid things. The Hin is twelve Logs, sayth Maimony in Magn. hakorbanoth ch. 2. sect. 7. The Log was as much as six eggs, as is noted on Lev. 14. 10. and Exod. 30. 24. so the Hin conteyned as much as 72. eggs: the fourth part of an Hin, as much as 18.

eggs. oil] to weat, oil olive, as in Targum Jonathan is expressed.

5 V. 5. wine] expounded in Targ. Jonathan red-wine of the grapes. So in those that follow. It is called Shecar, or strong-wine, in Numb. 28. 7. a drink-offering] or, an effusion, a poured out offering; because it was poured out upon the Altar: but not upon the fyre, as Maimony sheweth, in Magn. hakorbanoth, ch. 2. f. 1. or for the sacrifice] to weat, of Peace-offerings, as the Chaldees expoundeth it; and by this word or, he sheweth, that he is to bring for the one by it self, and for the other by it self; sayth Chazkuni on Num. 15. for one] that is, for every one severally; as in v. 12.

6 V. 6. Or for a ram] The Greek interpreteth it, And for a ram. A ram was of the second yere, or upward: the lamb, of the first yere. two tenth-parts] two Omers, which was double the measure for a lamb, vers. 4. and this the Hebrewes understand for the ram only, not for the ewe, or goat; as they write, The quantitie of the meat and drink offerings for an hee-lamb or shee-lamb, is a tenth of floure; and the fourth part of an Hin of wine. Likewise for a goat, whether it be litle or great, male or female; also for an ewe, though she be great. But for a ram, two tenth deals of floure, &c. and the third part of an Hin of wine. Maim. in Magn. hakorb. ch. 2. sect. 4.

7 V. 7. of rest] in Greek, of sweet-smell, or good-odour: as in v. 3.

8 V. 8. when thou shalt make] in Greek, if yee shall make; that is, shal sacrifice.

yongling] Hebr. a son of the herd: meaning a bullock: as in Exod. 29. 1. And here is no difference between yong or old, as was before between lamb and ram; but one quantitie is for the calf and for the bull. The bullock or the calf, be it male or female, hath for the Meat-offering, three tenth deals of floure &c. Maim. ibidem, ch. 2. f. 4.

9 V. 9. he bring] or, he offer: here the person is changed; before he sayd, when thou, vers. 8. now he sayth, then shal be: the Greek keepeth the person as before, then shal yee offer. three tenth parts] three Omers;

Omers; that is, three times so much as for a Lamb: *vers. 4.*

10 V. 10. *a Fyre-offring*] in Chaldee, an oblation. This is meant, as *Sol. Iarchi* sayth, but of the Meat-offring and of the oile: for the wine was no Fyre-offring, because it was not put upon the fyre.

11 *Verf. 11.* or of the goats] be it kid, or goat-buck, male or female, old or yong; for the Law putteth no difference, as is before observed; and so noted by *Char-kuni* here. As for the manner of offering these Meat offerings, the Hebrew rabbins say, that they were not charged to bring frankincense with them, (as they were with the Meat-offrings that were brought alone, *Lev. 2. 1.*) but they were charged to have salt, (according to the Law in *Lev. 2. 13.*) and this Meat-offring was all of it burnt upon the Altar in the Courtyard, (wheras of the other Meat-offring, an handfull onely was burnt, and the residue eaten by the Priests, *Lev. 2. 2. 3.*) and the wine was poured upon the Altar. *Maim. in Magn. hakorbanoth ch. 2. sect. 1.*

12 V. 12. *so shall ye make readie*] or, thus shall ye doe: The Hebrewes say, These Meat and Drink offerings, whether they be for Burnt-offring or for Peace-offrings, must be according to this measure for every one; (*Numb. 15. 12.*) they may not adde more to these measures, nor diminish ought from them; and if they doe diminish, or adde more, the whole is made unlawfull. Except it be the Lamb of Burnt-offring which they bring on the day that they wave the Omer of firstfruits (*Levit. 23. 12. 13.*) for the Meat-offring thereof is two tenth-deales of floure, mingled with the third part of an Hin of oile: but though the floure thereof be doubled, yet is not the wine doubled, but the wine for the drink offering, is the fourth part of an Hin. When they measure the Meat or Drink offering, eyther of a particular person, or of the congregation, they mete it not by a measure of three tenth deals for a bullock, or of two for a ram: but they measure all in one tenth deale, which is in the sanctuary, and likewise the oile &c. The floure with the oile of the Meat-offrings, hinder not the wine; neyther doth the wine hinder them: neyther doe

the meat or drink offerings hinder the sacrifice. But a man may bring his oblation to day, and his meat and drink-offrings ten dayes after; provided, that he have not sanctified them in a ministring vessel. For if he have put them into a ministring vessel (of the Sanctuary,) if they abide all night, they become thereby unlawfull. They may bring no Meat or drink offerings, save of comō things: they may not bring the of the heave-offring, nor of the second tithe, nor of the firstfruits, but of common things onely. *Maimony in Magn. hakorbanoth, ch. 2. sect. 1. 8. 12. 13.* The Burnt and Peace offerings, served (as other sacrifices) to make atonement for the house of Israel, *Ex. 41. 17. Levit. 1. 4.* and figured Christs oblation of himself, to reconcile us unto God his Father, and to be our Peace, *Heb. 9. 14. & 10. 8. 10. Eph. 2. 14. 15. 16.* The Meat offering, (besides the signification that it had of Christ, *Eph. 5. 2.*) figured in special manner the faith and sanctimonie of his people, and of their service of God, *Esai. 66. 20. Rom. 15. 16. Ps. 141. 2. Mat. 1. 10. 11.* So the Lord by this addition of the Meat-offring to the other sacrifices in Canaan; taught his people sanctitie in the faith and profession of the Gospel, both touching their persons and actions: and the Drink-offrings, of wine poured out upon, and sanctified by the Altar; were not onely a type of Christs blood shed for remission of synns, *Mat. 26. 28.* but of our fellowship with him in his afflictions, even to be poured out upon the sacrifice and service of Christians faith, *Philip. 2. 17. 2 Tim. 4. 6.* See the annotations on *Levit. 2.*

V. 13. *home-borne*] the natural Israelite.

V. 14. *stranger*] in Greek, *Proselyte*: the Gentile converted to the Jewes religion. in your generations] or, throughout, that is, in all ages successively: so in *vers. 15.*

V. 15. *Yee of the church*] or, O church, or congregation: or, Concerning the church; which in Targum Jonathan is expounded the whole church. before Jehovah] in the exercises of religion before the Lord: for in civil things, there was not one law for both Israelites and strangers.

Verf. 16.

16 Verſ. 16. *one manner*] that is, *one manner* of practice and obedience, and one punishment for transgression: Hebr. *one judgment*. So in verſ. 24.

17 V. 17. *And Jehovah ſpake*] A ſecond ordinance by the Lords authoritie, is here impoſed upon them that ſhould come into the land of Canaan; that they ſhould give him a cake of the firſt of their dough: which law is no where mentioned by Moſes, ſave in this place. And as the former Law for ſacrificing, taught them holynes by faith in Chriſt who ſhould be ſacrificed for his church: ſo this commandment of Firſtfruits, taught them to ſhew forth the fruits of faith, by good works, which God appointed his people to walk in.

18 V. 18. *When ye come into the land*] As a promiſe is here included, that God would bring them into that good land: ſo a dutie of thankfulnes is commanded, that they might remember and acknowledge his mercie, and have his bleſſing continued upon them. The Hebrues doe obſerve, that *This COMING*, differeth from all the *COMINGS* mentioned in the Law: for, in them all it is ſayd, *When thou art* (or *ſhalt*) *come*; *When ye are come*, meaning after the poſſeſſion thereof, and dwelling therein: but here it is ſayd, *When ye come*, meaning after they were entred into it, and did eat of the bread thereof, they were bound to give the cake: ſayth Sol. Iarchi on Num. 15. Now this they did, before the land was parted for inheritance, as appeareth in Ios. 5. 11. 12. where they did eat of the old corne of the land; and then the *Manna ceaſed*. And as an Omer of Manna was reſerved before the Lord, for the generations of Iſrael, that they might ſee & thankfully remember the bread which God gave them to eat in the wildernes, Exo. 16. 32. 33. ſo a cake of the bread which he ſhould give them in Canaan, was to be given unto him, that they might acknowledge him, to be the preſerver and nourisher of them in the land; for it is he that giveth bread unto all fleſh; becauſe his mercie endureth for ever: Pſal. 136. 25. *whither*

I bring you] or, *am bringing you thither*. Hence the Hebrewes ſay, They were not bound by the Law to give the cake ſave in the land of Iſrael onely, and when all Iſrael were there &c. Fruits without the land, that are brought into the land; owe the cake: but the fruits of the land, that are carried out of the land, are diſcharged; as it is ſayd, *WHITHER I BRING YOU*: there are you bound, both concerning the fruits of the land, and the fruits without the land. But by the doctrine of the Scribes, they were to ſeparate a cake alſo out of the land; that the law of the Cake might not be forgotten out of Iſrael. Maimony in Biccuyim (or treat. of Firſt-fruits) ch. 5. ſect. 5. 6. 7.

V. 19. *of the bread*] that is, *of the bread-corne*; as in Eſa. 28. 28, Bread (that is Corne) is bruised: and out of the earth cometh bread, Iob 28. 5. Pſal. 104. 14. The Chaldee of Ionathan here paraphraſeth thus, Of the bread of the revenue of the land, and not of rice and millet and leſſer ſeeds. So by the Hebrue canons, Nothing oweth the cake, but the five kinds of graine onely; which are, Wheat, and Barley, and Rye, and Fox-ear barley, & Oates: for nothing is called *BREAD*, ſave that which is made of theſe. But he that maketh meat of Rice, Millet, or other like pulſe (or ſeeds,) they owe no cake at all. Maim. in Biccuyim ch. 6. ſ. 2. and Talmud Bab. in Challah, ch. 1. *ye ſhal heave*] that is, *ſhal offer up*; or, as the Greek and Chaldee tranſlate, *ſhal ſeparate*; for it was ſeparated by the owner, and offered to the Lord; and ſo was one of the heave-offrings which God gave unto his Preiſts, Num. 18. 19. Wherefore it was holy, and whoſoever ſeparated a cake, he firſt bleſſed God who ſanctified them by his comandements, and commanded them to ſeparate a cake. Maim. in Biccuyim ch. 5. ſect. 11. *An heathen that ſeparated a cake*, though in the land of Iſrael, it was no cake. Ibidem ch. 6. ſect. 10. *unto Jehovah*] in Chaldee, before the LORD. Not that it was brought into the Sanctuary, or offered on the Altar, but given to the Lords miniſter: as it is written, *Ye ſhall alſo give unto the Preiſt, the firſt of your dough*: Ezek. 44. 30. By the Hebrew canons, The firſt-fruits, and the heave-offrings, and

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and the Cake, and the principall *or* the first part, [spoken of in Num. 5. 2. 8.] and the gifts of the beast [that is killed, Deut. 18. 3.] these are the Priests goods: with them he may buy servants, and lands, and unclean beasts, and pay his debts, or wives dowrie, and buy books. *Maim. in Biccuring* ch. 4. f. 14.

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Verf. 20. Of the first] *or*. The first-fruit, with the first fruits of all things, God was to be honoured, Prov. 3. 9. that thereby all the rest of their food might be sanctified unto them: For if the first-fruit be holy, the lump (or dough) is also holy, Rom. 11. 16. & a promise of plentie is added to them that thus doe, Prov. 3. 10. as of this particular it is sayd, ye shall also give unto the Priest, the first of your dough; that he may cause the blessing to rest in thine house; Ezek. 44. 30. of your dough] of your past, or lump. They gave of their corne, first-fruits and tithes, and other gifts, to the Priests, Levites, and poore; when they first reaped and threshed it, Exod. 23. 19. Num. 18. 12. 16. Lev. 23. 12. After them, when they made bread of it, they separated also this cake. And as the Levites separated an heave-offring, out of their tithe, Numb. 18. 26. so the poore that gleaned, separated of their dough; as the Hebrewes write, That which is gleaned, and which is forgotten, (Deut. 24. 19.) and the corner, (Lev. 19. 9) &c: though they be free from the Trumah (or heave-offring,) yet they owe the cake. Likewise the first tithes &c. *Maim. in Biccuring*, ch. 6. f. 3. And though other seeds or pulse, owe not the cake, as is before noted; yet they say, He that mixeth the meale of wheat, and the meale of rice, and maketh dough of them; if it have the tast of the wheat, it oweth the cake; and if not, it is discharged. Though it be but the leaven of wheat among dough of rice, if it have any tast of the wheat, it oweth the cake. Dough that is kneaded with wine, or oile, or honey &c. if they bake it in an oven, or on the hearth, or pan, or in a frying-pan &c, oweth the cake. But he that maketh dough to drie it in the sun onely, or to boile it in a cauldron, it is discharged of the cake; &c. Also parched corne, that is kneaded with water, or honey, and eaten without baking, is discharged: for nothing oweth the cake, but dough, the

and wherof it is to be bread baked for mans meat. *Ibidem* sect. 11. 12. And for the quantitie of dough, out of which a cake is to be given, they say, An Omer full of meale, whether it be of one of the five sorts of graine, or of all of them mixed together, the dough therof oweth a cake. And it is unlawfull for a man to make his dough of a lesser quantitie, than it may be free from paying the cake. *Ibidem*, f. 15. 16. What the Omer is, see on Exod. 16. 36. And from that measure of Manna which God gave every one for a day; did they gather this quantitie, that an Omer of meale, should pay a cake to the Lord; as Sol. Iarchi on this place sheweth.

a cake] *or*, loaf, made of the dough aforesayd. He that separateth meale for his cake, it is no cake: but the residue of the dough oweth a cake. When they put water to it, and the meale is mixt with the water; they separate a cake of the first thing which is kneaded, as it is written, THE FIRST OF YOUR DOUGH. That dough which oweth a cake by the Law; be that eateth therof, it is to be beaten. *Maim. in Biccuring* ch. 8. f. 1. 2. 5. of the threshing-floore] that is, of the corne in the threshing-floore; as it is your dutie religiously to separate first fruits of your corn in the floore, so of the dough in your houses. Thus the floore is used for the corne therein, in Deut. 16. 13. Sol. Iarchi understandeth it thus; as the heave-offring of the floore, of which there is no stinted-measure (by the Law;) and not as the heave-offring of the tithes, wherof there is a stinted-measure: So for the quantitie, it should be voluntarie, so much as men would give. How be it, their wise men (they say) set a measure; viz. that they should separate the foure and twentieth part of the dough, that it might be a gift meet to be given. But the baker, that maketh bread to sell in the street, separateth the eight and fourtieth part: for, because his dough is much, there is in this quantitie sufficient for a gift. *Maim. in Biccuring*, ch. 5. sect. 2. So the Chaldee of Jonathan expoundeth this verse, The first fruits of your dough; a cake, and of 24. (that is, the four & twentieth part) shall ye separate as a separated-offring for the Priest, &c.

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Verf. 21.

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Verf. 11. *ye shall give*] The repeating of the commandment, sheweth it to be of importance; and though the Priest had it, yet was it given to the LORD, whose blessing therefore was promised to the observers of this Law, *Ezek. 44. 30.* And as all things given unto God, were to be holy, pure and clean, so of this the Hebrews write, *A man may not make his dough in uncleanness at all; but is to be admonished, & must be careful that he be clean, both he and his vessels, that he may separate a pure cake. Maim. in Bicurim chap. 8. sect. 11.* in your] or, throughout your generations, in all ages: wherefore this ordinance was kept by Israel, after they were returned out of Babylon, *Nehem. 10. 37.* And besides that all their bread was sanctified unto them by these firstfruits, and God was honoured, by whose word man liveth, & not by bread onely, *Deut. 8. 3.* it seemeth to have a further signification of the chosen people of God, as Paul applieth this phrase of the firstfruits, and of the lump of dough, unto the state of Israel, *Rom. 11. 16.* as the Prophet speaking of the firstfruits also sayeth, *Israel was holynes to the LORD, the firstfruits of his increase; all that eat him, shall be guilty &c. Jer. 2. 3.* And thus the Jewes of old understood this commandment of the Cake, that it signified in mystrie the congregation of Israel, called the firstfruits of the world; which when it is put into the oven that burneth with the fyre of the holy blessed God, it is necessary to separate therefrom a cake, that it be not partaker of severe judgment; and therefrom is a blessing reserved in the world, (*Ezek. 44. 30.*) *R. Menachem on Numb. 15.*

22

V. 12. *when ye shall have sinned ignorantly*] or, if ye have erred, that is doen unadvisedly of ignorance, error, or oversight, whereto is opposed, *synning with an high hand*, *vers. 30.* See the annotations on *Lev. 4. 2.* As in the two former Lawes, the Lord repeated & enlarged the doctrine of faith, and of good works: so here he doth the like concerning the forgiveness of synns which his people through infirmities doe fall into; that all the chief points of Chris-

tian religion, are here renewed unto the.

have not doen all] The words of this Law, differ from the former in *Lev. 4. 2. 13.* which spake of doing that which should not be doen; whereas this speaketh of not doing all which should be doen. There also, the sacrifice which the congregation should bring, was a Bullock for a Syn-offering, *Lev. 4. 14.* here (in *vers. 24.*) they are willed to bring, a Bullock for a Burnt-offering; and a goat buck, for a Syn-offering. Whether is this difference, in respect of the commandments, forbidding evil works, and requiring good; as the words seem to import? Or, as the Hebrewes expound it, doth this here respect the syn of idolatrie onely? Or, as others understand it, is that for all the tribes generally; and this for the severall tribes, cities and townes as they were levered in the land of Canaan? Or is this (in mystrie) an increase of the sacrifice in Canaan; as in prophesie of the dayes of the Gospel, the Meat and drink offerings (which Christians should spiritually offer with their sacrifices,) are of greater quantitie, then those which were offered under Moses? *Ezek. 46. 5. 11.* compared with *Num. 15. 4. 5. 6. 7. & 18. 10. &c.*

Verf. 13. *Even all*] This sheweth the large extent of this Law, and the weight thereof, by repeating things so expressly. The Hebrewes, which understand this of idolatrie onely, say, that that one commandment, is as all the commandments &c: and that this sheweth, that whosoever professeth idolatrie, is as if he denied all the Law wholly, and all that the Prophets have prophesied; as it is written, *AND HENCEFORWARD: Sol. Iarchi on Numb. 15. and Maimony tom. 1. treat. of Idolatrie, ch. 2. sect. 4.*

V. 14. *by ignorance*] in Greek, unwillingly: see *Lev. 4. 2.* from the eyes] understand, hidden from the eyes, as is expressed in *Lev. 4. 13.* This the Hebrew doctors understand of things erroneously taught by the governours, and practised by the people, concerning idolatrie; as is shewed in the annotations on *Lev. 4. 13.* and so *Sol. Iarchi* expoundeth here this place.

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(Sol)

shal make-readie] that is, shal offer for a sacrifice, Levit. 4.14. And this the Hebrewes understand not of one sacrifice for the twelve tribes, but for every tribe so much. If the error be in idolatrie, that they (the governours) have erred, and taught it: they bring a bullock for a Burnt-offring, and a goat-buck for a Syn-offring, for every tribe; & this oblation is that which is spoken of in Num. 15. sayth Maimony in Shegagoth, ch. 12. f. 1. and Talmud in Horajoth, ch. 2. See the notes on Lev. 4. 14. This exposition for the number, may seeme probable: because the people returned from captivitie, offered for all Israel, in Burnt-offrings twelve bullocks, and twelve goat bucks for a Syn offring, according to the number of the tribes, Exr. 8. 35. *yongling*] Heb. son of the herd: a bullock was alwayes of the second yere or upward: so, the goat buck folowing.

Burnt-offring] which signified atonement and sanctification by the death of Christ; as is shewed on Lev. 1. *of rest*] that is, of sweet smell, as the Greek translateth; the Chaldee sayth, to be accepted with favour before the LORD. *to the manner*] or, right, ordinance: Hebr. to the judgment: meaning the measure prescribed of God, in v. 9. 10. *for a Syn-offring*] in Greek, for syn. This word in Hebrew is written with want of a letter, which elsewhere usually is expressed: wherupon Sol. Iarchi noteth, that it is not as other Syn-offrings; for all Syn-offrings that are by the Law brought with the Burnt-offring, the Syn-offring is before the Burnt-offring, as it is sayd, (in Levit. 5. 10.) And the second he shal make a Burnt-offring: but this Burnt-offring is before the Syn-offring. The manner of offring this Syn-offring was like the bullock, in Lev. 4. it was killed in the court yard, the blood was caried into the Sanctuarie & sprinkled seven times before the Lord; the fat was burned on the Altar in the court yard; and the body of the beast, was caried forth, and burnt without the camp; so figuring Christ, who should be slayn for the synns of his people, and by his own blood enter into heaven; his bodie being crucified

without the gate of Ierusalem, Heb. 9. 11. 12. 24. & 13. 11. 12. If the great Assise (of Magistrates) ignorantly syn in teaching idolatrie, the whole congregation bringeth twelve bullocks for Burnt-offrings. And twelve goats Syn-offrings, and they are burned, because their blood is caried into the Sanctuarie, &c. Though but one tribe onely commit (the syn,) if it be the most part of the church; then all the congregation bring, for idolatrie, twelve bullocks, and twelve goats. Maimony in Shegagoth, ch. 12. f. 1.

V. 25. *for all the congregation*] or, for every congregation; wherby may be implied the several tribes, cities, townes, and synagogues. So in vers. 26. *an ignorance*] or, an error; in Greek, an unwilling Syn: so in vers. 26. *brought their oblation*] in Greek, have brought the gift thereof.

a Fyre-offring] in Chaldee, an oblation before the LORD: and this is meant of the Bullock the Burnt-offring, as Sol. Iarchi noteth. *their Syn-offring*] this is the goat: sayth Sol. Iarchi. *before Jehovah*] R. Menachem from former authors speaketh of these phrases here used, unto the LORD, and before the LORD, that it is meant of him and his Judgment hall; wherby it appeareth that the mystrie of the Trinitie in the Godhead, was of old beleevd by the Iewes, though now they oppugne the same. For there was no Court or Judgment hall in Israel, lesse then of three Iudges: and being by them here and in other places applied unto God, and in case of sacrifice and expiation of syn, which they did hold peculiar unto God alone; it sheweth that they once acknowledged a Trinitie of persons in the Godhead, to whom sacrifices for the synns of men were offered.

V. 26. *and the stranger*] the beleeving gentile, as the Greek translateth, and the proselyte that cometh unto you. Thus the Lord sheweth himself to be the God of the Gentiles also: Rom. 3. 29.

V. 27. *if one soule*] or, any soule, that is, any person: the Chaldee expoundeth it one man. So in Lev. 4. 27. *through ignorance*] in Greek, unwillingly. This also,

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by the Hebrewes (as Sol. Iarchi here) is expounded of the syn of idolatrie. ^{of her} first yere] Hebr. daughter of her yere; in Greek, a yereing: see the notes on Exo. 12. 5. In Levit. 4. 31. he might also bring an ewe-lamb for his Syn; which may likewise be understood here. But Sol. Iarchi sayth, For other transgressions, a particular man bringeth an ewe-lamb, or a shee-goat: but for this (of idolatrie) a shee-goat is appointed.

29 V. 29. one law [shalbe to you] that is, ye shal have one law: the Greek translateth, one law shalbe among them, (or for them.) that doeth] or, that committeth, to weet, the syn, through ignorance: in Greek, who-soever doeth unwillingly. Thus the Law promisseth grace in Christ, in that it appointeth sacrifices and preists that can have compassio on the ignorant, and on them that erre, Heb. 5. 2. In this faith, David prayeth unto God, Ignorances (or Unadvised-errours) who doeth understand? cleanse thou me from secret synns Psalm. 19. 13.

30 Vers. 30. the soule] in Chaldee the man. with an high hand] that is, boldly, proudly and presumptuously, as the Greek translateth, with the hand of pride; and Targ. Jonathan, with pride, (or presumption.) This phrase, when it is spoken of good works, meaneth boldnes, courage and magnanimitie, in hart and cariage, as Israel went out of Egypt with an high hand, Num 33. 3. Exod. 14. 8. but here of evil, it meaneth pride and presumption shewing it self openly and boldly; which Onkelos in Chaldee expoundeth with an uncovered head; as being not ashamed of the deed; (for when men were ashamed, they used to cover their heads, Lev. 14. 4.) Of like sort, is the high arme, in Job 38. 15. (where the Greek also expoundeth it, the arme of the proud;) and the high (or lofty) eyes, Psal. 18. 28. & 131. 1.

reproacheth] or, blasphemeth; which the Greek and Chaldee translate provoketh-to-anger. It meaneth a reproching with words, as in 1 King. 19. 6. 11. and is applied here unto deeds, as also in Ezek. 20. 27. yet in this your fathers have reproched (or blasphemed) me, in that they have trespassed a tres-

pass against me. So a presumptuous synner, is counted as a blasphemer of God; and hath no sacrifice for his syn, but is to be cut off. And this word Christ hath respect unto in Luke 12. 10. unto him that blasphemeth against the holy Ghost, it shall not be forgiven. that soule] in Chaldee, that man. cut off] in Greek and Chaldee, destroyed: which phrase the Apostle useth in Act. 3. 23. shalbe destroyed from among the people. That word meaneth destruction by the hand of God, as in 1 Cor. 10. 10. Heb. 11. 28. So the Hebrew doctors understand the cutting off, mentioned in the Law of Moses: which sometime is so explained, as in Lev. 17. 10. God sayth, I wil cut him off from among his people. But if there were witnesses of the fact, the Magistrates punished them, eyther by death, or beating: see the notes on Deut. 25. 2.

V. 21. despised the word] or, contemned, set it at nought, as vile; dishonoured it. Hereupon is that proverb, He that despiseth the word, shalbe destroyed: but he that feareth the commandement, shalbe rewarded; Prov. 13. 13.

broken] or disannulled, frustrated, made void: it is opposed unto stablishing or confirming. This word Christ useth in Mark. 7. 9. Full well ye frustrate the commandement of God. Usually it is applied to the breaking of the covenant of God, as in Gen. 17. 14. Levit. 15. 44. and often in the Prophets; sometime, of the Law and commandements, Psal. 119. 126. Ezr. 9. 14. Heb. 10. 28.

[shalbe utterly be cut off] or, shalbe cut-off with cutting off: the doubling of the word, is for more certaintie, and speed; and as the Hebrew doctors gather from it, in this world and in the world to come: see the annotations on Gen. 17. 14. So R. Menachem here sayth, Although we finde Apostates (from God) to live more then 50. yeres, and that they are not cut off from the life of this world; yet know that their deserts hang upon them in this world, and vengeance shalbe taken on them abundantly in the world to come. his iniquitie] or, the iniquitie of it, (of the soule, that is of the person) shalbe upon it; or in it, or, with it. By iniquitie, understanding punishment

ishment for iniquitie, as in Gen. 19. 15. and as Syn, is for the punishment of Syn, Lev. 22. 9. Or, we may take iniquitie properly; as Sol. Iarchi expoundeth it, when iniquitie is in him, that he repenteth not. R. Menachem here alleageth an exposition of the ancients, that soule shalbe cut off, and the iniquitie therof with it: as if he should say, the iniquitie shall cleave unto it after it is cut off, to be punished for ever; according to that (in Esai. 66. 24) Their worme shall not dye; which Jonathan (the Chaldee paraphrast) expoundeth Their soule shall not dye. And our Doctors have sayd, It shalbe cut off in this world, it shalbe cut off from the world to come. So the Chaldee on Moses, which goeth under the name of Ionathan, paraphraseth, that man shalbe destroyed in the world that is to come, and shall give account of his syn, at the great day of judgment.

32 Vers. 32. were in the wilderness] For so (sayth Chazkuni) it was decreed concerning them, that they should not come into the land (of Canaan.) In the former commandments of the Drink-offerings, and Cake, it was written, When ye be come into the land &c; to teach that they were not to practise them save in the land: but the Sabbath was to be kept both within the land, and without, though it were in the wilderness; and therefore it is written concerning it, IN THE WILDERNES.

34 Vers. 34. in ward] that is, in prison. So they dealt with the blasphemers, in Lev. 24. 12. it was not declared] in Greek, they had not judged, or determined. Wherefore was it thus? seeing the Law had twice sayd, that the breaker of the Sabbath should dye. Exod. 31. 4. & 35. 2. Sol. Iarchi sayth, it was not declared what manner of death he should dye; but they knew that he that profaned the Sabbath was to dye. And the Chaldee called Ionathans paraphraseth thus; This judgment was one of the foure judgments that came before Moses the Prophet, which he judged according to the word of the holy (God.) Some of them were judgments of lesser moments, and some of them, judgments of life and death. In the judgments of lesser moment (of pecuniarie matters,) Moses was read, but in judgments

of life and death be made delays. And both in the one and in the other, Moses sayd, I have not heard, [viz. what God would have done.] For to teach the heads (or chiefs) of the Synedrions (or Assises) that should rise up after him, that they should be ready to dispatch inferior causes (or money matters,) but not hastie in matters of life and death. And that they should not be ashamed to inquire, in causes that are too hard for them; seeing Moses who was the master of Israel, had need to say, I have not heard. There, it be as profaned him, because as yet it was not declared, what sentence should pass upon him. The foure judgments which he speaketh of, were about the unclean that would keep the Passover, Numb. 9. 7. 8. & the daughters of Zelophead that claimed possession in the land, Num. 27. 4. 5. (these were the cases of less importance:) about the blasphemers, Lev. 24. and the Sabbath breaker here: both which he kept in ward, til he had answer from the Lord.

35 V. 35. stone him] This was esteemed the heaviest of all the foure kindes of death, that malefactors suffered in Israel: see the notes on Exod. 21. 12. without the camp] Hereupon they used to carie such out of the cities, and execute them farr off from the judgment hall; as Sol. Iarchi noteth. So they dealt with Stephen, casting him out of the cite, and stoning him, Act. 7. 58. likewise with Naboth, 1 King. 21. 13. also with the blasphemers, Levit. 24. 14. which was a circumstance that aggravated the punishment, being a kind of reproach, as the Apostle noteth, Heb. 13. 11. 12. 13. And this severitie, sheweth of what weight the commandment touching the Sabbath is, the profanation wherof God would have thus to be avenged. And it further signified the eternal death of such as doe not keep the Sabbath of Christ, entring into the rest of God by faith, and ceasing from their own works, as God did from his; Hebr. 4. 1. 2. 3. 4. 10. 11.

37 V. 37. And Jehovah sayd] After the violating of the Sabbath, and punishment for it, God giveth a Law and ordeyneth a signe of remembrance, to further the sanctification

sanctification of his people, that they might think upon his commandments & doe them.

Verf. 38. [sons of Israel] This law for fringes, concerned Israel onely, not other nations; and as the Hebrewes say, men onely were bound to weare them, not women. Women & servants & litle children, are not bound by the Law, to weare the Fringe. But by the words of the Scribes, every child that knoweth to clothe himself, is bound to weare the fringe, to the end he may be trayned up in the commandments. And women and servants that wil weare them, may so doe; but they bleſſ not [God, as men doe, when they put them on:] and so all other commandments which women are not bound unto, if they wil doe them, they doe them without blessing first. Maimony rom. 1. in Zizith (or treat. of Fringes) ch. 3. sect. 9. that they make] they themselves, and not heathens for them: a Fringe which is made by an heathen, is unlawfull; as it is written, Speak to the sons of Israel, that they make unto them. Maim. in Zizith, ch. 1. s. 12.

[a Fringe] that is, Fringes, as in Deut. 22. 12. Moses speaketh of many: and so the Greek and Chaldee translate it here. A Fringe is in Hebrew called Tzitzith (or Zizith,) which in Ezek. 8. 3. is used for a lock of haire of the head; & is here applied to a Fringe, the threeds wherof hang down as locks of haire. And the Hebrew doctors call it also Gnanaph, that is a Branch, because it hangerh as branches or twiggis of a tree. The Branch which they make upon the skirt of a garment, is called Tzitzith, because it is like to (Tzitzith) a lock of the head, Ezek. 8. 3. And this branch is called White, because we are not commanded to dye (or colour) it. And for the threeds of this Branch, there is no set number by the Law. And they take a threed of wooll, which is dyed like the colour of the Firmament, & tye it upo the Branch (or Fringe,) and this threed is called Blew. Maim. in Zizith, ch. 1. sect. 1. 2. The Fringe is called in Greek Crasseda, and this word is used by the holy Ghost in Mat. 23. 5. and of it, the Chaldee also calleth it Crassedin. The word Gedilim used for Fringes, in Deut. 22. 12.

were the thrums of the cloth which was woven: and Tzitzith the Fringe here spoken of, were threeds tied unto thole thrums, with knots. on the skirts] Hebr. on the wings. This is expounded in Deut. 22.

12. on the foure skirts, (or wings.) The skirt end, or border of a garment is usually called a wing, as in Ruth 3. 9. 1 Sam. 15. 27. & 24. 5. 11. Deut. 22. 30. Zach. 8. 23. Ezek. 5. 3. Hag. 2. 12. so the four endes or corners of the earth, are called the foure wings therof, Esai. 11. 12. Ezek. 7. 2. Job 37. 3. & 38. 13. The garment which a man is bound to make the Fringe on, by the Law, is a garment which hath foure skirts, or more then foure: and it is a garment of wollen or of linnen onely. But a garment of other stuff, as of silk, or cotton, or camels haire, or the like, are not bound to have the Fringe, save by the words of our wise men, that men may be admonished to keep the precept of the Fringe. For all clothes spoken of in the Law absolutely, are not save of wollen and linnen onely. When he maketh a fringe on a garment that hath five or six skirts, he maketh it but on foure of the skirts, as it is sayd, VPON THE FOURE SKIRTS, Deut. 22. 12. A garment that is borrowed, is not bound to have the Fringe, for 30. dayes; after and thence forward, it is bound. A garment of wooll, they make the white therof of threeds of wooll: and a garment of flaxe (or linnen) they make the white therof of threeds of flaxe; and so of every garment after the kinde therof. ¶ Every man that is bound to doe this commandment, if he put upon him a garment which is meet to have the Fringe; must put on the Fringe, and then put the garment on; and if he put it on without the Fringe, he breaketh the commandment. But clothes meet to have the fringe, so long as a man puttis them not on, but foldeth and layeth them up, they are not bound to have the fringe: for it is not a dutie in respect of the garment, but in respect of the man which hath the garment. Maim. in Zizith ch. 3. sect. 1. — 5. 10. upon the Fringe] or, with the fringe. a ribband] or, a threed, as the word is Englished in Iudg. 16. 9. or a late, as in Exod. 39. 31. it hath the name of twisting or wreathing. The Greek and Chaldee translate it, a threed: and so it is explained

plained by the Hebrew doctors, who also say, whether they were threads of white, or threads of blew, if he would make them of twisted threads, he might so doe: and though the thread were twisted of eight threads, and a sub-hand made of the, it was counted but one thread. The threads of the fringe, whether white or blew, must be spun for the fringe by name. Maimon in Zivith, c. 1. s. 10. 11. of blew] or, of like colour. The Hebrewes say, the blew spoken of in the Law in every place, is wool dyed; and like the clear firmament. And the blew for the fringe, must be dyed in a known die that will continue in the faire colour and not change: and whatsoever is not so dyed, is unlawful for the fringe, though it be like the colour of the Firmament: The dye for his blew, was made (they say) with the blood of the Chalcion, which is a fish of blew colour, and the blood of it is black as ynke; and it is found in the salt sea. And with that blood they mix vermilion &c. Also it must be dyed for the fringe by name. Maim. in Zivith, ch. 2. s. 11. 12. 13. and Talmud in Menachoth, ch. 4. As for the Fringe, (which they usually call the White, because it was not commanded to be dyed;) it might be of any colour, as the garment it self, except blew; whereof they write thus, The garment which is all red, or green, or of other dyed colours, they make the white threads (or Fringe) thereof, like the dyed colour thereof; green, if it be green; or red, if it be red. If it be all blew, then they make the white (the Fringe) thereof of other colours, any save black, for that will turne and appeare blewish: and they tye upon all, one thread of blew; like as they doe in other fringes which are not dyed. Maim. Ibidem ch. 2. sect. 8. By reason of this different colour, they also say, There are found in this commandement (of the Fringe) two commandements; that a man make on the skirt, a branch yssuing out of it; and that he tie upon the branch, a thread of blew. (Num. 15. 38.) And the blew hindereth not the white; neither doth the white hinder the blew. As, if a man have no blew, he maketh the white alone &c. Though, one hindereth not another, yet are they not two commandements but one. Our former wise men have sayd (from these words) And it shall be

unto you for a Fringe. Num. 15. 38. this teacheth, that both of them are one commandement. And the four fringes (on the 4. skirts) doe hinder one another (so that one may not be without another,) for they four, are one commandement, (Deut. 22. 12.) And he that weareth a garment wherein is the white (fringe) or the blew (ribbon,) or both of them together, he keepeth one commanding precept. Maim. in Zivith, ch. 1. sect. 3. 4. 5.

V. 39. for a fringe] By the institution of God it is made unto them a Fringe, and so a religious sign: in their memories, and to further their sanctification: wherefore they used to sanctifie this, as all other like divine ordinances, by prayer, and when they put on this garment, they blessed the Lord their God, the King of the world, which sanctified them by his commandments, & commanded them to aray themselves with Fringes. And whensoever they clothed themselves herewith in the day time, they blessed for them before they put them on. But they blessed not for the Fringes at the time of the making of them, because the end of the commandement is that they should be arayed herewith. Maim. in Zivith c. 3. s. 8. that ye may see it] or, and ye shall see (or look upon) it, on your selves, & one on another. Wherefore the Hebrewes say, A blinde man may be bound to wear the Fringe: for though he saw it not, others did see it. Maim. in Zivith ch. 3. s. 7. By many meanes of sundrie sorts, God warned his people of old, to walk religiously and holily before him; and it is observed by some of themselves, that The holy blessed God left nothing in the world, wherein he gave not some commandement to Israel: if they went out to plow; (he sayd) Thou shalt not plow with an ox and an asse together. Deut. 22. 10; if to sow; Thou shalt not sow with diverse kinds; Lev. 19. 19. if to reap; Thou shalt not wholly reap the corner of thy field &c. Levit. 19. 9. if to knead their dough; Of the first of your dough, ye shall offer a cake, Numb. 15. 20. if they killed (a beast;) They shall give unto the Priest y^e shoulde^r and the two cheeks &c. Deut. 28. 3. if they found a birds nest; Thou shalt send away the dam. Deut. 22. 6. 7. if they caught

caught wild-beast or fowle; He shal poure out the blood thereof, and cover it with dust; Levit. 17.13. if they planted; Ye shal count as uncircumcised the uncircumcision thereof &c. Levit. 19.23. if they had a man child borne; The foreskin of his flesh shalbe circumcised, Lev. 19.2. if they buried the dead; Ye shal not cut your selves, &c. Deut. 14. 1. if they shaved themselves; Ye shal not round a corner of your head &c. Lev. 19.27. if they builded an house; Thou shalt make a battlement &c. Deut. 22.8. And thou shalt write them upon the postes &c. Deu. 6.9. if they clothed themselves; Ye shal makeye a Fringe, &c. Chazkuni on Num. 15. and remember all] This was the spiritual use of this ordinance, that it mought lead them unto a continual remembrance and practise of all the Law; without which, the outward rite was vaine. The many threds of the Fringes on the 4. skirts of their garment, signified the many commandments of God, which they should put upon them, to be as it were clothed with them, and to walk in them: the heaven coloured ribband, taught them an heavenly affection to all the law, and an holy conversation. And led them spiritually to put on the wedding garment, Mat. 22.11. the Lord Jesus Christ, Rom. 13.14. the whole armour of God, Eph. 6. 11. and the new man, which after God is created in righteousness and hoiynes of truth, Eph. 4.24. that their conversation might be in heaven; Philip. 3.20. From these words, the Hebrew doctors say, A man should alwayes be carefull to aray himself with such a garment as was bound to have the Fringe, that he might keep this commandment: and in the time of prayer, he is to be warned hercof more especially. It is a great shame for wise men, that they should pray, and not be arrayed herewith. A man must for ever be warned of this commandment of the Fringe, for the scripture maketh it of great weight, and all the commandments every one depend upon it Maaim. in Z'zith ch. 3. sect. 11. 12. But they abused this; as other divine ordinances, to superstition and hypocrisie; and were reprov'd by our Saviour for making their Phylactery broad, and enlarging shor-

ders (or fringes) of their garments, Mat. 23. 5. And this their vanitie (neglecting the spiritual end) appeareth in their writings; for unto the thrumms or threds of the garment, which were three inches, they fastned threds doubled in the middst, whose length (they say) might not be less then foure inches, but more then so, they might be, though a cubite, or two cubits. Maaim. in Z'zith, c. 1. f. 6. And for the vertue herof, they say, who so diligently keepech this law of fringes, is made worthy, and shal see the face of the Majestie of God: (Baal hatturim on Nu. 15.) and when a man is clothed with the fringe, and goeth out therewith to the dore of his habitation, he is safe, and God rejoyceth, and the destroying Angel departeth from thence, and the man shalbe delivered from all hurt, and from all destruction &c. (R. Menachem on Num. 15.) Thus easie it is for men to abuse holy things, and to pervert the right use and end of them, by their own inventions. See the Annotations on Exod. 13.9. And although they put so great religion in these fringes, yet as they have lost the spirit and life of this commandment, so God hath deprived them of the outward rite, that they have not at this day, (by their own confession) the blew or heaven coloured ribband; The blew (Teeleth) is not found in our hands at this day, because we know not to make the dye (or colour) of it: for every blew in wooll, is not called Teeleth. But the Teeleth (or Blew spoken of in the Law,) it is known that it is impossible to make it at this day; and therefore we make the white onely; sayth Rambam (or Maimony) in his exposition on Talmud Bab. in Menachoth, ch. 4. and that ye seek not] or, and ye shall not seek (or search, as Num. 14.36.) which word Solomon applieth to his hart searching out things by wisdom, Eccles. 1. 13. &c. 7. 25. The Greek here translateth it, turne aside; the Chaldee, erre (or goe astray.) your hart] in Chaldee, the imagination of your hart. Here God calleth men from their own wisdom and inventions, to his Law onely, for every imagination of the thoughts of mans hart, is onely evil every day. Gen. 6. 1. And,

And, he that trusteth in his own hart, is a foole, Prov. 28. 26. your eyes] in Chaldee, the sight of your eyes. So the holy Ghost sayth, walk in the wayes of thine hart, and in the sight of thine eyes; but know thou, that for all these things, God wil bring thee into judgement; Eccl. 11. 9. And th'Aposle mentioneth the lust of the eyes, as that which is not of the Father, but of the world, 1 Job. 2. 16. The Hebrewes say, The hart and the eyes, are the spyes for the bodie, and brokers to bring it into transgression: the eye seeth, and the hart lusteth, and the bodie affecteth the transgression. Sol. Iarchi on Num. 15. The Lord condemning the hart, which is the most noble of all the inward parts, & the eyes which are the most excellent of all the outward: teacheth that the whole man is corrupted throughout, and to be reformed by the Law and spirit of God. For, except a man be borne of water & of the Spirit, he cannot enter into the kingdome of God; Job. 3. 5. you goe a-whoring] in Chaldee, you erre (or goe astray.) To goe a-whoring after other gods, is an usuall phrase for idolatrie, Exod. 34. 15. Deut. 31. 16. 1 Chron. 5. 25. Judg. 2. 17. the same is implied here, as God sayth, I am broken with their whorish hart, which hath departed from me; and with their eyes, which goe a-whoring after their idols; Ezek. 6. 9. but it meaneth also all other synns, which mens unclean harts and impure eyes carie them, unto, with consent and delight: see Lev. 20. 5. 6. Psalm. 106. 39. Iam. 4. 4. The Hebrewes say; If any man be drawn after the thoughts of his hart, he wil be found a waster of the world, because of the slendernes (or shortnes) of his understanding. As, sometimes he wil search after idolatrie; and sometimes wil think peculiarly of the Creator, whether there be any or none; What is above, and what beneath; what was before, and what shalbe after. And sometimes of prophesie, whether it be trueth or no; and sometimes of the Law, whether it be from heaven or no. And he knoweth not what to judge of them, til he know the trueth concerning his Creator, but wil be found a revolter unto heresies. Concerning this thing is that warning in the Law, where it is sayd, And ye shal not seek

after your hart, and after your eyes; after which ye goe a-whoring; Numb. 25. 39. as if he should say, There shal not any one of you, be drawn after his own slender understanding (or knowledge,) as to imagine that his cogitation can attein to the trueth: so have our wise men sayd, AFTER YOVR HART, this (meaneth) heresies; and AFTER YOVR EYES, this is whoredome. And this is an occasion for a man to deprive himself of the world (or life) that is to come. Maimony treat. of Idolatrie, ch. 2. sect. 3.

CHAPTER 16.

1. Korah, Dathan, Abiram, and On, with 250. Princes, rise up against Moses and Aaron, about the Priesthood and government of the church. 5. Moses referreth the trial of the cause unto God, and reproveth Korahs ambition. 12. He sendeth for Dathan and Abiram, who reproch him, and wil not come up. 15. He praieth against them. 16. and gathereth Korah and his company with their censers, before the Tabernacle. 20. The Lord threatneith to consume the rebells, and commandeth the people to separate from them. 31. The earth swalloweth up Dathan, Abiram, and all Korahs men, and a fyre from the Lord, devourerh the 250. that burned incense. 36. The censers are reserved to cover the altar, for a signe unto Israel. 41. All the congregation murmur against Moses & Aaron, as they that had killed the Lords people. 44. The Lord killeth 14700. of them with a plague. 46. Aaron by incense stayeth the plague.



AND Korah the son of Izhar, the son of Kohath, the son of Levi, he took men: and Dathan, and Abiram the sonns of Eliab, and On the son of Peleth, sonns of Reuben. And they rose-up, before Moses; and men of the sonns of Israel, two hundred and fiftie: Princes of the Congregation, the called of the assemblie, men of name. And they gathered themselves

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selves

selves together, against Moses and against Aaron, and sayd unto them; *Yee take* too much upon you; for all the congregation, all of them *are* holy, and Iehovah *is* among them: and wherfore lift ye up your selves, above the church of Iehovah? And Moses
 4 heard *it*, and fell upon his face. And
 5 he spake unto Korah, and unto all his congregation, saying; Even *in* the morning Iehovah wil make known him that *is* his, and who *is* holy, and *whom* he wil cause to come-neer unto him: even him whom he hath chosen, he will cause to come-neer unto him.
 6 This doe ye: take unto you censers; Korah, and all his congregation.
 7 And put ye fyre in them, and put incense on them, before Iehovah to morow; and it shalbe, *that* the man whom Iehovah doeth choose, he *shal*-
 8 be holy: *yee take* too much upon you, *yee* sonns of Levi. And Moses sayd, unto Korah: Heare I pray you, *yee*
 9 sonns of Levi. *Is it* a smal thing for you, that the God of Israel hath separated you, from the congregation of Israel; to bring you neer unto him: to serve, the service of the Tabernacle of Iehovah; and to stand, before the congregation, to minister unto them? And he hath brought thee
 10 neere, and all thy brethren the sonns of Levi, with thee: and seek ye, the preisthood also? For which cause, thou and all thy congregation, *are*
 11 gathered-together against Iehovah: and Aaron what *is* he, that ye murmur against him? And Moses sent, to
 12 call Dathan and Abiram, the sonns of Eliab: and they sayd, We wil not come up. *Is it* a smal thing, that thou
 13

hast brought us up, out of the land that floweth with milk and honey; to kill us, in the wilderness: that thou makest thy self a prince over us, even making thy self a prince? Moreover, thou hast not brought us into a land that floweth with milk and honey, & given unto us, an inheritance of field and vineyard: wilt thou dig out the eyes of these men? we wil not come up. And Moses was very wroth; and he sayd, un-to Iehovah; Respect not thou their offering: I have not taken one ass from them; neyther have I hurt, one of them. And Moses sayd unto Korah; Thou and all thy congregation, be yee before Iehovah: thou and they, and Aaron, to morow. And take ye *every* man his censer, and put incense on them; & bring ye neere before Iehovah, *every* man his censer; two hundred and fiftie censers: and thou and Aaron, *each* man his censer. And they took *every* man his censer, and put fyre on them, & put incense on them: and they stood, at the dore of the Tent of the congregation, and Moses and Aaron. And Korah gathered against them, all the congregation; unto the dore of the Tent of the congregation: and the glorie of Iehovah appeared, unto all the congregation.

And Iehovah spake, unto Moses and unto Aaron, saying. Separate your selves, from among this congregation: and I wil consume them, as *in* a moment. And they fel upon their faces, & sayd; O God, the God of the spirits, of all flesh: shall one man syn, and wilt thou be fervently-wroth with all the congregation?

And

23 And Iehovah spake, unto Moses,
 24 saying. Speak unto the congregati-
 on, saying: Get you up from about
 the tabernacle of Korah, Dathan, &
 25 Abiram. And Moses rose-up, and
 went unto Dathan and Abiram: and
 the elders of Israel, went after him.
 26 And he spake unto the congregation,
 saying; Depart, I pray you, from the
 tents of these wicked men; and touch
 not, any *thing* that is theirs: lest ye be
 27 consumed, in all their synns. And
 they went up, from the tabernacle of
 Korah, Dathan, and Abiram, on eve-
 ry-side: and Dathan and Abiram
 came-out and stood, in the dore of
 their tents; and their wives, and their
 28 sonns, and their litle ones. And
 Moses sayd; Hereby ye shall know,
 that Iehovah hath sent me, to doe all
 these works: for (*I doe them*) not, of
 29 mine *owne* hart. If these *men* dye, as
 all men dye; and they be visited, *after*
 the visitation of all men: Iehovah
 30 hath not sent me. But if Iehovah
 create a new-thing; & the earth open
 her mouth, and swallow up them, &
 all that *apperteine* unto them; and they
 goe downe alive, unto hell: then ye
 shall know, that these men have pro-
 31 voked Iehovah. And it was, as he
 had made an end of speaking all these
 words: that the ground clave-asun-
 32 der, which *was* under them. And
 the earth opened her mouth, and
 swallowed-up them, & their houses:
 and all the men that *apperteined* unto
 33 Korah; and all *their* substance. And
 they, and all that *apperteined* unto
 them, went down alive, unto hell: &
 the earth, closed upon them; and
 they perished, frō among the church.

And all Israel that *were* round about
 them, fled at the voice of them: for
 they sayd, Lest the earth swallow-up
 us. And a Fyre came-forth, from
 Iehovah: and devoured the two hun-
 dred and fiftie men, that offred in-
 cense.

And Iehovah spake unto Moses,
 saying. Speak unto Eleazar, the son
 of Aaron the Preist, that he take-up
 the censers, out of the burning; and
 scatter thou the fyre yonder: for they
 are hallowed. The censers, of these
 synners against their *owne* soules; and
 let them make them broad plates, *for*
 a covering of the Altar; for they offred
 them before Iehovah, and they are
 hallowed: and they shalbe for a signe,
 unto the sonns of Israel. And Ele-
 39 azar the preist, took the brazen cen-
 sers; which they *that were* burnt, had
 offred: and they were made broad
 40 plates, *for* a covering of the Altar. A
 memorial, unto the sonns of Israel;
 that not any stranger, which is not of
 the seed of Aaron, come-neer, to
 offer incense before Iehovah: that
 he be not as Korah, and as his con-
 gregation; as Iehovah spake, by the
 hand of Moses, unto him.

And on the morrow, all the con-
 gregation of the sonns of Israel, mur-
 mured, against Moses and against A-
 aron, saying: you have killed, the
 people of Iehovah. And it was,
 42 when the congregation was gathered
 against Moses and against Aaron, that
 they looked towards the Tent of the
 congregation; and behold, the cloud
 covered it: and the glorie of Iehovah
 appeared. And Moses & Aaron came,
 43 before the Tent of the congregation.

44 And Iehovah spake, unto Moses,
 45 saying. Get you up, from among
 this congregation; and I wil consume
 them, as in a moment: and they fell
 46 upon their faces. And Moses sayd
 unto Aaron, Take the censer, and put
 fyre thereon from off the Altar, and
 put on incense; and goe quickly unto
 the congregation, and make atone-
 ment for them: for fervent-wrath is
 gone-out, from before Iehovah, the
 47 plague is begun. And Aaron took,
 as Moses had spoken, and ran into
 the midst of the church; and behold
 the plague was begun, among the
 people: and he put on incense; and
 made atonement, for the people.
 48 And he stood between the dead, and
 the living: and the plague was stayed.
 49 And they that dyed in the plague,
 were, fourteen thousand, and seven
 hundred: beside them that died a-
 50 bout the matter of Korah. And Aa-
 ron returned unto Moses, unto the
 dore of the Tent of the congregation:
 and the plague was stayed.

Annotations.

Here beginneth the 38. lec-
 ture of the Law, which the
 Hebrewes call *Korah*; because
 his rebellion is the principal thing here
 treated of: see Gen. 6. 9.

I V. 1. *Korah* for *Korach*, in Greek *Ko-
 re*, Jude v. 11. *Izhar* in Greek *Isaar*.
Korath in Greek *Kaath*. he took
 to weete, men with him: so Korah is no-
 ted as the principal in the rebellio, which
 the Apostle therefore calleth the gainsaying
 of *Kore*, Jude v. 11. and in Num. 27. 3 onely
Korahs company is mentioned, where speech
 is of this mutinie. The Greek translateth
 he spake, to signifie that he took others by
 perswading them to his faction. The
 Chaldee understands it of taking, that is,

withdrawing of himself, saying, *And Ko-
 rah separated himself*. This *Sol. larchi* also
 expoundeth it, he took himself aside, to be a-
 part from the congregation. and *Dathan*
 and *Abiram*] this may be understood, hat
 they also took men, and separated them-
 selves: or rather, that *Kore* took these
 men unto him; and so to read it, he tooke
Dathan & Abiram, or he took both *Dathan*
 and *Abiram*: for the word and in Hebrue,
 may sometime be omitted in our English
 speech, as is shewed on Gen. 8. 6. or be in-
 terpreted both, as explaining the former
 words; see the annotations on Gen. 36. 24.
 And thus *Chazchuni* expoundeth it, And
Korah tooke; it meaneth the taking of men: &
 whom took he? *Dathan* and *Abiram* &c: AND
 before *DATHAN* is redundant here; as often else-
 where. *Abiram*] in Greek, *Abiron*.

Eliab] in Greek, *Eliam*: he was son to
Phallu the son of *Reuben*; Num. 26. 7. 8. &
 Gen. 46. 9. On in Greek, *Aun*, & *Au-
 nan*. *Peleth*] in Greek, *Phaleth*.

sons of *Reuben*] *Dathan*, *Abiram*, and
On, were all sons, that is, of the poste-
 ritie of *Reuben*, who was the firstborne of
Israel, but lost his honour by his syn, 1.
Chron. 5. 1. which his sons by unlawfull
 meanes seek to recover. And these *Reu-
 benites* camped next unto *Korah* and the
Kohathites, on the Southside of the Ta-
 bernacle, (as is shewed in Num. 2.) & so
 being neighbours in situation, associated
 themselves in evil, which *Sol. larchi* obser-
 ving, sayth therupon, *Woe be to the wicked,*
and woe unto his neighbour. *Korah* being a
Levite of the *Kohathites*, which was the
 chief familie of the *Levites*, as is noted on
 Num. 3. 28. he took offence (as *Iarchi* on
 this place sayth,) and envied at the preferment
 of *Elizaphan* the son of *Vzziel*, whom *Moses*
 had made prince over the sons of *Korath*, Nu.
 3. 30. when he was of the yongest brother
Vzziel, and *Korah* himself was of *Izhar*,
 elder then he: see Num. 3. 27. 30. But by the
 sequel here it appeareth, that he lit up
 himself not onely against *Elizaphan*, but
 against *Moses* and *Aaron*, and sought the
 priesthood also, v. 10.

Vers. 2.

2 Verſ. 2. and men] that is, Korah & men, as appeareth by v. 16. 17. where these are called, Korahs congregation. *the called of the assemblie*] Senatours called to the assemblie (and as the Greek translateth it council) of the governours: in Chap. 1. 16. such are named, *the called of the congregation*, and in Chap. 26. 9. Dathan and Abiram are named *the called of the congregation*, who strove against Moses &c: so these were states-men, famous & renowned; whereby the conspiracie was the stronger.

men of name] that is, of renoune; this title is given to the Giants before the Flood, Gen. 6. 4. Whereupon Bial hatturim here noteth, *Men of name*, for wisdom & for wealth; and they condemned themselves as did the generation of the Flood, which were of old, *men of name*.

3 V. 3 Ye take too much upon you] or, Let it suffice you; as this phrase is translated in Deut. 3. 26. Hebr. *much to you*: or, ynough for you: which Sol. Iarchi expoundeth thus, *ye have taken to yourselves greatness much more then ynough*. So after, in v. 7.

holy] and therefore may approach unto God, and offer their sacrifices. This they meant, as Moses answer sheweth in v. 5. & 10. So the presumption of their own holynes, brought them to ambition and affectation of the preisthood: an honour which no man should take to himself, but he that is called of God, as was Aaron; Heb. 5. 4.

Jeohovah is] in Chaldee, the divine-presence (or Majestie) of the LORD, dwelleth among them.

4 V. 4 fell on his face] as affected with their words, humbling himself, and (in likelihood) praying unto God, as in v. 22. Chizkuni sayth, *He was abashed*, and cast downe his face on the ground, unto prayer: and there it was sayd unto him (of God) what he should say unto Korah. Like gesture he used at their former murmuring, Num. 14. 5. & after, in Num. 20. 6.

5 V. 5 Even in the morning] or, The morning (shall come) and Jeohovah wil make known &c. Iudgment is deferred til the morrow morning, so they had that time

to consider of their last: and the morning is usually the time of judgment, both by men, as, *In the mornings, I wil suppress all the wicked of the land*, Psal. 101. 8. *Iudge judgment in the morning*; Jer. 21. 12. and by God himself; as, *Morning by morning doth he bring his judgment to light*; Zeph. 3. 5. and, *my rebuke is in the mornings*, Psal. 73. 14. So in the morning judgment came upon Sodom, Gen. 19. 23. 24. and the plagues of Egypt, Exod. 7. 15. & 8. 20. & 9. 13. & 10. 13. and the pestilence on Israel, 2 Sam. 24. 15. and so shall evil come upon synners, and they shall not know the morning thereof, Esai. 47. 11. Boker, the morning, is derived of Bakar, he inquired, or looked-out; whereupon the Greek interpreters reading with out vowels, translated it, *The Lord hath looked-out and known those that are his*: but the Chaldee sayth, *in the morning, then the LORD wil make known &c.* *make-known him*]

or, *make known those that are his*; so the Greek translateth, *knoweth (or hath known) those that are his*: which very words, Paul (from this historie) applieth to Gods knowledge, care and love of his elect, whom he sanctifieth, and keepeth from falling away, as did certaine heretiks in those dayes, 2 Tim. 2. 17. 18. 19. 20. This therefore is a speech of faith, whereby Moses testifieth his confidence in God; who had separated Aaron unto the preisthood, and himself unto the government in Israel; and would mainteyne their cause and calling, against all opposers. And because these two offices, figured the grace given by Christ unto his elect, whom he hath made Kings and Priests, even a *kingly preisthood*, and an *holy nation*; Rev. 1. 6. & 5. 10. 1 Pet. 2. 9. therefore the Apostle (in 2 Tim. 2.) fitly citeth these words, for the comfort of the saints, and faithfull ministers of Christ, against revolvers: even as an other Apostle applieth also against such, the way of Kain, the error of Balaam, and the contradiction (or rebellion) of Kere; wherein they perish; Jude v. 11. The Chaldee translateth it, and wil make known him that is fit for him. *and who is holy*] or, and the

holy one; that is, him whom he hath sanctified and separated unto the priests office. So David (speaking of this rebellion) calleth *Aaron, the holy one* (or *Saint*) of *Jehovah*, *Psal. 106. 16.* and he wore on the golden plate, this engraving, *Holynes to Jehovah*, *Exod. 28. 36.* for he figured our high Priest Christ, who was *Holy, harmless, undefiled, separate from sinners, & made higher than the heavens, Heb. 7. 26.* and who glorified not himself to be made an High priest, but had the honour given him of his Father, *Heb. 5. 5. 6.* and Korah's rebellion against Aaron, was a type of mens rebellion against Christ, as the Apostles have taught us. The Greek translateth (as before) plurally, saying, *and the holy ones he hath brought-neer unto himself.* *cause to come neer*] or, *bring neer*, to weete, to minister unto him, as the Chaldee interpreteth it. And this honour of priesthood, given now unto all saints, who are to offer up spirituall sacrifices, acceptable to God by Jesus Christ, *1 Pet. 2. 5.* is commended by David, when he sayth, *Blessed is he whom thou chooseth, and causeth to come-neer, unto thee, that he may dwell in thy courts; Psalm 65. 5.* Which bringing-neer (or, *access*) we all have through Christ by one Spirit unto the Father; with confidence, by the faith of him; *Ephes. 2. 18. & 3. 12.* This latter part of the verse, is by the Greek interpreted thus; *And those whom he hath not chosen to himself, he hath not brought-neer unto himself.*

6 V. 6. *cessers*] or, *fyre-vessels*, as the Greek translateth it, *fyre pannes*; wherof see *Exod. 27. 3.* called sometime *incense-vessels* (because incense was burnt in them,) *2 Chron. 26. 19. Ezek. 8. 11.* which name the Apostle foloweth in the Greek, *Heb. 9. 4.*

7 V. 7. *put ye fyre*] *Hebr. give ye fyre, & put incense.* *doeth choose*] or, *shal choose*, that is declare by manifest signe that hee chooseth and liketh. *he shalbe holy*] that is, shalbe declared to be holy, and so to be a Priest unto God. Because the burning of incense in the censer, was the meanes of atonement and expiation before God, as after is shewed by Aarons

fact, in *v. 46. 47. 48.* and was the peculiar work of the Priest, *Levit. 16. 12. 13. 2 Chro. 26. 18.* wherein they that transgressed, were in danger of death, as the example of Nadab and Abihu sheweth, *Lev. 10.* & it figured in special manner the prayers and mediation of Christ for his church, *Psal. 141. 2. Reve. 8. 3. 1 Ioh. 2. 1.* therefore the trial of the Priesthood, is put upon this work, rather than on any other sacrifice; and the holynes, wherof Korah boasted, *v. 3.* should cyther be approved or reproved of God. For no man hath right to the honour of Priesthood, unless it be given him of God, *Heb. 5. 4. 5.* nor can without divine authoritie, that is without the commandment and promise of God, please him, or appease his wrath, towards himself or others. Therefore it is a great prerogative and comfort unto all saints, that they are by Christ made Priests unto God, and through him may boldly offer up their prayers and praises unto the Father. *Rev. 1. 6. 1 Pet. 2. 5. Heb. 13. 15. 1 Ioh. 5. 14-16.* ye take too much upon you] or, *Let it suffice you*, that you have thus farr provoked the Lord, & now leave off. Thus Moses returneth the blame upon themselves, which they had unjustly layd upon him, in *v. 3.* So Elias doeth upon Achab, *1 King. 18. 17. 18.*

V. 9. Is it a small thing] or, Seemeth it too little for you: meaning on the contrary, that it was a great thing, and that they should therewith have been contented; for the Tribe of Levi, were in the place of all the firstborne of Israel, *Numb. 3. 41.* So here he reproveth their unthankfulness to God. *separated you from the congregation*] as Israel was separated from all other peoples, to be the Lords peculiar, *Levit. 10. 26. 1 King 8. 13.* so were the Levites separated from the sons of Israel, to be the Lords, *Num. 8. 14.* And hereupon the scripture speaketh of the Levites, as distinct from the Israelites, *1 Chron. 9. 2. Psal. 139. 19. 20.* So the ministers of Christ are sayd to be separated unto the gospel of God, *Rom. 1. 1. Gal. 1. 15. Act. 13. 2.*

The

the service of the Tabernacle] the works belonging to the service of God therein; being assistants to the Priests; see Num. 8. 11. 15. 16. & 18. 21. 23.

to stand before the congregation] standing, is a signe of service, and used for it; as the scripture in one place sayth, which stood before the King, Jer. 52. 12, and in another, a servant of the King, 2 King. 25. 8. Whereupon the standing of the Levites, is used for their service in Neb. 12. 44. & as they were to stand before the Lord, to minister unto him, Deu. 10. 8. so here it is sayd, to stand before the congregation, to minister unto them: thus they were servants of God, and of his church; as Iosiah sayd unto them, Serve now the Lord your God, & hu people Israel: 2 Chron. 35. 3. See also Exe. 44. 11.

10 V. 10. the Priesthood] in Chaldee, the high priesthood; in Greek, to doe the Priests-office. That was in degree above the Levites, who were to minister unto the Priests, but not to come nigh the Altar, as did the Priests, Numb. 18. 2. 3. For the Levites were appointed unto all manner of service of the Tabernacle of the house of God: but Aaron and his sonns offered on the Altar of Burnt-offring, and on the Altar of incense, (or were) for all the work of the most holy place, and to make atonement for Israel; 1 Chron. 6. 48. 49. And Aaron was separated, [to weete, from the other Levites] that he should sanctifie the most holy things, he and hu sonns for ever, to burne (incense,) before the Lord, to minister unto him, and to blesse in his name for ever, 1 Chron. 23. 13. To usurp, affect or seek this office of Priesthood, without the calling of God, was a great syn against divine order and authoritie, severely punished here in Korah and his company, in King Vzziah, 2 Chron. 26. 19. 21. and others.

11 V. 11. against Jehovah] because it was against his ordinance and minister, it is sayd to be against the Lord himself. So when the people refused Samuels government, God sayd, They have not rejected thee, but they have rejected me, that I should not reigne over them; 1 Sam. 8. 7. and Christ

sayd to his ministers, He that heareth you, heareth me; and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me. He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me: Luke 10. 16. Io. 13. 20.

Aaron, what is he?] to weete, other then the minister of God. So the Apostle sayth, Who is Paul? and who is Apollo? but ministers, by whom ye believed, 1 Cor. 3. 5. And thus had Moses sayd in their former murmurings; What are we that ye murmur against us? your murmurings are not against us, but against Jehovah. Exod. 16. 7. 8.

V. 12. We wil not come up] An obstinate answer, and refusal of the meanes of their bettering, by Moses debating the matter with them; so might they have been persuaded to desist from their evil course, & have found mercie. By coming up, is meant unto the publick place of judgment, whether (in the scripture phrase) men are sayd to goe up, as in Deut. 25. 7. Ruth 4. 1. And in Exr. 10. 7. 8. whosoever would not goe to Ierusalem at the time appointed by the Princes and the Elders, all his substance should be forfeited, and himself separated from the church of those that had been in captivity. Of Dathan and Abiram, Sol. Iarchi here observeth, that Their owne mouth caused them to offend (or signified their fall;) they were not but to goe downe; to weete, alive into hell, vers. 33.

V. 13. out of the land] of Egypt, as is added in Targum Jonathan: which having been the place of their bondage and milerie, an yron furnace unto them, Deut. 4. 20. they here call it a land flowing with milk and honey: so despising their redemption, and God their redeemer, who layd their bringing from thence, for a ground of their obedience unto him; Exod. 19. 4. 5. & 20. 2. even making Ior, also making thy self a Prince; that is, without God, of thine own presumption advancing thy self only, wholly, and continually. The doubling of the word, is to aggravate their crimination. This latter branch the Greek translate th, Thou art a Prince: as if it were spoken

spoken in derision.

24 Vers. 14. not brought us] according to promise, Exod. 3. 8. & 33. 3. Lev. 20. 24.

offseild] that is, as the Chaldee explaineth it, offseilds and vineyards: one named generally for many; as is noted on Gen. 3. 2. dig out the eyes] that is make them blinde; as the Chaldee expoundeth it: so in Iudg. 16. 21. 1 Sam. 11. 2. of these men] or, as the Greek translateth it, of those men: which may be meant, of the whole congregation, as if they were so blinde that they could not espie his fraud; or it may have special reference to Korah and his company. And thus Chazkuni here explaineth it, thou hopest to dig out the eyes of Korah and of all his congregation, as though they had no eyes to see and understand this offence, that thou hast brought us up from the good land of Egypt, and hast not performed unto us that which thou promisedst, to bring us into a land that floweth with milk and honey; but hast sayd, In this wilderness they shall be consumed, and there they shall dye, (Numb. 14. 35.) Moreover, thou hast perverted judgment against us, and therefore we will not come up unto thee, for we beleve thee not, concerning the trial of this matter.

15 V. 15. very wroth] or, very-much grieved: see the notes on Gen. 4. 5. Respect not] or, Look not, Turne not the face unto; which the Chaldee expoundeth, Accept not with favour their oblation. their offering] or, their Meat-offring, their Minchah; wherof see the annotations on Levit. 2. & on Gen. 4. 3. This Sol. Iarchi expoundeth their incense which they shall offer before thee to morrow: so it hath reference to Korah and his company, vers. 7. & 17. But others (as he sayth,) explaine it thus; I know that they have a part in the dayly-sacrifices of the congregation, let not their part be accepted before thee. And thus some understand this imprecation to be against Dathan and Abiram onely; as Chazkuni sayth, The reason why Moses cursed Dathan and Abiram, was because when Moses sent to call them, they sayd, we will not come up. It was not their intent to convert; for though the Lord should have sayd, I have

chosen Aaron, yet they would have mutined against the Priesthood. But Korah and the 250. men which took upon them to take every man his censer, because they were in hope that the Lord had not sent him concerning his brother Aaron, but that he had doen it of his owne minde; he would not curse. one asse] that is, not the vilest beast: the Greek translateth it, the desire of any of them, that is, any desirable thing. They mistook and read Chamud, for Chamor; because the Hebrew letters * D and † R be one like another, as is also noted on Gen. 4. 18. But Iosippus noteth it to be one of the 13. places which the Lxxij interpreters changed purposely, lest Ptolemie the King (at whose request they turned the Law into Greek) should say, He took no asse, but some other gift he did take.

Vers. 16. Thou and all thy congregation] The Greek expoundeth it, Sanctify thy congregation, and be ye ready before the Lord, &c. Because their rebellion was against God, vers. 11. therefore Moses committeth the deciding of the controversie unto God.

V. 18. at the dore] in the courtyard of the Sanctuarie. and Moses & Aaron] Targum Jonathan explaineth it, they on the one side, and Moses and Aaron on the other side.

Vers. 19. assembled against them all] not onely the 250. forementioned, but the general multitude, too ready to incline to his faction. See vers. 41. glorie of Jehovah] in the cloud over the Sanctuarie, as it did at other times in the like cases: vers. 42. Numb. 12. 5. & 14. 10.

V. 21. as in a moment] or, even in a moment: suddenly, and as the Greek translateth at once. So in vers. 45. and thus God had before threatned, after they had made the calf, Exod. 33. 5.

V. 22. God of the spirits of all flesh] By all flesh, is meant all mankind; as in Gen. 6. 13. Esai. 40. 5. 6. Ezek. 20. 48. & 21. 4. 5. Joel. 2. 28. and so it is explained in Iob 12. 10. the spirit of all flesh of man. And the Lord is called God of the spirits of men, both as he is creator of them, who formeth the spirit of

man

man within him, *Zach. 12.1.* called therefore the Father of spirits, *Heb. 12.9.* and as the preservation, ordering and government of them is in his hand, both in life and death; In whose hand is the soule of all living, and the spirit of all flesh of man, *Job. 12.10.* Therefore Moses useth the like phrase, when he prayeth that a governour might be substituted in his stead, *Numb. 27. 16.* Targum Jonathan explaineth it, God that putteth the spirit of the soule, in the bodies of all the soules of men: and Targum Ierusalem thus; God which ruleth over the soules of all flesh; Chazkuni sayth, which knoweth the spirit of every one of them. The Greek translateth, God of the Fathers, and of all flesh; understanding (as it seemeth) by spirits, such as the Apostle calleth the spirits of just men made perfect, *Heb. 12. 23.* the spirits of the Fathers which were returned to God who gave them; as *Eccles. 12.7.* shall one man syn in Greek, if one man hath synned: as if they should say, All have not synned, why wilt thou be wroth with all? Vpon this intercession, the Lord spareth the people, that would depart from the rebels, v. 24.

24 V. 24. the tabernacle] this seemeth to be put for tabernacles, or dwellings; the Greek translateth it the congregation: so in v. 17. where the Greek also keepeth the word Tabernacle: which in v. 26. is called Tentes.

25 V. 25. the elders] the Greek addeth, all the elders. went after him] in Greek, went with him; that is, accompanied him.

26 V. 26. these wicked men] in Greek, these hard men: the original word properly signifieth restless, turbulent, and such as for their syns are worthy to be condemned: see the notes on *Psal. 1.1.* touch not any thing] because as they themselves, so all things of theirs were uncleane and execrable, and therefore to perish with the, verse 32.

27 V. 27. came out and stood] Hebr. came out standing; which the Greek explyneeth came out and stood: and these two phrases

are one, as where it is sayd that Iesus blessed, and breaking gave to the disciples, *Mat. 14. 19.* the other Evangelists explaine it, he blessed, and brake, and gave, *Luke 9. 16.* *Mark. 6. 41.* so, Saying unto them, *Math. 21. 2.* is, And sayth unto them, *Mark. 11. 2.* This their standing up, argueth their boldnes in so bad a cause: for standing up is a gesture denoting courage, *Job. 33. 3.* & *41. 10.* *1 Sam. 17. 8. 16.* Thus Pride went before destruction: and an haughty spirit, before a fall; as *Prov. 16. 18.*

V. 28. all these works] both the former, in appointing Aaron to the priesthood, and the Levites in sted of the firstborne; and these latter, in appointing Korah & his company to bring their censers with incense, &c. of mine own hart] which the Chaldee explaineth of mine owne will; the Greek, of my self. For things devised of ones owne hart, are noted for evil; *1 King. 12. 33.* *Ezek. 13. 17.*

V. 29. as all men dye] their ordinarie natural death; which the Greek translateth, after the death of all men.

V. 30. create a new thing] Hebr. create a creature; that is, doe a new and wonderful work; to kill them with such a death as never man died before them. Of this word create, see the notes on *Gen. 1. 1.* it is applied here to a strange and extraordinary work of judgement, as in *Eesai. 45. 7.* God is sayd to create evil; & in *Exod. 34. 10.* to create marvels; and in *Eesai. 48. 6. 7.* new and hidden things God would create. And as evil, so good things which are new & strange, are sayd to be created of God, *Eesai. 65. 18.* alive] living, haile and sound; not consumed with sickness as ordinarily men are before death and burial.

unto hell] into the grave, or state of death: see the notes on *Gen. 37. 35.* To this judgement the Prophet hath reference, praying against his enemies, Let them goe downe alive to hell, *Psal. 55. 16.*

V. 32. swallowed up them] to weete, Dathan and Abiram; as in *Psal. 106. 17.* The earth opened, and swallowed up Dathan; and covered, over the congregation of Abiram. So

David prayed against his enemies, Swallow them up O Lord: Psal. 55. 10. *their houses*] that is households; as the Chaldee expoundeth it, the men of these houses.

apperteyned unto Korah] The Greek translatheth, and all the men that were with Korah: and the Chaldee, the men that perteyned to Korah. But the sons of Korah are to be excepted, for they, eyther not partaking with, or forsaking their fathers syn, dyed not: see Num. 26. 11. And wheras mention was made of On, the son of Reuben, in v. 1. but not her: nor any where of his death, neither in verse 12. of his calling or refusall to come up: it is to be thought, that eyther he repented upon Moses reproof, and so was spared from destruction; or if not so, he is implied among the rest, though not named in particular. *their substance*] or, their

goods; which the Greek translatheth *their cattel*: and so the original word implieth, as in 1 Chron. 27. 31. 2 Chron. 31. 3. & 35. 7. See the notes on Gen. 12. 5. And not their cattel onely; but all their other goods, even their tents, were swallowed into the earth; Deut. 11. 6. Here we may behold the truth of that Proverb, Riches profit not in the day of wrath: but justice, delivereth from death; Prov. 11. 4.

V. 33. *closed upon them*] or, covered over them: so there was no hope left for their recoverie. Against such judgement David prayeth, Let not the gulf swallow me; neither let the pit shut her mouth upon me: Psalm. 69. 16.

V. 34. *at the voice of them*] at their cry or noise, which they made when they perished. So in Jer. 49. 21, At the voice (or noise) of their fall, the earth is moved, &c. &c. I made the nations to shake, at the noise of his fall: Ezek. 31. 16. Lest the earth swallow

us] an unperfect speech, through feare: such as is often used in dangers, as in Psal. 38. 17. Rom. 11. 21. Thus the present judgement terrified them; and when the scorner is punished, the simple is made wise: Prov. 21. 11.

V. 35. *devoured*] or, did eat the 150. men. They synned in burning incense,

which belonged to the Priests onely; and with burning they were punished; like the judgement on Aarons sons, that transgressed also therein, Levit. 10. 1. 2. Of this, David singeth, A fyre burned in their congregation, a flame burnt up the wicked: Ps. 106. 18.

V. 37. *unto Eleazar*] Chazkuni here observeth, that God would not have Aaron to be defiled (by going among the dead,) because he was one of them that offered: v. 17. out of the burning] that is, as the Greek wel explaineth it, from among those that were burnt. So in Num. 21. 1. captivitie, is for a company of captives; and in 2 King. 24. 14. Povertie, for a company of poore people; and many the like. *the fyre*] which is in the censers, v. 7. The Greek sayth, the strange fyre; as Lev. 16. 1. *in the order*] in Greek, there; which Sol. Iarchi expoundeth on the earth, out of the censers: others, out of the court of the Sanctuarie. By casting away the fyre, the Lord signifieth the rejecting of their service as profane. So in Rev. 8. 5. the Angel took the censer, and filled it with fyre of the Altar, and cast it into the earth; and there were voices, and thunderings, &c. Which being compared with v. 3. 4. seemeth to teach likewise a rejecting of the service of Antichristians, which abuse and despise Christs mediation, and therefore it is turned unto them to judgement.

V. 38. *synners against their soules*] Synners are here and often used for notorious wicked persons; as Destroy the synners the Amalekites, 1 Sam. 25. 18. and the men of Sodom, were evil and synners, Gen. 13. 13. And they synned against their soules, in causing their own death and destruction: for the soule is often used for the life, as in Gen. 19. 17. & 37. 21. So he that provoketh a King to anger, synneth against his own soule, Prov. 20. 2. *broad plates*] Hebr. out-spreadings of plates; that is plates beaten out and spread broad; to cover the brazen altar with them. *and they are hallowed*] or, sanctified; and so (as Sol. Iarchi explaineth it) unlawful for common use, because they had made them for vessels of ministrie. Or, they were now sanctified of God (before whom

whom they synfully offered them,) to be an holy signe unto the people. ^{for a}

^{signe]} and a memorial to the sonns of Israel; v. 40 to make them remember the transgression of these synners, and to warne them that none hereafter doe the like. So Aarons rod was kept for a signe, Numb. 17. 10. and God threatneth by destroying the wicked, to make him a signe and a proverb, Ezek. 14. 8. Now all these things hapned unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come, 1 Cor. 10. 11.

40 ^{Verf. 40.]} not any stranger] or, no man which is a stranger, ^{seed of Aaron]} that is, sonns, or posteritie of Aaron: so all Israelites or Levites (save Aarons sonns onely,) are counted strangers in this case of priesthood. ^{that he be not]} Hebr. and he be not as Korah; like him in rebellio, and in punishment. Therefore Moses afterward rehearseth this historie, to keep the people in obedience; Deut. 11. 6. 7. 8.

^{unto him]} or of him: having reference to Moses speech in verf. 29. 30. that the crueltie of the judgment denounced might be manifest. So the Apostle pronounceth woe unto such; and sayth they perish in the gausaying of Kora; Jude v. 11.

41 ^{V. 41.]} you have killed] or, as the Chaldee explaineth it, you have caused the death. Though they had prayed for the people, verf. 12. and the strangenes of the punishments shewed unto all that they were of God; and the judgments were still even before the eyes of the congregation: yet doe they thus break out into a new rebellion.

42 ^{V. 42.]} the glorie of Jehovah] it appeared to help his servants, and to repress & punish the rebellious, now as in former times, Num. 12. 5. & 14. 10. & 16. 19.

45 ^{V. 45.]} Get you up] that is, Depart, or Separate your selves; as he sayd before, in verf. 21. ^{as in a moment]} in Greek as once; see the notes on verf. 21. ^{fell on their faces]} to pray; as Targum Jonathan addeth; and as they did before in verf. 21. So did David and the Elders of Israel, in 1 Chron. 21. 16.

^{V. 46.]} from off the Altar] of this, Chazkuni sayth, he warned him hereof, that he might not erre through haste, and offer strange fyre, as Nadab and Abihu (Levit. 10.) and these other had don. ^{incense]} Incense that caused death, when it was not in the hand of the priest; giveth life when it is in the Priests hand; sayth Chazkuni on this place. Hereby the mediation of Christ for synners was figured; who is represented by the Angel standing at the Altar, having a golden censer, & much incense given unto him, to offer it with the prayers of all saints, &c, Rev. 8. 3.

^{goe quickly]} or, make to goe with speed; that is, as the Chaldee and Greek translateth, cary quickly, or in hast.

^{the plague]} in Chaldee death; the Greek translateth, he hath begun to break (that is destroy) the people.

^{V. 47.]} he put on incense] to make atonement, and to appease Gods wrath; as it is sayd of the Priests, They shall put incense in thy nostril (or, in thine anger) &c; and favourably accept thou (O Lord) the work of his hands; Deut. 33. 10. 11. Herein he figured Christ our mediatour, who made intercession for the transgressors, Esai. 53. 12. Luke 23. 34. So the Hebrewes (as R. Menachem on Num. 16.) apply that prophesie of Esaias touching Christ, unto this work of Aaron; saying, The meaning of this, And he stood between the living and the dead, is like that (in Esai. 53. 12.) he hath poured out his soule unto death &c.

^{V. 48.]} between the dead and the living] so interposing, and as it were exposing himself to the wrath of God for the people; that by the atonement which he now made, the plague might be stayed from the living which yet remayned. For to him that is joynd to all the living, there is hope, &c; but the dead know not any thing, &c; neyther have they any more a portion for ever, in any thing that is doen under the Sun, &c. There is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest. Eccle. 9. 4. 5. 6. 10. The dead praise not the Lord, neyther any that goe downe into Silence; Psalm. 115. 17. They that goe downe into the pit, can not hope

for the truth (of God.) *Esa. 38. 18.* for after death, commeth the judgment, *Heb. 9. 27.* And so by the Hebrew Doctors it is sayd, There is no atonement for the dead: Maimony in *Misn. tom. 3. in Pesulei hamukdashin, ch. 15. sect. 9.* And the Chaldee paraphrast on *Eccles. 1. 15.* hath this saying, *A man whose wayes are rebellious in this world, and he dyeth in them, and turneth not by repentance; he hath no power to reforme himself after his death: and a man that sayleth of the Law and Precepts whiles he liveth; he hath no meanes, after his death, to be reckoned with the just men in the garden of Eden, (or Paradise of God.)* And on *Eccles. 6. 6.* the Chaldee paraphrast th thus, *yea though the dayes of the life of a man be two thousand yeres; if he have not exercised himself in the Law, and hath not doen judgment and justice: by the oath of the Word of the LORD which (shalbe) in the day of his death, his soule goeth downe to Gehenna (or Hell torments,) unto one place, whither all synners doe goe. So there was no estimation, nor price of the dead, for any vow, in Israel; as is noted on *Levit. 27. 8.* the plague was stayed] This sheweth how greatly the prayers and actions of his servants doe prevaile with God, when they are faithfull, fervent, and according to his will; *Lam. 5. 16. 1 Ioh. 5. 14.* and foreshewed the power and efficacie of Christs mediation; for God heareth him alwayes, *Ioh. 11. 42.* and he is the Atonement for our synns, *1 Iohn 2. 2.* and for his sake, God before whom the pestilence goeth, in wrath remembreth mercie; *Habak. 3. 5. 2.* And as the blood of the Paschal lamb (figuring the blood of of Christ, *1 Cor. 5. 7.*) stayed the Angel which destroyed the Egyptians, from touching the Israelites, *Exod. 12. 23.* *Heb. 11. 28:* so the smoke of Aarons incense (figuring the mediation of Christ, *Psal. 141. 2. Revel. 8. 4.*) stayed the plague here from the Israelites which survived; that as it is written of the pestilence in Davids time, the LORD repented him of the evil, and sayd to the Angel that destroyed the people, *It is ynough; stay now thine hand.* *2 Sam. 24. 16.* so in this case. Some footsteps of*

the understanding of this myserie may be seen in the Hebrewes, though superstitiously depraved: as when they say, that all hurtfull and destroying (spirits,) flee away at the odour of the incense of sweet-spices. Targum on *Song. 4. 6.*

Verf. 49. about the matter] or, as the Greek explaineth it, for the cause of Kora; which the Chaldee calleth the division of Korah.

Verf. 50. unto the dore of the Tent] into the courtyard of the Sanctuarie, where Moses remayned; both to signifie unto Moses the effect and fruit of his action, through the mercifulnes of God; and to give thanks unto the Lord, who had so graciously accepted the work of his hands. As David offered Burnt offerings and Peace-offerings; after that the Lord was intreated for the land, and the plague was stayed from *Israel. 2 Sam. 24. 25. 1 Chron. 21. 26. 27.*

CHAPTER 17.

1. Twelve rods of the tribes of *Israel* being layd in the Tabernacle, on the morrow Aarons rod among them all, onely flourisheth and beareth almonds. 10. It is left in the Tabernacle for a monument against the rebels. 12. The people shew Moses their feare of death.

AND Iehovah spake unto Moses, saying. Speak unto the sonns of *Israel*; and take of them, a rod for every fathers house, of all their Princes, according to the house of their fathers; twelve rods: every mans name, thou shalt write upon his rod. And Aarons name, thou shalt write upon the rod of *Levi*: for, one rod shalbe for the head of the house of their fathers. And thou shalt lay them up, in the Tent of the Congregation: before the Testimonie, where I wil meet with you. And it shalbe, that the man whom I shal choose, his rod shal bud: and I wil make to cease from me,

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me, the murmurings of the sons of
Israel; wherewith they murmur against
you. And Moses spake, unto the
sons of Israel; and all their Princes
gave unto him, a rod for one Prince,
a rod for one Prince, according to the
house of their fathers; twelve rods: &
the rod of Aaron, was among their
rods. And Moses layd up the rods,
before Iehovah: in the Tent of the
Testimonie. And it was on the
morrow, that Moses went into the
Tent of the Testimonie; and behold,
the rod of Aaron for the house of Le-
vi, had budded: and brought forth
buds, and bloomed blossomes; and
yeilded almonds. And Moses
brought out all the rods, from be-
fore Iehovah; unto all the sons of Is-
rael: and they saw, and took every
man his rod.

And Iehovah sayd unto Moses,
Bring Aarons rod againe, before the
Testimonie; to be kept for a signe, a-
gainst the sons of rebellion: and
thou shalt quite take away their mur-
murings from me, that they dye not.
And Moses did: as Iehovah coman-
ded him, so did he.

And the sons of Israel sayd, un-
to Moses, saying: Behold, we give up
the ghost, we perish, we all of us perish.
Every one that cometh neer, that co-
meth neer unto the Tabernacle of Ie-
hovah, shall dye: Shall we be consumed
in giving up the ghost?

Annotations.

Speak unto] When God saw the con-
tinual murmurings of the people, how
they ceased not: he commandeth this
that followeth to be doo, that so by mi-

racle the Priesthood of Aaron might be
confirmed; and a full end put to all strife
therabout; as vers. 10. *a rod for every
fathers house*] Hebr. *a rod a rod, for (or ac-
cording to) the house of a father*: which the
Greek explaineth thus; *Take of them a rod;
a rod of all their Princes, according to their fa-
thers houses*. A rod (or staff) was such as
men used to cary in their hands, Gen. 38.
18. Exod. 4. 2. the same word (called in
Hebrew *Matteh*) is often used for a Tribe,
as in Numb. 1. 4. 16. 21. &c. eyther because
of this writing of their names upon rod;
or because the twelve tribes grew out of
the stock of Israel, as rods or branches
out of a tree. The Princes also caried
staves in their hands, as appeareth by
Numb. 21. 18. And with this, may be com-
pared that in Ezek. 37. 16. 17. &c. where
the Prophet wrote the names of tribes
upon sticks, which were joyned together
as one in his hand, to signifie the uniting
of the divided tribes. *the house*] that
is, as the Greek expoundeth it, *the houses*:
see the notes on Num. 1. 2.

V. 3. for one rod shall be] The Greek
explaineth it thus; *for it is one rod; according
to the tribe of their fathers house shall they give*.
The tribe of Levi, though they were di-
stinguished into Priests and Levites; yet
as all came by one father Levi, so one rod
was for them all. So *for one* here expoun-
deth it. *Although I have divided them into
two families, the familie of the Priests and the
familie of the Levites: notwithstanding it is one
tribe*. Of this their division, see Numb. 3.
& 18. 1-7.

V. 4. lay them up] or, *leave them*, or as
the Greek translateth, *put them*. *Tent of
the congregation*] or, *Tent of meeting*. *the
Testimonie*] that is the Ark, wherein the
Tables of the Law, (called the Testimonie,)
were kept. See the notes on Exod. 25. 16.

where I will meet] that is, where I use to
meet with you, according to the promise
in Exod. 25. 22. & 30. 36. And this is the
reason why the Tabernacle was called the
Tent of meeting, or of congregation.

V. 5. I shall choose] that is, shall like of,

8 & approve to administer the priesthood; as in Targum Jonathan this is added, *to minister before me*. *rod shal bud* } or, *shal flourish*: see v. 8. *will make to cease from me* in Greek, *will take away from thee*. This word is spoken of the *ceasing* or *asswaging* of waters. Gen. 8. 1. and of wrath, *Eph. 2. 1.* and is here applied to the murmurings of the people, which were like raging waters, *coming out their owne shame*.

V. 8. blossoms } or, *flourish*. *yeelded* } or, *ripened* (as the word is Englished in *Esa. 18. 6.*) that is, *brought forth ripe almonds*. *almonds* in Greek, and in Targum Jonathan *Nutti*. An almond, in Hebrew *Shaked*, is named of *Shakad*, which signifieth with care; *hast* and *watchfulness*, to look unto and performe a thing. And because the almond tree blossometh & beareth fruit sooner then other trees, therefore hath it this name. And Solomon for the same cause, likeneth the white hayres which soon grow upon us in age, to the flourishing of the Almond tree, *Eccles. 12. 4.* By this miracle, God did confirm the priesthood unto Aaron; as by the vision of the vine-branches budding, blossoming, & bringing forth ripe grapes &c. he signified the confirmation of office unto Pharaohs butler, *Gen. 40. 10. 13.* He signified further by the buds, the continuance and propagation of the Priesthood to his posterity, who should sprout and grow out of him, by the blessing of God, who maketh the dry tree to bud (or flourish,) *Ezek. 17. 24.* as also it is prophesied of the church, *He shal cause them that come of Iakob, to take root; Israel shal blossom and bud, and fyll the face of the world with fruit, Esa. 27. 6.* And the original word for buds, is also used for younglings or youth; as in *Job. 30. 12.* The blossoming (or flourishing) of this rod, figured also the comfortable and glorious effect of the administration of the Priests office: as Christ is layd to *look forth as the window, flourishing through the lattice, Song 2. 9.* that we all with open face may behold as in a glass the glorie of the Lord, *2 Cor. 3. 18.* and

this, to the shame of his enemies; *Psal. 132. 18.* The Almonds, figured the fruits of his administration, which hastily should shew forth themselves, to the comfort of the saints; and punishment of all that should resist him; as unto *Jeremie* (one of Aarons sons) God shewed in a vision, the rod of an Almond tree, (which hath the name of *bustening*;) and opened the same unto him thus, *Thou hast well seen; for I will hasten my word, to performe it; Iere. 1. 11. 12.* Therefore as soon as *Vzziah* the King rose up to usurp the Priests office, the leprosie even rose up in his forehead, *2 Chron. 26. 16. 19.*

V. 10. Bring againe } or, *Return Aarons rod*. *before the Testimonie* } in Greek, *the Testimonies*; meaning the Tables of the covenant in the Ark; as is noted on *vers. 4.* before which it was layd up, and not in it: for nothing was in the Ark, save the two tables of stone, *1 King. 8. 9.* The Hebrews record, how in Solomons Temple, there was a stone in the most holy place, in the west part thereof, on which they set the Ark; and before it, was the golden pot of Manna, and the rod of Aaron. *Maimony tom. 3. in Beth bethrah ch. 4. f. 1.* to be kept) Hebr. for a keeping (or reservation.) As the Manna was kept in the golden pot within the most holy place of the sanctuarie, for a reservation and monument to the Israelites, that the generations after might see the bread which God had given their fathers to eat in the wilderness, *Exod. 16. 32. 34.* so this rod was kept in the same place for a reservation, and for a signe, that all generations might know the confirmation of their Priesthood in Aarons line. Both did lead them unto Christ; the Manna figuring the flesh of Christ, the true bread from heaven, wherewith the faithfull should be nourished unto life eternall, *Iohn 5. 31. 32. 33. 51.* and the rod, the Priesthood of Christ, wherby they should be reconciled unto God, *Heb. 9. 11. 12.* Therefore the Apostle mentioneth this budding rod, with the pot of Manna, among the most memorable things that were kept in the Holy of holies, *Heb. 9. 3. 4.* the sunns of

of rebellion] which the Greek translateth, the disobedient sons; meaning the Israelites, called sons (or children) of rebellion, because they were so much addicted thereunto, as if rebellion it self had been their mother: so that Moses testified, Ye have been rebellious against the LORD, from the day that I knew you: Deuteronomie 9. 24. This phrase is common in the scriptures, as, a son of injurious evil (or of wickednes: Ps. 8. 23. for an injurious or wicked person: and sons of affliction, Prov. 31. 5. for afflicted persons: 10, sons of Belial, Deut. 32. 17. 18. 19. sons of disobedience, Ephe. 2. 2. & 3. 6. sons of the light and of the day, 1. Thes. 5. 5. children of wisdom, Mat. 11. 19. children of obedience, 1. Pet. 1. 14 and sundry the like.

thou shalt quite take away.] or, shalt consume, shalt wholly end their murmurings: the Greek translateth it, & let their murmuring cease from me, and they shall not dye.

V. 12. we give up the ghost.] or, have given up the ghost, that is, dyed: or, as the Greek translateth, are consumed. This may be taken as an unjust complaint of theirs, for the punishment that they had felt, and should still feel for their syns. Or rather, as a serious complaint of their owne miserie being under syn, and so by the Law under punishment and wrath: like that which the Apostle sayth, I was alive without the Law once; but when the commandment came, syn revived, and I dyed; and the commandment which I was ordeyned unto life, I found (to be) unto death. Rom. 7. 9. 10. The Chaldee paraphraeth upon their words thus, Behold the sword hath killed some of us, and behold the earth hath swallowed some of us; and behold some of us are dead with the pestilence. And Targum Jonathan thus; Behold some of us are consumed with flaming fire, and some of us are swallowed up into the earth, and perished; behold we think that as they, so we all shall perish.

V. 13. that cometh near.] in Greek, that toucheth the Tabernacle. Shall be consumed in giving up the ghost? that is, shall we dye every one? This seemeth to be a deprecation; wherby acknowledging their

syns to be worthy of death, they pray for mercie: for so questions are often used in earnest deprecations; as, Wilt thou be angry with us for ever? Eccl. Psalm. 85. 6. Wilt thou utterly reject us? Lam. 3. 12. Wilt thou hold thy peace, and afflict us very sore? B. Jer. 44. 22. and many the like.

CHAPTER 18.

1. The different charges of the Priests, and of the Levites, assigned unto them. 2. The Priests portion of the peoples offerings, and their lowest things; and the use of them. 3. The Levites portion, is the tithes of the Israelites; but no inheritance in the land. 4. The Levites must give unto the Priests the tenth of their tithes, as the Lords heave-offring: and the rest themselves should enjoy, for a reward of their service.

AND Jehovah sayd, unto Aaron; Thou, and thy sons and thy fathers house, with thee, shall beare, the iniquitie of the Sanctuary: and thou, and thy sons with thee; shall beare, the iniquitie of your Priesthood. And thy brethren also, the tribe of Levi, the tribe of thy father, bring thou neer with thee; that they may be joyned unto thee, & minister unto thee: but thou, and thy sons with thee; (shall minister) before the Tent of the Testimonie. And they shall keep thy charge, & the charge of all the Tent: but they shall not come nigh, unto the vessels of holynes, and unto the Altar; that they dye not, both they and you. And they shall be joyned unto thee; and shall keep, the charge of the Tent of the Congregation, for all the service of the Tent: & a stranger, shall not come nigh unto you. And ye shall keep, the charge of the Holy place; and the charge of the Altar: that there be no fervent-wrath any

- any more, upon the sons of Israel. And I, behold I have taken your brethren the Levites, from among the sons of Israel: to you *they are* given as a gift for Iehovah, to serve the service, of the Tent of the Congregation.
- 7 And thou and thy sons with thee, shall keep your Priests-office for every thing of the Altar, and within the veile, and ye shall serve: I have given your Priests-office, as a service of gift, and the stranger that cometh nigh, shall be put to death.
- 8 And Iehovah spake, unto Aaron; And I, behold I have given unto thee, the charge of mine heave-offerings: of all the holy-things of the sons of Israel, unto thee have I given them, for the anoynting, and to thy sons, by a statute *for ever*. This shall be thine, of the holy of holies, (*reserved*) from the fyre: every oblation of theirs, of every Meat-offring of theirs, and of every Syn-offring of theirs, and of every Trespas-offring of theirs, which they shall render unto me; it shall be holy of holies, for thee and for thy sons. In the holy of holies, shalt thou eat it: every male shall eat it, holy shall it be unto thee. And this shall be thine; the heave-offring of their gift, with all the wave-offrings of the sons of Israel; unto thee have I given them, and to thy sons and to thy daughters with thee, by a statute *for ever*: every clean *person* in thine house, shall eat it. All the fat of the new-oile, and all the fat of the new-wine, and of the corne: the first fruits of them, which they shall give unto Iehovah, them have I given unto thee.
- 13 The firstfruits of all which shall be in their land, which they shall bring unto Iehovah, shall be thine: every clean *person* in thine house, shall eat it. Every devoted-thing in Israel, shall be thine. Every thing that openeth the womb, of all flesh, which they shall bring neer unto Iehovah, of man or of beast, shall be thine: but, redeeming thou shalt redeem the firstborne of man; and the firstling of the unclean beast, shalt thou redeem. And those *that are to be* redeemed of him, from a moneth old shalt thou redeem; by thy estimation; for the silver of five shekels, by the shekel of the Sanctuarie: which is twentie gerabs. But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem, they *are* holy: their blood thou shalt sprinkle upon the Altar, and their fat thou shalt burne, for a Fyre-offring, for a savour of rest, unto Iehovah. And the flesh of them, shall be thine: as the wave breast, and as the right shoulder, shall it be thine. All the heave-offrings of the holy things, which the sons of Israel shall offer unto Iehovah; I have given to thee, and to thy sons and to thy daughters with thee, by a statute *for ever*: it is a covenant of salt *for ever*, before Iehovah; to thee, and to thy seed with thee. And Iehovah sayd, unto Aaron; Thou shalt have no inheritance, in their land; neyther shalt thou have a part, among them: I *am* thy part, and thine inheritance, among the sons of Israel.
- And to the sons of Levi, behold I have given all the tenth in Israel, for an inheritance: for their service, which they serve; the service, of the Tent

- 22 Tent of the Congregation. And the
 23 sons of Israel shall not come-nigh
 henceforth, unto the Tent of the
 Congregation: to beare syn, to dye.
 But the Levite, he shall serve, the ser-
 vice of the Tent of the Congregation;
 and they, shall beare their iniquitie: it
 shall be a statute for ever throughout
 your generations, that among the
 sons of Israel, they shall not inherit
 24 any inheritance. But the tithe of
 the sons of Israel, which they shall
 offer-up unto Iehovah, for an heave-
 offering; I have given to the Levites,
 for an inheritance: therefore, I have
 sayd unto them, among the sons of
 Israel; they shall not inherit, any inhe-
 25 ritage. And Iehovah spake, unto Moses,
 26 saying. And unto the Levites thou
 shalt speake, & say unto them; When
 ye take of the sons of Israel, the
 tithe; which I have given unto you,
 from them, for your inheritance: then
 ye shall offer-up therof, the heave-of-
 27 fring of Iehovah; the tithe, of the
 tithe. And your heave-offring, shall-
 be counted unto you: as the corne of
 the threshing-floore, and as the ful-
 28 nesse of the wine-presse. Thus you
 also shall offer the heave-offring of
 Iehovah, of all your tithe, which ye
 receive, of the sons of Israel: and ye
 shall give therof, the heave-offring of
 Iehovah, to Aaron the Priest. Out
 29 of all your gifts, ye shall offer every
 heave-offring of Iehovah: of all the
 fat therof, the hallowed-part therof,
 30 out of it. And thou shalt say, unto
 them: When ye have heaved the fat
 therof, from it; then it shall be coun-
 ted unto the Levites, as the revenue

of the threshing floore, and as the re-
 venue of the wine-press. And ye 31
 shall eat it, in every place; you, and
 your house: for it is a reward, unto
 you; for your service, in the Tent of
 the Congregation. And ye shall not 32
 beare syn for it; when ye have heaved
 the fat therof, from it: and ye shall not
 profane the holy-things of the sons
 of Israel, that ye dye not.

Annotations.

Sayd unto Aaron] Because of the peo-
 ples fear and complaint, in the end of
 the former chapter: God here taketh
 order for the watch of the Sanctuarie,
 that the care therof should lye upon the
 Priests; that the people might not trans-
 gress and perish. So the remedie for ter-
 rours of conscience wrought by the Law,
 is faith in Christ; whose Priesthood was
 foreshadowed in Aarons; & which should
 deliver them who through fear of death, were all
 their lifetime subject to bondage. Hebr. 2. 15.

thy fathers house] the house or posterie-
 tie of Levi, who was father to all the
 Priests and Levites. the iniquitie of the
 Sanctuarie] that is, shall beare the punish-
 ment for all iniquitie that is doen in the
 Sanctuarie: at your hands wil I require it.
 Thus Iarchi expoundeth it, Upon you I wil
 bring the punishment of the strangers that shall
 syn concerning the sanctified things that are deli-
 vered unto you. And as the Sanctuarie com-
 prehended both the Tabernacle and the
 courtyard, with all things in them: so
 this is generally spoken concerning the
 Priests and Levites, (which were of Aa-
 rons fathers house,) who were all to ward
 the Sanctuarie, though in distinct places,
 as shall after be shewed. iniquitie of
 your priesthood] that is, the punishment
 for all iniquitie doen about your Priests-
 office. And this is special, concerning
 the Priests, whose care and charge was
 over the Levites also, which might not
 come neere some things belonging to the
 Priest-

Preisthood. R. Menachem here sayth, that By this admonition was signified, how the Preists should not intermedle with the service of the Levites; nor the Levites, with the service of the Preists. wherof see more, on vers. 3.

2 V. 2. the tribe] The Hebrew here hath two words, *Matteh* (the Tribe) of Levi, and *Shebet* (the Tribe) of thy father: of which, the former signifieth a staff; the latter, a rod: both of them applied to a tribe or kindred, which did spring and grow out of Levi, as rods, staves or branches, from the stock of a tree. Of this name Tribe, see what is noted on Gen. 49.16. that they may be joyned] or, and let them be joyned; as the Greek translateth, and let them be added unto thee. Here is an allusion to Levies name, which signifieth joyned. The Father Levi had the name, because at his birth, his mother sayd, Now my husband wilbe joyned unto me; Gen. 29.34. his children (called of him Levites,) are according to the notation of their name, made *Adjoynts* to the Preists. And this word is after used and applied to such as adjoyned themselves to the Lord, and to his people, *Esa. 56.3. 6. Ier. 50.5. Esth. 9.27.* so in the new Testament, *Act. 5.14. & 11.24. & 2.41.47.*

minister unto thee] so in Numb. 3.6. the Levites are appointed to minister unto Aaron: elsewhere they are sayd to minister unto the congregation, Numb. 16. 9. and unto the Lord, *Deut. 10.8. 1 Sam. 3.1. 2. Chron. 29. 11.* and in the name of the Lord, *Deut. 18. 6. 7.* and are called the ministers of his house, *Ezek. 45.5. before the Tent*] herein is the difference between the Preists and Levites office, that the Preists served at the Altar, and in the holy place; the Levites served the outer services, helped to kill, flay, take the blood, &c. and gave it to the Preists, who sprinkled the blood, received from their hands; *1 Chro. 30.16. & 29.34. 1 Chron. 23.28.—32.*

of the Testimonie] that is, of the Law, written on the two tables, kept in an Ark within the Tent or Tabernacle; and thereof it had this name, as is noted on *Exod. 25. 16.*

3 Vers. 3. shall keep thy charge] or observe thy observation; thy custodie, or, thy ward; at thy appointment doing their service: see Numb. 3. 7. the vessels of holynes] in Greek, the holy vessels: to come nigh unto them to serve with them at the altar, or in the holy place, the Levites might not: which the Hebrew canons explaine thus; All the Levites are forbidden the service at the Altar, as it is sayd (in Num. 18.3.) But they shall not come nigh unto the vessels &c. They shall not come nigh to the service; but to touch them, it was lawfull. Maimony tem. 3. in *Cle hamikdash, ch. 3. sect. 9.* So in Numb. 3. 8. the Levites were appointed to keep all the vessels of the Tabernacle. both they and you] they for doing so, you for suffering it. But from these words the Hebrewes say, As the Levites are forbidden to doe the service of the Preists; so the Preists are forbidden to doe the service of the Levites; as it is sayd. Both they and you. Maim. in *Cle hamikdash, ch. 3. sect. 10.*

4 Vers. 4. the charge] or, the custodie; in Greek, the custodies, or the wardes, watches; for so the word is used for keeping watch by night also, as in *Psal. 90. 4.* See the notes on *Exod. 14.24.* a stranger] any of Israel that is not a Levite, is counted a stranger in this busynes; and in the Preists affaires, the Levites themselves were counted strangers, vers. 7. See the notes on *Num. 3.10.*

5 Vers. 5. keep the charge of the Holy place] Hebr. observe the observation of the Holynes, which the Greek translateth of the Holies: by this name the Apostle calleth the first Tabernacle, wherein was the Candlestick, Table and Shew bread; as the inmost part of the Tabernacle is called *Holies of Holies*, that is, the Holyest of all, *Heb. 9.2.3.* To keep the charge, or observe the observation, is to have continual care day and night, that all things be kept pure and uncorrupted, and administred according to the wil of God: as they that kept the charge (or ward) of the house of Saul, were such as in-deavoured to keep and mainteyn the kingdome in Saules familie, *1 Chro. 12.29.*

This

This duetie of the Priests and Levites in the Tabernacle, continued also in the Temple, where some were porters, keepers of the gates, and lodged round about the house of God; some had charge of the ministering vessels, that they should bring them in and out by tale: some, of the fine-floure, and the wine, and the oile, and the frankincense, and the spices, & of the Shew-bread: some were Singers, imployed in that work day and night, &c. 1 Chrō. 9. 19. 23. -- 33. Of their manner of keeping the Temple, the Hebrewes have thus recorded. The keeping of the Sanctuarie, is a thing commanded; yea though there be no feare of enemies or of theeves: for the keeping thereof is but for the honour thereof. And this keeping is commanded to be all the night: and the keepers are the Priests and the Levites; as it is sayd, And thou and thy sons with thee (shalbe) before the Tent of the Testimonie, (Numb. 18. 2.) as if he should say, you shal be the keepers (or watchmen) thereof. Moreover it is sayd (of the Levites,) And they shall keep the charge of the Tent, (Num. 18. 4.) It is also sayd, And they that encamp before the Tabernacle, foremost before the Tent of the congregation Eastward, (shalbe) Moses, and Aaron, and his sons, keeping the charge of the Holy-place, (Num. 3. 38.) And if they leave off the keeping of it, they transgress against a prohibition. The commandement of keeping it, is that the Priests be the keepers in the inner (places), and the Levites in the outer. And 24. companies kept it every night continually, in 24. places; the Priests in three places, and the Levites in 21. places &c. The Priests that warded, slept not in their priestly garments; but folded them up, and layd them at their heads, and put on their owne garments and slept on the ground: as is the manner of all that ward Kings courts, that they sleep not on beds. And they set one Provost, over all the wards (or custodies) of the keepers; and he was called The man of the mountaine of the house (of God.) And he went round about unto every ward, all the night, with torches burning before him; & every warder that did not stand and say, Thou man of the mountaine of the house, Peace be unto thee; it was known that he was asleep, &

he did beat him with his staff. And he had authoritie to burne his garment: so that (sometimes) they sayd in Jerusalem, What noyse is in the Court? It is the cry of a Levite that is beaten, and his garments burnt, because he slept at his watch. In the morning, the Provost of the Sanctuarie came and knocked at the gate for the Priests that were in the place of burning (the holy things,) and they opened unto him. He took a key, and opened the little gate, that was between the place of burning, and the courtyard, and went from the burning place into the courtyard, and the Priests went in after him. And two torches of fyre were in their hand, and they divided themselves into two companies; one company went eastward, and another westward; & they serched & went through all the courtyard, til both companies came to the place where they made the Priests Meat-offring (spoken of in Levit. 6. 20. 21.) When both sides came thither, they sayd, Peace, all is peace: and they set those that made the Meat-offring, to make the same. After this order did they every night, save the nights of the Sabbath: for then they had not fyre (torches) in their hand; but serched with the Lamps that were lighted there on the evening of the Sabbath. Maimony tom. 3. in Beth habchirah ch. 8. no fervent-wrath

any more] for transgressing as in former time, when fervent-wrath went out fro the Lord, Numb. 16. 46. See also Num. 8. 19.

V. 6. I have taken] in sted of all the firstborn of Israel, who otherwise should have ministred unto me: see Numb. 3. 12. & the annotations there.

a gift for Jehovah] or, unto Jehovah, as the Greek sayeth to the Lord; the Chaldee, before the LORD. See Num. 3. 9. 12. & 8. 13. 16. 19. where they were offred unto the Lord, & given unto him; & by him given unto Aarō.

V. 7. within the veile] not onely the second veile (as it is called in Heb. 9. 3.) but the first veile, within which the Priests went alwayes, accomplishing the services, Heb. 9. 6. as to burne incense, Luk. 1. 9. to trim the Lampes, Exo. 27. 20. 21. to set on the Shew bread, every Sabbath, Levit. 24. 8. 9. & the like. I have given] Hebr. I wil give;

which forme of speech noteth a continuance

ance of the gift. *a service of gift*] a service freely given you: which Sol. Iarchi and Chazkuni explaine thus, *I have given it unto you by gift, that none should say, ye are come into it of your selves.* *the stranger*

any Israelite, Levite, or whosoever is not of Aarons seed: see the notes on Nu 3.10.

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V. 8. *I have given*] after the office of the Priests and Levites prescribed; God here provideth for their maintenance & livelihood, which they should have from the people for their service. The equitie wherof remaineth perpetual, as the Apostle observeth, saying; Doe ye not know, that they which minister about holy things, eat of the things of the Temple? & they which wait at the Altar, are partakers with the Altar? Even so hath the Lord ordeyned, that they which preach the Gospel, should live of the gospel. 1 Cor. 9.13.14. *the charge*] Hebr. *the keeping* (or *observation*) of mine heave-offerings; which the Greek translateth, *the keeping of my firstfruits*; in Chaldee, *the keeping of my separated things*. They are sayd to be a charge or keeping, because they were carefully to be taken and used holyly as gifts from the Lord. Sol. Iarchi explaineth it, *which thou must keep in cleannes (or puritie.)* Therefore they are called holy things, and were to be eaten (some of them) in the holy place, and by clean persons onely; as in vers. 9.10.11. &c. And in the Hebrew canons it is sayd, *It is unlawfull to defile the Heave-offring (or firstfruits) of the land of Israel, like as other holy things, or to bring it into the estate of uncleannes; but it is to be eaten being clean, and to be burnt if it be unclean.* Maimony tom. 3. in Trumoth, ch. 12. sect. 1.

of all the holy things] or, *with all the holy things*, as Chazkuni here explaineth it: see the notes on Numb. 5. 9. The Greek translateth, *of all things sanctified unto me by the sons of Israel.* *for the anoynting*] that is, for the office sake wherunto thou art anoynted: that as thou art consecrated with the holy oile, to attend upon mine holy things, Lev. 21.10.-12. so thou shalt have mine holy things to keep and live upon. Thus anoynting is also used in Levit.

7.35. *This is the anoynting of Aaron, and the anoynting of his sons.* For this cause, the natio of the Iewes was cursed with a curse, as having robbed God, because they kept back their tithes and offerings, which they should have brought into the storehouse, that there might have been meat in the house of God, for his ministers; Mal. 3.8. 9.10.

V. 9. *of the holy of holies*] Hebr. *of the holynes of holynesses*, that is, of the most holy things; which the Greek translateth of *the hallowed (or sanctified) holy things*. Some oblations in the Sanctuarie are called *holy*, (and by the Hebrew doctors, *leight holy things*;) some *holy of holies*, that is most holy things: of which difference see the annotations on Levit. 6.17. With these he here beginneth, which the Priests onely were to eat, and that within the Sanctuarie; vers. 10. then he proceedeth to the leight holy things, which the Priests and their families were to eat within the camp, (and in ages following, within the walls of Jerusalem:) last of all he speaketh of other gifts, which were common, and might be eaten by any, and in any place, vers. 14. &c. *from the fyre*] in Chaldee, *left (or remainyng) from the fyre*, meaning the fyre of the Altar, where some part of the most holy things were burned to the Lord. *every oblation*] This may be understood as the generall, and the Meat-offring, Syn-offring &c, as the particulars therof: or, if it be meant of things different, it may be referred to those oblations appointed for the Congregation in Levit. 23. 17.-20. Thus Iarchi here explaineth it, *the Peace-offrings of the Congregation*. And there were no Peace-offrings of the Congregation, but onely those mentioned in Lev. 23. as is noted on Lev. 4. 14. & 23. 19. But Chazkuni understandeth it of the two loaves, in Lev. 23. 17. and of the Shew bread, saying, *What oblation is this? We find afterward the Syn-offring (to be expressed,) and after that, the Trespasse offering, which were holy of holies. If (we understand it) of the Burnt-offring; that was not eaten: if of the Peace-offrings; they were not holy of holies.* Behold

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Behold he speaketh not but of the two loaves, (Levit. 23.) and of the Shew bread. Now both these, were most holy, and for the Priests onely to eat; as is shewed on Lev. 23. 10. & 24. 9. Meat-offring] the remainder whereof was most holy, for the Priests onely to eat in the holy place; by the Law in Lev. 6. 16. 17. Syn-offring] which the Priests were to eat also in the holy place, as in Levit. 6. 16. Trespass-offring] which likewise was most holy, & for the Priests onely to eat, as the Law sheweth in Levit. 7. 1. 6. which they shal render] or, shall returne (shal restore) unto me. This may be referred to the Sacrifice forementioned; and by reason of this word render (or restore,) and for that the Greek translateth it, whatsoever things they shal render to me: it may in special be understood of that Ram of atonements which was given for a Trespass-offring, when a man restored unto the Lord, the thing which he had robbed; according to the Law in Numb. 5. 8. compared with Levit. 6. 2. - 6. And unto that particular, doe Iarchi and Chazkuni here refer it. Now that ram was most holy, because it was a Trespass-offring: but the thing it self which was stolen, & restored to the Priest, was of the common things; as after shalbe shewed.

10 V. 10. In the holy of holies] Observe how the Court of the Sanctuarie is here called the holy of holies, or most holy place; in respect of the camp of Israel, & citie Ierusalem, which were holy places for the light holy things, as the Passover, Peace-offrings and the like, to be eaten in; as also in comparison with the great court for the people, which was without the Priests court, 2 Chron. 4. 9. Ezek. 42. 14. For that which is commonly called the holy of holies, or most holy place, (which was in the Tabernacle, after the second veile,) was not a place to eat in, or for any to come into, save for the high priest once in the yere, to make attonement, Levit. 16. Heb. 9. 3. 7. Neyther might they eat in the Tabernacle, but in the Court: and that is here meant, as the Law sheweth, In the holy place in the court of the Tent of the congrega-

tion, they shal eat it; Levit. 5. 16. And in the court of the Temple, there were chambers for such uses, Nehemiah 13. 5. 9. whereupon in Ezk. 42. 13. he speaketh of holy chambers, where the Priests that approach unto the LORD, shal eat the most holy things; there shal they lay the most holy things, and the Meat-offring, and the Syn-offring, and the Trespass-offring; for the place is holy. And whereas Ezekiel there prophesieth of the third Temple, the Temple of the gospel which Christ should build, at which time the legal priesthood of Aaron should have an end, Heb. 7. these ordinances did signify (besides the ministers maintenace forespoke of, 1 Cor. 9. 13. 14.) that they which should by Christ be made Priests unto God his Father, Rev. 1. 6. (as all true Christians are, 1 Pet. 2. 5. 9.) should be made partakers of Christ (who is both our Meat-offring, our Syn and Trespass-offring;) and feeding on his flesh by faith, should be nourished unto life eternal. Job. 6. 35. 50. 51. compared with Heb. 13. 10. - 15. every male]

and not the female: for the Priests wives and daughters might not eat of the most holy things, as they did of the holy and common things, v. 11. 13. 19. Lev. 6. 18. 19. & 7. 6. But now for our partaking of Christ, there is neyther male nor female, for we are all one in Christ Iesus; Gal. 3. 28. holy] Hebr. holynes; in Greek, holy things shal they be unto thee: meaning that onely the Priests, and they in their holynes & cleannes should eat therof. The blemished Priests might eat, but the uncleane might not eat: Lev. 21. 21. 22. & 22. 3. - 6. The flesh it self also must be holy, for if any uncleane thing touched it, it was burnt, and might not be eaten, Lev. 7. 19.

V. 11. And this] Here he passeth on to the leight holy things, which might be eaten by the Priests male and female, without the Sanctuarie. the heave-offring of their gift] that is, which the Israelites give to the Priest out of their heave-offrings: such were (as Iarchi also here explaineth,) the heave-offring of the sacrifice of confession, and of the Peace-offrings, and

and of the Nazirites ram : whereof see Levit. 7. 11. 12. 14. 31. 34. and Numb. 6. 17. - 20. In Deut. 12. 6. 17. there is mentioned the heave-offring of your hand; which is meant of the firstfruits spoken of in Deut. 26. See the annotations on those places.

the wave-offrings] as the breast of the Peace-offrings, Lev. 7. 30. 31. 34. for that was waved, as the shoulder was heaved.

thy daughters] understand, whiles they remayned in their fathers house: but being married to strangers, they might not eat of the holy things; see Levit. 22. 12. 13.

every clean person] though the Priests slave, bought into, or born in his house: but no stranger, nor hired servant; Levit. 22. 10. 11. neyther might any unclean person eat of it, Lev. 7. 20. 21.

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Verf. 12. All the fat] that is, as the Chaldee expoundeth it *All the best*; which the Greek translateth *All the firstfruits*. The fat is often used for that which is good, and best of things; not of beasts onely, but of wheat, as Deut. 32. 14. Psal. 81. 17. & 147. 14. and here, of oile and wine; and so of the land in general; as Gen. 27. 28. & 45. 18. And as after God sayth to the Levites, in verf. 30. when ye have heaved the fat therof: so this concerned all the people, that they should doe the like. They heave not up any but the sayrest; sayth Maimony in Trumoth, ch. 5. f. 1. See the annotations on Gen. 4. 4.

the new-oile] in Greek, the oile: so after, of the wine. The Law concerning these, is repeated in Deut. 18. 4. thus, The first fruits of thy corne, of thy new-wine and of thy new-oile, &c. shalt thou give unto him; that is, unto the Priest. Vnder these three, all other of like sort are comprehended; which the Hebrewes explaine thus: *All mans meat that is kept, which groweth out of the earth, is bound (to pay) the Heave-offring (or Firstfruits).* And it is a commandment to separate out of it the First fruits for the Priest, Deu. 18. 4. As corne, wine & oile are mans meat, & grow out of the earth, and have owners, as it is written *THY CORNE*: so whatsoever is of like sort, is bound (to pay) the heave-offring, and likewise the tithes. Maimony in Trumoth, ch.

2. fcl. 1. See after on verf. 21. for the tithes. As for the firstfruits which the owners brought into the Sanctuary, Deut. 26. the Hebrewes say, they were but of seven things onely: as is noted on Exo. 22. 19. Observe therefore a difference between the firstfruits left for the Priests, & the Firstfruits brought before the Lord, and there given to the Priest: for these were two gifts; as after shalbe shewed.

the first fruits] called in Hebrew *Resbith*, that is, the First of the Beginning: after in verf. 13. he speaketh of Firstfruits, called in Hebrew *Biccusim*; of them he sayth, which they shall bring unto Jehovah, to weete into the Sanctuary, according to the Law in Deut. 26. 2. 3. &c. of these he sayth, which they shall give unto Jehovah; for they were not bound to bring them out of their place, but the Priests came where they were, and took them. These (for distinctions sake) the Hebrewes call the great heave-offring: the other they call, the first fruits. So in this place Sol. Iarchi sayth, the first fruits of them; this is the great Heave-offring. And of these, the Hebrew canons say, The Israelites are not bound to take paines about the Heave-offring, and to bring it from the cornfloore to the citie, or from the wilderness to the inhabited land: but the Priests goe-out to the cornfloores, and the Israelites give them their portion there. And if (the Priests) come not, then he separateth it, and leaveth it in the cornfloore. And if there be wild beasts or cattel that wil devoure it there, and there be none to keep it from them: our wise men have ordeyned, that they should then bring it to the citie, and be payed of the Priest for the bringing of it. For if he separate it, and leave it for the beasts, he profaneth the name (of God.) Maim. in Trumoth, ch. 12. fcl. 17. For the practise of these ordinances, see Nehem. 10. 35. - 39. how the people brought their firstfruits and tithes to the house of God.

which they shall give] The Law sayth not how much they should give, but leaveth it to the peoples liberality. How be it in Ezek. 45. 13. it is written, This is the heave-offring which ye shall heave-up; the first part of an Ephah of an

Homer

Homer of wheat, &c. that was the sixtieth part; for an *Homer* conteyned ten Ephahs, *Ezek. 45. 11.* whereupon the wise men of Israel ordeyned that none should give for his firstfruits, less then the sixtieth part. The great heave-offring, hath no set measure by the Law; for it is sayd (in *Deut. 18. 4.*) The first (fruits) of thy corne, &c. But a man may not separate save according to the measure which wise men have set, &c. And what measure is that? A good eye [that is, a liberal person] one of sixtie; and a mean (eye) one of fiftie; an evil [eye, that is, a niggard] one of sixtie. A dike may not give lesse then one of sixtie. *Maimon in Trumoth, ch. 3. f. 1. 2.* The like measure they set for the other First-fruits brought into the Sanctuary; *Maim. in Biccureim (or Firstfruits) ch. 2. sect. 17.* See the notes on *Exod. 22. 29.* According hereunto is that saying of Ben Syrach, give the Lord his honour with a good eye; and diminish not the firstfruits of thine hands; *Ecclesi. 35. 8.*

unto *Jehovah*] They were given unto the Lord, in that they were given by his appointment to his priests, for their anoynting (verf. 8.) and service in his sanctuary: therefore they were holy. For this cause the Priests were not to receive the after any base or servile manner, but as gifts due to the Lord, and to them from him; and as the Hebrew canons shew, the Israelites were to give them their portion with honour. And it was unlawfull (for the Priests or Levites) to snatch away the heave-offring, or the tithes: yea if they did but ask their portion with their mouth, it was unlawfull; but they were to receive them with honour. For at the Lords table they did eat, and at his table they did drink; these gifts were the Lords, and he did vouchsafe them unto them; as it is written, I have given unto thee, the charge of mine heave-offrings, *Num. 18. 8.* *Maimon in Trumoth, ch. 11. sect. 8. &c.* given unto thee] namely, for the Priest to eat, drink, and anoynt himself with them, according to the ordinarie use of the creatures. The (great) Heave-offring is given for meat, and for drink, and for anoynting: for, anoynting is as drinking, as it is sayd. And let it enter as water into his

inward part, and as oile into his bones, (*Psal. 109. 18.*) And drinking is comprehended under eating; that he is to eat that which is wont to be eaten, & drink that which is wont to be drunk; and anoynt with that which they use to anoynt with, not with wine or vinegar. But they anoynt with oile that is cleane, and burning (in lamps) that which is unclean. *Maim. in Trumoth, ch. 11. f. 1.* Who they were that might eat, and who might not eat of these heave-offrings, is shewed in *Levit. 22. 3. &c.*

V. 13. The First fruits] These were another gift, which the people brought into the Sanctuary, made confession over them to the Lord, and then gave them to his priest: whereof see *Deut. 26. 2. &c.* These were payd before all other duties, before the great Heave-offring forementioned, or the tithes after spoken of in v. 21. The Hebrewes say, When men separate the Heave-offring, and the Tithe, they are to separate them in order: as, he separateth the Firstfruits [spoken of in *Deut. 26.*] first of all. And after them, the great Heave-offring: and after that the first tithe [which was given to the Levites, verf. 21.] and after that, the second tithe, or tithe of the poor, [whereof see *Deut. 14. 22. 23. 28. 29.*] *Maim. in Trumoth, ch. 3. sect. 23.* shall eat it] in Greek, shall eat them. Of the cleane person in the Priests house, see verf. 17. The eating of these firstfruits, was to be onely in Jerusalem, the holy City: and whosoever eateth of that gift wherein holynes is, blesseth (God) who sanctified them with the sanctification of Aaron; and commanded them to eat so or so. *Maim. in Biccureim, ch. 1. sect. 2.*

V. 14. devoted thing] in Hebr. *Cherem*: of this the Hebrewes say, some things were devoted absolutely; and such are spoken of here, and given to the Priests: some things were devoted in special unto God, or to his sanctuary; and they or the price of them, went to the Sanctuary. See the annotations on *Levit. ch. 27. verf. 28. &c.* shall be thine] The use of these, is not restrained to the Sanctuary, or holy citie, or to the Priests alone: but (by the Hebrewes,) these were the Priests due

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due in every place; and were common things. Maim. in Bicurim, ch. 1. f. 7.

V. 15. that openeth the womb] Hebr. every opening of the womb; which the Greek translateth, every thing that openeth every womb (or matrix.) Hereby the firstborn only is meant, as the Law sheweth in Exod. 13. 2. and such as were males, Deut. 15. 19. Exod. 34. 19. *redeming thou shalt redeem*] that is, thou shalt surely, or in any case redeem: the father was to give, the Priest to take the redemption money. It figured the redemption of Gods people, called the church of the Firstborn, which are written in Heaven, Hebr. 12. 23. who are not redeemed with corruptible things, as silver and gold &c: but with the precious blood of Christ, 1 Pet. 1. 18. 19. So being bought from among men, they are the Firstfruits unto God, and to the Lamb. Rev. 14. 4. *of the unclean beast*] this is translated in Greek, of unclean beasts, as implying all sorts: elsewhere the Law mentioneth the asse, it may be for an instance; Exod. 13. 13. & 34. 20. But the Hebrewes say, The unclean beast spoken of here, is the Ass only: Maim. in Bicurim, ch. 12. sect. 3. *thou shalt redeem*] the asse, was to be redeemed with a Lamb, or else, the owner was to break the neck of the asse: see the notes on Exod. 13. 13. & 34. 20. The Hebrewes say, These two commandments (of redeeming it with a Lamb, or of breaking the neck of it,) were of force in every place, and at every time: and the commandment of redeeming it, was before the commandment of breaking the neck of it. The Lamb wherewith it was redeemed, was given to the priest; Num. 18. 15. The firstborn asse was unlawfull to be used (or made profit of) til it were redeemed. And if he sold it before it were redeemed, the price of it was unlawfull &c. Priests and Levites are freed from redeeming the firstborne ass; for it is sayd (in Numb. 18. 15.) The firstborn of man, and the firstborn of the unclean beast thou shalt redeem. Whosoever was charged to redeem the firstborn of man, was likewise for the unclean beast: and he that was free from the one, was free from the other. Maim. in Bicurim; chapt. 12. See other things noted

hereabout, on Exod. 34. 20.

V. 16. *redemed of him*] or of them, meaning the men foretold of: the Greek translateth, the redemption of him: and Targum Jonathan addeth for explanation, of the son of man. *from a moneth old*] Hebr. from the son of a moneth. See the annotations on Lev. 27. 6. *the silver of five shekels*] that is, five shekels of silver. This sum was before given for every first borne, Num. 3. 46. 45. *twentie gerahs*] The gerah weighed 16. barley cornes, the shekel of the sanctuary (or holy shekel) weighed 320. barley cornes; as is before noted on Levit. 27. 25. The Hebrewes hold that this redemption of the son, might be either with money, or moneyes worth so as it were of moveable goods; but not with lands, nor with servants, nor with bills (or writings;) and if he redeemed his son with them, he was not redeemed. Maim. in Bicurim c. 11. f. 6. Now because the tribe of Levi was taken in stead of all the firstborn of Israel, Num. 3. therefore they and their seed were free from this redemption: and so the Hebrew canons say, Priests and Levites are freed from the redemption of their sons. And further, an Israelite that cometh of a woman of Levi, is free; for the case dependeth not on the father, but on the mother; as it is sayd, That which openeth the womb &c. Maim. ibidem, c. 11. f. 9.

V. 17. *the firstling*] or, the firstborne: in Greek, the firstlings of cowes &c: understand, being a male firstling, as Exod. 34. 19. otherwise it was not sanctified, or given to the Priest. A firstling which is both male and female, hath no holynes in it at all; but is as a female, wherto the Priest hath no right. Maim. in Becoroth, ch. 2. f. 5. *shalt not redeem*] thou mayest not give the worth of it, or any other for it; but the beast it self is to be given: neyther may the owner use, or make profit of it, or of the wool, or any thing thereon. Deut. 15. 19. *they are holy*] and therefore must be hallowed (or sanctified) to the Lord, Exod. 13. 2. The Hebrewes say, A man is commanded to sanctifie the firstborn of his clean beast, and to say, Behold, this is holy. All are bound (to sanctifie)

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off) the firstling of a clean beast; both Priests, Levites and Israelites: although the firstling is the Priests. If he have a firstling borne, he is to offer the blood and fat (on the altar,) and to eat the rest of the flesh, according to the Law of the Firstlings. Maim. in Bechoroth; c. 1. s. 4. 7. a favour of rest] that is, as the Greek translateth of sweet-smell: which the Chaldee explaineth, that it may be accepted with favour before the LORD. But if it were blemished, it might not be offered by the Law, Levit. 22. 20. 21. &c. What did they then with their blemished firstlings? The Law sheweth in Deut. 15. and the Hebrews explaine it, The firstling of the clean beast, is slain in the court-yard (of the Sanctuary,) as other leight holy things: they sprinkle the blood, and burn the fat, and the residue of the flesh is eaten by the Priests. If the firstling have a blemish, whether it be borne with his blemish, or a blemish fall on it after it is perfect: yet it is the Priests. If he will, he may eat it in any place, or he may sell it, or feed others with it, whom he will, though it be an heathen: for it is a common thing: as it is written (in Deut. 15. 21. 22.) And if there be any blemish therein &c; thou shalt eat it within thy gates, the unclean and the clean shall eat it alike, as the Roe buck and as the Hart: and loe that is the Priests goods. Maim. in Bechoroth, ch. 1. sect. 2. 3.

18 V. 18. as the wave breast] the parts of the Peace-offerings given to the Priests, Levit. 7. 34. See also before, on vers. 11.

19 Vers. 19. All the heave-offerings] the Greek and Chaldee expound it, Every separated thing. This conclusion implieth all other holy gifts, expressed in other places of the Law, though not particulated here. And this sheweth Gods bounty to his Priests, in allowing them so large meanes of livelihood, for their service of him; that they might be encouraged in the Law of the Lord, as is sayd in 1 Chron. 31. 4. There was none of them that did shut the doors of Gods sanctuarie, or kindle fyre on his altar for nought: Mala. 1. 10. And when the people neglected their dutie, in not giving such things as were appointed, then was the house of God, forsaken: and the godly go-

vernours looked to the redress hereof, Nehem. 13. 10. 11. 12. &c. The Hebrew doctors write of 24. several gifts, which God bestowed on the Priests, with the order and use of them all. Four and twentie gifts were given to the Priests, and they are all expressed in the Law: and concerning them all, was the covenant made with Aaron. And who-soever eateth of any gift wherein holynes is, blesseth (God) who sanctified him with the holynes of Aaron, and commanded him to eat so and so. Eight of these gifts, the Priests did eat no where but in the Sanctuary within the wall of the Court-yard. And five gifts they did not eat but in Jerusalem, within the walls of the citie. And five gifts were not due unto them by the Law, but in the land of Israel onely. And five gifts were due unto them, both within the land, and without the land. And one gift was due unto them from the Sanctuary. The eight gifts which they did not eat but within the Sanctuary, were these.

1. The flesh of the Syn-offring, whether foule or beast. (Levit. 6. 25. 26.)
2. The flesh of the Trespass-offring. (Lev. 7. 1. 6.)
3. The Peace-offrings of the congregation. (Levit. 23. 19. 20.)
4. The remaynder of the Omer (or Sheaf, Levit. 23. 10 &c.)
5. The remnant of the Meat-offrings of the Israelites. (Lev. 6. 16.)
6. The two Loaves. (Lev. 23. 17.)
7. The Shew bread. (Lev. 24. 9.)
8. The Lepers log of oile. (Lev. 14. 10. &c.) These were not eaten but in the Sanctuary.

The five which they might not eat but in Jerusalem, [and before that, within the camp of Israel, to which Ierusalem afterward was answerable, as is noted on Num. 2. 27.] were these.

1. The breast and shoulder of the Peace-offrings. (Levit. 7. 31. 34.)
2. The Heave offering of the sacrifice of confession. (Lev. 7. 12. 14.)
3. The Heave-offring of the Nazirites ram. (Num. 6. 17. 20.)
4. The Firstling of the clean beast. (Num.

18. 15. Deut. 15. 19. 20.)

5. The Firstfruits: (Numb. 18. 13.) These were not eaten but in Jerusalem.

The five things due from the land of Israel only, were;

1. The Heave-offring (or First fruits, Num. 18. 12. 1)
2. The Heave-offring of the Tithe. (Num. 18. 12.)
3. The Cake, (Numb. 15. 20.) And these three were holy.
4. The First of the Fleece. (Deut. 18. 4.)
5. The field of possession. (Numb. 35.) and both of these were common. These were not due unto them by the Law, save in the land of Israel.

The five things due to the Priests in every place, were;

1. The gifts (of the beasts slain. Deut. 18. 3.)
 2. The redemption of the firstborn son. (Num. 18. 15.)
 3. The firstling of the ass. (Exod. 34. 20. Numb. 18.)
 4. The restitution of that which is taken by rapine from a stranger. (Num. 5. 8.)
 5. The devoted things. (Numb. 18. 14.)
- These five, are common things, in all respects.

The gift due unto them from the Sanctuary, was;

1. The skins of the Burnt-offrings: (Lev. 7. 8.) And the same Law was for the skins of the other most holy things: they all, were the Priests.

The gifts which the females had part in, as well as the male (priests) were five. 1. The Heave-offring (or first fruits.) 2. The heave-offring of the tithe. 3. The cake. 4. The gifts of the beast, (Deut. 18. 3.) 5. And the first of the fleece. Maimony in Bicurim c. 1. s. 1. &c.

a covenant of salt] that is, a stable, firme and incorruptible covenant. So the kingdom over Israel, was given to David and to his sons, by a covenant of salt, 2 Chron. 13. 5. and there the Greek explaineth it, an everlasting covenant.

V. 10. Thou shalt have] This concerneth not so much Aaron himself, (who died before he came into the land, Num. 20. 28.) as his posteritie: and not them

only, but all the Levites; as after Moses sheweth in Deut. 18. 1. The Priests the Levites, all the tribe of Levi, shall have no part, nor inheritance, with Israel. [inheritance in their land] which was divided by lot, to the other tribes, according as God numbered them; when the tribe of Levi was numbered apart, Numb. 26. 13. 15. 47. 63. Notwithstanding, they had cities to dwell in, and suburbs given from the other tribes, Num. 35. and in Ezek. 48. 10. &c, an holy oblation out of the spiritual land, is given to the Priests and Levites.

a part] or, a portion, a share among them. This word, though often it be spoken of a part or portion of land, as in Jos. 15. 23. & 19. 9. & 18. 3. &c; yet also it is meant of a part in the spoiles or prey; as in Num. 31. 36. 1 Sam. 30. 14. And so it seemeth to be intended here, of the spoiles gotten by war of the Canaanites; which were of great worth, as appeareth by Deut. 2. 35. & 3. 7. & 6. 11. so that Josua sayd to some of the people, Returne with much riches unto your tents, and with very much cattel, and with silver, and with gold, and with brasse, and with yron, and with very much rayment, &c, Jos. 12. 8. yet Levi might have none; because the Lord had given him his portion in the holy things; and he was to warre an other warfare in the Lords Sanctuary, Num. 4. 23. and according to the Apostles doctrine, No man that warreth, intangleth himself with the affaires of this life: that he may please him who hath chosen him to be a soldier. 2 Tim. 2. 4. Of this matter, the Hebrewes say; All the tribe of Levi are warned that they have no inheritance in the land of Canaan; likewise they are warned that they take no part of the spoile, at the time when they conquer the cities. Deut. 18. 1. And a son of Levi, that taketh a part of the spoile, is to be beaten: and if he have received an inheritance in the land; they are to take it away from him. It seemeth unto me, that these things are not spoken but of the land, which was promised by covenant to Abraham Isaac and Jacob, &c. But all other lands, which any of the kings of Israel should subdue; the priests and Levites, were for those lands, and the

the spoiles of them, like all other Israelites. And why had Levi no right of inheritance in the land of Israel, and spoiles thereof, with his brethren? Because he was separated to serve the LORD, and to minister unto him; and to teach his right ways; and his just judgments unto many, as Deut. 33. 10. Therefore were they separated from the ways of the world; they wage not war, like other Israelites, neither have they inheritance, &c. but they are the Lord's power, as it is written, Blessèd, Lord, his power, Deut. 33. 21. and the blessed (God) himself is their reward, as he sayth, I am thy part and thine inheritance: Maimony tom. 3. treat. of the Release and Jubilee, ch. 13. f. 10. 11. 12. So in Ezek. 44. 18, God sayth of the Priests, ye shall give them no possession in Israel, I am their possession. I am thy part] both by the gifts fore-appointed, (as is sayd in Deut. 18. 1. the Pyre-offerings of Jehovah, and his inheritance, shall they eat;) and by other blessings, wherewith he would abundantly recompense their worldly want, administering unto them his heavenly graces. Hereupon the godly testified their faith, and hope in God; by these and such like speeches; God is my part for ever, Psal. 73. 26. Thou art my part, in the land of the living, Psal. 142. 6. Jehovah is my part, sayth my soule; therefore wil I hope in him. Lam. 3. 24. I rejoyce at thy word; as one that findeth great spoile; Psal. 119. 162.

21 V. 21. And to the sons of Levi] Now followeth the Law concerning the Levites, who were joynd to the Priests in service, & so in provision for their maintenance. And this word And, Chazkuni here noteth as an addition to that which went before, saying that the covenant of salt for ever, was to the Levites also. all the tenth] or, all the tithes. This is the first tithe which the Israelites payed to the Levites: after which they separated a second tithe, which they themselves did eat before the Lord, the first yere and the second; and every third yere, gave it to the Levites and poore; wherof see Deut. 14. 22. 23. &c. Touching this, the Hebrewes say, that the Israelites After they had sepa-

rated the great Heave-offring (or First fruits spoken of in Numb. 18. 12.) they separated out of ten, out of that which remayned: and this is called the first tithe; and it is that which is spoken of in Num. 18. 24. and this tithe was for the males and females of the Levites. They pay no tithe but of the choise (or best;) as it is sayd (in Numb. 18. 30.) When ye have heaved the fat thereof, &c. as the tithes which the Levites separate is to be of the fat thereof; so the tithe which the Israelites separate from the floore or wine-press, is to be of the fat. They pay not the tithe but by measure, or by weight, or by number. He that separateth this tithe, blesseth (God) first, as they use to bless for other commandments: so he blesseth for the second tithe, and for the poore men's tithe, and for the tithe of the tithe, he blesseth for every one severally. Maimony tom. 3. treat. of Tithes, ch. 1. f. 1. 13. 14. 16.

V. 22. nor come nigh any more] to serve in the Tabernacle, as they did in the rebellion of Korah, Num. 16. to beare syn] that is, lest they suffer the punishment for their syn. So in vers. 23. beare their iniquitie; as in v. 1. to dye] or, and dye; see the notes on Gen. 2. 3. this sheweth the punishment to be death: the Greek translateth it deadly (or death-bringing) syn.

V. 23. beare their iniquitie] that is, beare the punishment of their own iniquity if they transgress, and of the peoples, if they suffer them to transgress. Thus Sol. Iarchi expoundeth it, They the Levites shall beare the iniquitie of the Israelites; for it is their duty to wane strangers from coming neer unto them.

V. 24. heave up] in Greek & Chaldee, separate unto the Lord: so in vers. 16. This sheweth the tithes to be an oblation to the Lord, and a signe of the Israelites homage, subjection and thankfulness unto him for his blessings. And upon this ground, the Apostle proveth Melchisedek to be a greater Priest then Abraham, or Aaron; because Abraham (and all the Levites and Priests in his loynes) payed tithes to Melchisedek. Gen. 14. Heb. 7. Now consider how great this man was, unto whom even the Patriarch Abraham gave the tenth of the spoiles. Heb. 7. 4.

26 Verſ. 16 the tithe of the tithe] or, a tenth part of the tenth.

27 V. 17. *as the fulneſſe*] or, *as the plentie*, that is, the plentiful-increase; or, the full that is ripe liquor: the Greek tranſlateth it, *as the ſeparated-thing*. Sol. Iarchi ſayth, *Fulneſſe* meaneth the ripe fruit, which is full. See the notes on Exod. 23. 29. where this word is alſo uſed for *Full-ripe fruit*. From hence the Hebrewes gather, that ſeeing the Levites firſt tithes, (out of which they payed the Priests tithes,) were as the corne of the floor, and liquor of the preſſ; therefore they were as common things. The firſt tithe is lawfull to be eaten by Iſraelites, and lawfull to be eaten in uncleaneſſe, for there is in it no holynes at all and whereſoever holynes, or redemption of the tithe is ſpoken of, [as in Lev. 27.] it is not meant but of the ſecond tithe. And they count the firſt tithes as common things, becauſe it is ſayd, *And your heave-offring ſhalbe reckned unto you as the corne of the floor &c.* as the floor and wine-preſſ are common for every thing, ſo the firſt tithe (out of which the heave offering is taken) is common for every thing. Maimony treat. of Tithes, ch. 1. ſ. 2. This is to be underſtood, after the Levites had ſeparated the tenth of the tithe, then the reſt ſhould be common, like the corne of the floor, as is explained in verſ. 30.

28 V. 18. *Thus you alſo*] or, *So you alſo*, you Levites as well as the other Iſraelites, though you have no inheritance in the land, yet ſhall you honour the Lord with an heave-offring out of your firſt tithe; and it ſhalbe reckned or imputed unto you, as if you had lands and poſſeſſions, and offered tithes out of them. *to A-aron*] and ſo to his poſſeritie the Priests: as was obſerved in the ages following, as it is written, *And the Preiſt the ſon of A-aron, ſhalbe with the Levites, when the Levites take tithes; and the Levites ſhall bring up the tithe of the tithe, unto the houſe of our God, to the chambers into the treaſure-houſe: Nebem. 10. 38.* Thus alſo are we to underſtand the Apoſtle, when he ſayth that the Priests, the ſonns of Levi who receive the office of prieſt-

hood, have a commandment to take tithes of the people according to the Law &c. Heb. 7. 5. that the Levites took them of the people immediately, and the Preiſt mediately, in taking the tithe of the tithe from the Levites; as this place ſheweth, compared with Nebem. 10. 37. 38.

29 Verſ. 19. *Out of all your gifts*] This is more generall, and ſeemeth to imply, beſides the tenth of their tithe, that they had alſo of other things, as of their own ground, the ſuburbs and fields which were given to the Levites, Numb. 35. 4. So Chazkuni here ſayth, *Out of all your gifts, ye ſhall heave up: to teach that even of the fruit that grew in the fields of the ſuburbs of the Levites cities, they were bound to give unto the preiſts, &c.* And it is proportionable, that as God was to be honoured with the tithes of other mens lands, ſo of the Levites, that they alſo hereby might ſignify their homage and thankfulneſſe to God. Yea the Hebrewes bring the Priests themſelves alſo under this durie, ſaying, *Levites and Priests doe ſeparate the firſt tithe, ſo to ſeparate out of it, the heave-offring of the tithe. And ſo the Priests doe ſeparate the other heave-offrings and the tithe for themſelves, that the Priests may receive of all. Leſt they ſhould eat their fruits untithed, the ſcripture ſayth, Thus you alſo ſhall heave up (Numb. 18. 28.) which we have heard expounded thus, YOV, theſe are the Levites; ALSO YOV, this implieth the Priests. Maim. treat. of Tithes, ch. 1. ſect. 3.*

the fat] that is, as the Chaldee expoundeth the beſt, or ſayreſt in Greek, the firſt-fruits: ſee before, on verſ. 12. & 21. So Chazkuni here ſayth, *Of all the beſt and of all the ſayreſt thereof, ye ſhall ſeparate out of it the hallowed-part thereof, that it may be an heave-offring.*

30 V. 30. *the revenue*] in Greek, the fruit of the threshing floor. This word revenue, as the Hebrewes diſtinguiſh it, is corne after it is eared, and after it is threshed and fanned, it is called (*da'an*) corne. Maimony tom. 1. in Beracoth, ch. 3. ſ. 1.

31 V. 31. *in every place*] Sol. Iarchi explaineth it, though it be in the place of burial, and

and that was an unclean place. The first tithes therefore which were payd to the Levites, might be eaten by them as common things, in every place: but the second tithe (which the owners separated after the first, and did eat themselves,) might not be eaten every where, but before the Lord onely, that is within the citie of Ierusalem, after the Temple was built therein. See Deut. 14. 22. 23. &c.

your house] that is, your household; as the Chaldee translateth it, the men of your house. *in a reward*] or, wages; and so your due for your service: so the Apostle speaking of the honour due to the ministers of Christ, sayth, *The labourer is worthy of his reward*; 1 Tim. 5. 17. 18. and Christ himself sending his disciples to preach, sayd unto them, *And in the same house remaine, eating and drinking such things as they give: for the labourer is worthy of his reward. Goe not from house to house.* Luke 10. 7.

32 V. 32. *beare syn for it*] that is, beare the punishment of syn for the tithe; which the Levites should doe, if they heaved (or separated) not a tenth part of the best of that tithe from it, as is before commanded. *profane the holy-things*] Hebr. *the holynesses*. This is a general warning both to Priests and Levites, that the holy things of the people be not profaned by the, nor suffered to be profaned by others. And holy things might be profaned, if eyther they were eaten out of the time limited by God, as in Lev. 19. 7. 8. or if the Priests were unclean when they did eat them, as Lev. 22. 3. 9. or if others did eat them, to whom they did not pertain; as Lev. 22. 10. 15. 16. or if other the like unlawfull actions were doen or suffered. The ministers of God therefore had this charge upon them, by all meanes to sanctify the Lord, his Tabernacle and holy things; that so they might procure the welfare and salvation both of themselves and others; as 1 Tim. 4. 16.

1. The Lord commandeth a red heiffer to be slain by the Priest, some of her blood to be sprinkled, the residue with her body to be burned, together with Cedar wood, eyzop and scarlet; and the ashes of all these to be gathered up and kept for the congregation, to make therewith a water of separation and purification from syn. 11. The Law for the use of it, in purification of the unclean by the dead.

AND Jehovah spake, unto Moses and unto Aaron, saying. This is the ordinance of the Law, which Jehovah hath commanded, saying: Speak unto the sonns of Israel, that they take unto thee a red heiffer, perfect, wherein is no blemish, upon which never came yoke. And ye shall give her, unto Eleazar the Priest: and he shall bring her forth, without the camp, and one shall slay her, before his face. And Eleazar the Priest shall take of her blood, with his finger: & shall sprinkle of her blood, directly before the Tent of the Congregation, seven times. And one shall burn the heiffer, in his eyes: her skin, and her flesh, and her blood, with her dung, shall he burne. And the Priest shall take, Cedar wood, and eyzop, and skarlet: and shall cast them, into the midst of the burning of the heiffer. And the Priest shall wash his clothes, and he shall bathe his flesh in water; and afterward, he shall come into the camp: and the Priest shall be unclean, until the evening. And he that burneth her, shall wash his clothes in water, and bathe his flesh in water: and shall be unclean, until the evening. And a man that is cleane, shall gather-

up the ashes of the heiffer; and lay
 them up without the camp, in a cleane
 place: and it shalbe for a reservation,
 for the congregation of the sonns of
 Israel, for a water of separation, it is
 10 a purification-for-syn. And he that
 gathereth the ashes of the heiffer,
 shall wash his clothes; and shalbe un-
 clean, until the evening: and it shalbe
 unto the sonns of Israel, and unto the
 stranger that sojourneth among the,
 11 for a statute for ever. He that touch-
 eth the dead, of any soule of man: he
 shalbe even uncleane, seven dayes.
 12 He shall purify him-self with it in the
 third day, and in the seventh day, he
 shalbe cleane: and if he purify not him-
 self in the third day, & in the seventh
 13 day, he shall not be cleane. Who-
 soever toucheth the dead the soule of
 a man that is dead, and purifieth not
 himself, he defileth the Tabernacle of
 Iehovah, and that soule shalbe cut-off
 from Israel: because the water of se-
 paration was not sprinkled upon him,
 he shalbe uncleane; his uncleannes is
 14 yet upon him. This is the Law;
 When a man dyeth in a tent: all that
 come into the tent, and all that is in
 the tent, shalbe uncleane seven dayes.
 15 And every open vessel, which hath no
 covering bound upon it, it is unclean.
 16 And whosoever toucheth in the face
 of the seild, one that is slayn with the
 sword, or a dead bodie, or a bone of a
 man, or a grave: he shalbe uncleane,
 17 seven dayes. And they shall take for
 the unclean person, of the dust of the
 burnt heiffer of purification-for-syn: and
 he shall put thereto, living water, in a
 18 vessel. And a cleane man shall take
 eyzop, and dip it in the water; and

shall sprinkle it upon the tent, & up-
 on all the vessels, and upon the foules
 which were there: and upon him that
 touched a bone, or one slayn, or one
 dead, or a grave. And a clean person
 shall sprinkle upon the uncleane, in
 19 the third day, and in the seventh day:
 and he shall purify himself in the se-
 venth day, and shall wash his clothes,
 and bathe (his flesh) in water, and
 shalbe cleane at evening. And the
 20 man that shal be uncleane, and shall
 not purify himself, that soule shal even
 be cut-off, from among the Church:
 because he hath defiled the Sanctuarie
 of Iehovah; the water of separation
 hath not been sprinkled upon him,
 he is uncleane. And it shalbe unto
 21 them, for a statute for ever: and he that
 sprinkleth the water of separation,
 shall wash his clothes; and he that
 toucheth the water of separation,
 shalbe unclean until the evening.
 And whatsoever the uncleane person
 22 toucheth, shalbe uncleane: and the
 soule that toucheth, shal be uncleane
 until the evening.

Annotations.

D D D

Here is the 39. section of
 the Law, after the Hebrews
 account: see Gen. 6. 9.

THe ordinance] or, the statute, constitution, the prescript-ordinance; in Greek, the distinction of the Law. As in the former chapter God gave order for his ministers the tribe of Levi, by whom the service in his Tabernacle should be performed, and his people should come neer unto him, to offer all their sacrifices; so here he giveth a Law for all men generally, how they should be purified from their uncleanness, whensoever they were to come into his Sanctuary, with their sacrifices.

fices, and for the service of his holy Majellie; that their hearts might be confirmed in his grace, against their own infirmities.

take unto thee] that is, take and bring unto thee: see the like phrase, in Gen. 25. 9. & Exod. 25. 2. & Lev. 24. 2. This heiffer was taken of the people, to shew the interest that they all had in it; and by faith, in that which it figured, Christ.

a red heiffer] Targum Jonathan addeth, *a three yeerling*: so in the Hebrew canons they say, *It is commanded that the red heiffer, be of the third yere or of the fourth yere, and it may be older.* Maimony in *Pharah adumma* (or treat. of the Red heiffer) ch. 1. sect. 1.

perfect] in Greek, without blemish. As all sacrifices were to be unblemished, Lev. 22. so this: but the perfection here spoken of, the Hebrewes referr to the colour also, that it be perfect in redness, because if it have but two haire black, it is unlawful; sayth Sol. Iarchi. The same is affirmed also by Maimony, *If it have two haire white, or black &c.* it is to be refused. Maimony in *Pharah*, ch. 1. f. 2. *no blemish*] If it hath had a wen (or wart) and it be cut off, though red hayre be grown in the place, yet is it disallowable. All blemishes that disable the holy things, disable this heiffer. If it have been cut out of the mothers body, or been the price of a dog, or hie of an whore, (Deut. 23. 18) or been torne, or been abused by man kinde (Lev. 20. 15) it is unlawfull. For whatsoever maketh holy things unlawfull for the altar, maketh the heiffer unlawfull. Maim. in *Pharah* c. 1. sect. 6. 7.

yoke] that is, which hath not been used of men for any work: and this is peculiar to this heiffer, for other sacrifices were not disabled by the yoke, or any work, save the heiffer for expiation of murder, Deut. 21. 3. This heiffer excelleth other holy things, for work done by it, disableth it. As the yoke spoken of concerning the heiffer, (Deut. 21.) maketh all other work like the yoke: so in this heiffer &c. But the yoke disableth her whether it be in the time of working or not: whereas other works disable her not, save in the time of working. As, if one binde a yoke upon her, although she hath not ploughed with

it, she is unlawfull: but if one took her in to tread out corne, (as Deut. 25. 4.) she is not made disallowable, until he tread out corne with her; and so in all like cases. Maim. in *Pharah* ch. 1. f. 7. As other sacrifices of beasts prefigured Christ, so this in special figured him; red, in his humane nature and participation of our afflictions, Esai. 63. 1. 2. Heb. 2. 14. 17. 18. perfect and without blemish of syn, both in his nature and actions, Luke 1. 35. 1 Pet. 1. 19. & 2. 22. without yoke, as being free from the bondage of syn and corruption, and from servitude to the ordinances of men in religion, and as doing voluntarily the things that perteyned to our redemption. Lam. 1. 14. Iohn 8. 33. 34. 35. 36. 1 Tim. 6. 1. 1 Cor. 7. 23. Ioh. 10. 17. 18.

V. 3. *unto Eleazar*] he was Aarons son, and by doing this work, he was unclean, vers. 7. wherefore Aaron himself, who was the high Priest did it not. Hence the Hebrewes say, that *An ordinary priest was fit for to burne the heiffer*: for it is sayd, *Give her unto Eleazar the Priest, and yet Aaron himself was living.* And by word of mouth we have been taught, that this was done by Eleazar, and all other heiffers (were doen) eyther by the high Priest, or by a common priest. And he that did it, was arrayed with the foure ornaments of a common priest; whether he were the high Priest, or an ordinary priest that did it. Maimony in *Pharah*, ch. 1. sect. 11. 12. It figured that the work of our redemption and purification from syn, should be the work of Christs Priestly-office; Heb. 9. 9. 13. 14. He in performing the trueth of this type, was both Priest and sacrifice. *he shall bring*] The Greek translateth, *they shal bring*; and so after, *they shal slay*: as if, not Eleazar himself, but some other at his appointment did it. And the words following, *he shall slay her, before his face*, seem to imply so much, that some other man did slay her before Eleazars face. And it is frequent in scriptures to make one the doer of a thing, which he commandeth to be doen; as Pilate gave the body of Christ to Ioseph, Mark. 15. 45. that is, commanded it to be given, Mat. 27. 58. See the annotations on Exod.

7.17. Gen. 39.22. & 48.22. without the camp] which figured Christs suffering without the gates of Ierusalem, Hebr. 13. 11.12. So in ages following, they burned this heiffer without Ierusalem; as in the Hebrew records it is sayd, They burne not the Heiffer, but without the mountaine of the house (of God,) as it is written, And he shall bring her forth without the camp, (Num. 19.3.) and they use to burne it on mount Olivet. Maimony in Pharah, ch. 3. f. 1. Without the Campe, malefactors were to be put to death, Lev. 24.14. Numb. 15. 36. one shall slay her] a stranger (or other man) did slay her, and Eleazar beheld it: sayth Sol. Iarchi on this place. So in vers. 5. he shall burne the heiffer, in his eyes; that is, an other man shall burne her in Eleazars sight; which is confirmed by vers. 7.8. where first the Priest (Eleazar) is commanded to wash his clothes, and after, he that burned her was to wash his clothes; so that these were diverse men. Hence also the Hebrewes say, They may not slay two red heiffers at once, for it is written, And he shall slay her. Maim. in Pharah, ch. 4. f. 1.

4 V. 4. with his finger] figuring the finger, that is, the spirit of our Priest Christ Iesus, wherby he hath sprinkled the way for us into heaven; and our harts from an evil conscience, that we may have access thither by his blood. Heb. 9.22.23.24. & 10. 19.20.22. For as the finger of God, Luke 11. 30. is interpreted the spirit of God, Mat. 12.28. so the finger of the Priest here, signified the spirit of our high Priest Christ, by the power wherof, our way is prepared into the kingdom of God, through the applying and sprinkling of his owne blood. Heb. 11.24. & 10.19. 1 Pet. 1.2. 1. Cor. 6. 11. The Hebrewes gather from this precept, that it was unlawfull to receive the blood in a vessel, because it is sayd, the Priest shall take of her blood, with his finger. Maim. in Pharah, ch. 4. f. 4. directly before the Tent] that is, towards the forepart, or dore of the Tabernacle. The Priest stood without the camp, where the heiffer was slayn, and there sprinkled towards the

Sanctuary seven times, (which is a full and complete number, as is noted on Lev. 4.6.) and that place being a figure of Heaven, Hebr. 9. 24. this sprinkling thitherward, typed out, how libertie should be procured for Gods people, to enter into the holiest, by the blood of Iesus, by the new and living way, which he hath consecrated for us, Heb. 10.19. 20. By the Hebrew canons, If he sprinkled (the blood) and not towards the Sanctuary, it was unlawfull. Likewise if he did slay or burne her, and not over against the Sanctuary, it was unlawfull. Maimony in Pharah, ch. 4. sect. 5.

5 V. 5. one shall burne] that is, some shall burne in Eleazars sight; or, Eleazar shall cause it to be burnt before his eyes. For an other man burned it, as appeareth by vers. 8. wherfore Targum Ionathan explaineth it, an other preist shall burne. The burning of the heiffer without the camp, figured how Iesus, that he might sanctifie the people with his owne blood, should suffer without the gate (of Ierusalem,) Hebr. 13. 11.12.

6 V. 6. Cedar wood] this, with the eyzop and scarlet following, were used in the cleansing of lepers that were healed, Levit. 14. 4. See the annotations on that place. The Cedar is one of the greatest & tallest trees (opposed to the eyzop as the lowest; 1 King. 4.33.) it is durable wood and rotteth not, being choise (or excellent) Song. 5.15. figuring the perpetual efficacie of the death of Christ; who by one offering hath perfected for ever, them that are sanctified; Heb. 10.14. eyzop] or hyssope, wherof see Exod. 12. 22. As here it was burned with the heiffer, so after in v. 18 a sprinkle was made with it: figuring the vertue & odour of Christs death, to purge our synns, and to sprinkle our harts from an evil conscience: Heb. 1. 3. & 10. 22. scarlet] or, ruse dyed scarlet, called in Hebrew Sheni tholagnath: whereof see Exod. 25. 4. This bloody colour, sometime signifieth Synns, Esai. 1. 18. and it is the death and blood of Christ that cleanseth us from all syn: Rom 6.10. 1 Iohn 1. 7. the preaching hereof, maketh the lips like a thread of scarlet,

let, Song. 4. 3. into the midst of the burning] The manner of burning this heifer in the ages following, is described by the Hebrewes thus. They made a bank (or causey) from the mountaine of the house of God (in Ierusalem) unto mount Olivet; [the mountaine which our Lord Iesus used to frequent, Luke 21. 37. Joh. 18. 2. whither he went, the night that he was betrayed to death, Luke 22. 39. 40. &c. & it was over against the Temple, Mar. 13. 3. & from thence, after his resurrection, he ascended up into heaven, Act. 1. 9. 12.] & the heifer, and he that burned her, and all that assisted him in the burning of her, went out from the mount of the Temple, unto mount Olivet, upon that bank. The Elders of Israel went before them on their feet, to mount Olivet, and there was a place to baptise (or wash) in: and the Priest and they that assisted him to burne the heiffer, went on the bank, and came to mount Olivet, &c. and the Elders imposed their hands upon the Priest, and sayd unto him, wash once. He went downe and washed, and came up and wiped himself. And there was wood layd in a row, wood of Cedar, and Oke & Fir tree, & Fig tree; which they took & made a pile of, like a towre &c. and the forepart was towards the west; [that was towards the Temple.] Then they bound the heiffer, and layd her upon the pile of wood, with her head to the south, and her face to the west; and the Priest stood on the east side, with his face to the west. He killed her with his right hand, and tooke the blood in his left hand, and sprinkled with the finger of his right hand, of the blood that was in the palme of his left hand, seven times towards the most holy place (of the Temple.) At every sprinkling, he dipped his finger in the blood; and the residew of the blood which was on his finger, was unlawful to sprinkle with; therefore at every sprinkling he wiped his finger on the body of the heiffer. When he had made an end of sprinkling, he wiped his hands on the heiffers bodie, and came downe from the pile, and kindled the fyre with small sticks, which he put under the sticks of the pile, and the fyre began to burne, and the Priest stood a farr off, and observed it, til the fyre burned upon her, and her belly cleft asunder. And afterward, he

took Cedar wood and cyzop, not less then an handbreadth; and wool died in scarlet, five shekels weight; &c. And he bound the cyzop with the cedar, with the tongue [or long peece] of scarlet, and cast them into her belly, (Nu. 19. 6.) And he cast them not in, before the fyre was kindled upon the bulk of her body; nor after that she was burnt to ashes, and if he did, it was unlawful; for it is sayd, into the midst of the burning; not before the fyre is kindled on her body, nor after she is turned to ashes. Maimony in Pharah adummah c. 3. f. 1. 2.

V. 7. Wash his clothes] which was a signe of purification from uncleannes; as is noted on Levit. 11. 25. & 15. 5. The same was concerning him that burned the heiffer, v. 8. and the clean man that gathered up her ashes, v. 9. 10. Hereby the imperfection of the Legal preisthood was shewed, in that the priests which prepared the meanes of sanctification for the Church, were themselves polluted in the preparing & doing of them: as may be gathered by proportion from Heb. 7. 27. 28. & 10. 1. 2. 3. The syn also of the priests, and others that procured the death of Christ, (though it was the life of the world,) seemeth hereby to be signified. Mat. 26. 65. 56. &c. Act. 2. 22. 23. 38. & 3. 14. 15. 17. 18. 19. Albeit by the tradition of the Hebrewes, they were very carefull about the cleannes of the Priests, when they did this work: for, the Priest that burned this heiffer, they separated him (from his house) to a chamber prepared in the Court (of the Temple,) which was called the Sione chamber, because all the vessels thereof were of stone, which doe receive no uncleannes, & he ministered in a vessel of stone all the seven dayes that he was separated, and his brethren the Priests might not touch him, for the more care of his cleannes. Seven dayes before the burning of the heiffer; they separated the priest that burned her, from his house; as they separated the high Priest for his service on Atonement day, (whereof see the notes on Levit. 16. 33.) Also they separated him from his wife, lest she should have her disease, and so he be unclean seven dayes, (as Lev. 15. 24.) Every of those seven dayes of his separation,

ation, they sprinkled him with the water of purification, (lest he should be unclean by the dead, and not know it,) and with the ashes of the heifer that had been burned already before.) Maimony in Pharah, c. 2. Notwithstanding all this care, *Whosoever* busy themselves about this heifer, from the beginning to the end doe make their garments unclean, and are bound to wash themselves, and are unclean til the evening. And wheresoever the Law speaketh of washing of clothes for uncleanness, it is to teach us, that not the clothes onely upon him are unclean: but every cloth or vessel which this unclean person shall touch, whiles his uncleanness is on him, is made unclean. And not this heifer onely, but all Syn-offerings that are burnt (without the camp) whether bullocks or goats; he that burneth them, defileth his clothes, the time of the burning of them, till they be turned to ashes: (Lev. 16. 28.) Maim. ibidem c. 5.

9 V. 9. a man that is cleane] this man is sayd in Targum Jonathan to be a Priest.

the ashes] It is reported, that After they had finished the burning of her, they beat her with slaves, her and all the wood of the pile wherewith she was burned; and sifted all with siver: and whatsoever was black, which possibly they could pound and make it ashes, eyther of her flesh, or of the wood, they pounded it til it was made ashes, and that which had no ashes in it, they left the same: and every of her bones that remayned unburnt, they pounded. Maim. in Pharah, chapt. 3. sect. 3. As the burning of the heifer, signified the sufferings of Christ, Heb. 13. 11. 12. so the ashes were the monument of his most base and utmost afflictions: for ashes were used as greatest signes of sorow and misery 2 Sam. 13. 19. Job 30. 19. & 42. 6. Lev. 6. 26. and to be brought to ashes upon the earth, is noted for the extremitie of Gods syrie judgments, Ezek. 28. 18. But the memorial of Christs most ignominious death, is to be kept as a most glorious monument of our life, justification & sanctification through faith in his name. 1 Cor. 11. 24. 26. Gal 6. 14. Phil. 3. 8. 9. 10. without the camp] to signifie, that they which would have part in the death of Christ, must goe forth unto

him, without the camp, bearing his reproch. Heb. 13. 13. in a cleane place] figuring a cleane hart, and pure conscience, in which onely the monuments of Christs death are reserved by faith Act. 15. 9. Heb. 10. 22. Eph. 3. 17. The Hebrewes say, They gathered not any of her ashes to lay it up in the court (of the Sanctuary:) but they divided all the ashes into three parts. One part they put in (the place called) the Cheil, [the Fort or Frontier,] and an other part, in mount Olivet, and the third was parted to all the Wards (or Custodies of the Levites.) That which was parted to all the wards, the Priests sanctified therewith: and that which was put in mount Olivet, the Israelites sprinkled with it: and that which was put in the Cheil, was reserved and layd up; as it is written, **AND IT SHALBE FOR THE CONGREGATION FOR A RESERVATION**; to teach that they layd up (some) of it. And thus they layd up some of every heifer which they burned, in the Cheil. And they did (burne) nine red heifers, after they were commanded this precept, til the desolation of the second Temple. The first was doen by Moses our master, the second by Ezra, & seven after Ezra, til the Temple was destroyed. And the tenth shalbe doen by the king Christ, who be reveiled with speed, Amen. So be the good wil of God. Maimony in Pharah ch. 3. sect. 4. This last speech of the Jew, sheweth their zeale without knowledge; for we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his son Iesus Christ, 1 Joh. 5. 20. and by him was this legal type (as all other) accomplished; as it is written, If the ashes of an heifer sprinkling the unclean, sanctifyeth to the purifying of the flesh: how much more shal the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God? Heb. 9. 13. 14. Wherefore Christ the King hath been reveiled, and they have doen unto him whatsoever they would: but even unto this day, when Moses is read, a veile is layd upon their hart, so that they cannot stedfastly-look to the end

end of that which is abolished; nevertheless when it shall turne to the Lord, the veile shall be taken away, 2 Cor. 3. 15. 16. Then shall they look upō him whom they have peirced, and they shall mourne for him, as one mourneth for his onely son, and shall be in bitterness for him &c. Zach. 12. 10. And this day, God cause to come with speed, Amen.

for a reservation] or, for an assevation, a keeping; that is, to be reserved or kept: see the like phrase in Exod. 16. 32. 33. 34. Num. 17. 10. Sol. Iarchi here sayth, That which was in the Cheil (or Fort) was put there for a reservation: according to that forenoted out of Maimony. But this may be understood of all the ashes, (and not of a third part onely,) which was kept for the use of Israel, as alter followeth.

for the congregation] Hence the Hebrewes say, that all Israelites were fit to keep it. Therefore any of the comon people, which bringeth a vessel out of his house, though an earthen vessel, and sayth, This vessel is cleane for the Syn (water,) loe it is cleane, they sanctify in it, and sprinkle out of it; though that vessel is unclean for the Sanctuary, and for the heave-offring. And so any of the common people that shall say, I am cleane for the Syn water, or that hath the Syn water by him, and sayth it is cleane, he is to be trusted: for there is no man of Israel too vile for it. Maim. in Pharah, c. 13. f. 12.

water of separation] that is, water to be sprinkled for separation, to be sprinkled on such as are separated and removed because of uncleannes, from other people. This appeareth by v. 13. where it is sayd, because the water of separation was not sprinkled upon him. The Hebrew Niddah, which properly signifieth a separation or removal for uncleannes, is sometime figuratively used for uncleannes it self, which is to be doen away; as in 2 Chron. 29. 5. Ezra 9. 11. Whereupon the water which cleanseth it, is called the water of separation; which the Greek and Chaldee versions call water of sprinkling, because it was sprinkled on the unclean to purifie him; v. 18. 19. According to which phrase, Christs blood is called the blood of sprinkling, Heb. 12. 24. because it pu-

rifieth the conscience, and was figured by this sprinkling water, Heb. 9. 13. 14.

a purification for syn] Hebr. a syn; which word as it is oiten used for a Syn-offering, or sacrifice that expiateth syn, as in Levit. 4. 3. &c: so here it is the name of that water which purified syn; as alter is manifested in v. 12. &c. Wherefore the Greek translateth, it is a sanctification, or a purification. And these two names here given to this water, the Prophet useth, when he foretelleth the grace of Christ; In that day there shall be a fountaine opened to the house of David, and to the inhabitants of Jerusalem; for Syn, and for Separatio, Zach. 13. 1. that is, for a purification for syn, and for a water of separation for uncleannes; which the Greek there interpreteth, for a removal away, and for a sprinkling.

V. 10. shall wash] as when any blood of the Syn-offring, was sprinkled on a garment, it was to be washed, Lev. 6. 27. so here he that gathered up ashes was to wash his clothes, for it could not be but some of the ashes would light upō them. See the notes on v. 7. the stranger that sojourneth] in Greek, the proselytes that are adjoynd.

V. 11. of any soule of man] that is, of any dead man, or any corpe of man: the soule is here used for the dead body, as is noted on Levit. 19. 26. & Num. 6. 6. & this is an explanation of the former dead, that it is meant of man onely; for he that touched a dead beast, was not unclean seven daies, but one day onely, Lev. 11. 24. 27. 39. neither was he to be sprinkled with these ashes. Sol. Iarchi here sayth, it is spoken to except the soule of a beast, for the uncleannes therby needeth no sprinkling. unclean seven dayes] during which tyme of his uncleannes, he might not come into the sanctuary, nor touch any holy thing, Lev. 7. 19. 21. nor be in the Lords Camp, Num. 6. 2. (unto which the citie Jerusalem was answerable in the ages following, called therefore the holy citie, Nehem. 11. 1. 18. Mat. 4. 5.) And hereby was figured such as were dead in trespasses & synns, Eph. 2. 1.

and such as have their consciences defiled by dead works, Hebr. 9. 13. 14. which may not enter, during their uncleanness, into the citie of God, Rev. 21. 27. Of this legal pollution, the Hebrewes have these sayings; A dead person defileth by touching, and by bearing, and by the Tent, with seven dayes uncleannes. The uncleannes by touching, and by the Tent, are expressed in the Law, Num. 19. 11. 14. Uncleannes by bearing, is by tradition [gathered by consequence.] For if a dead beast, which maketh one unclean but til evening, and defileth not by the Tent, doth defile by bearing, as is written in Levit. 11. 25: how much more doth a dead man. And as a dead beast which by touching defileth til evening, defileth also til evening by bearing: so a dead man which by touching defileth seven dayes, defileth also seven dayes by bearing. Uncleannes by touching, spoken of in every place, whether of a dead man or other unclean things, is when a man with his flesh toucheth the unclean thing it self: whether it be with his hand, or with his foot, or with any other part of his flesh; &c. Uncleannes by bearing spoken of in any place, eyther of a dead man or of other unclean things; is when a man beareth the unclean thing, although he touch it not: although a stone be betwixt him and it. Forasmuch as he beareth it, he is unclean; whether he bear it on his head, or on his hand, or with any other part of his bodie. Yea though the unclean thing hang by a threed, or by an hayre; if he hang the threed on his hand, and lift up the unclean thing by it, loe he beareth it, and is unclean. Nothing is defiled by bearing, save man onely: not vessels. As, if a man hold in his hand ten vessels, one above an other, and a dead carkeß, or any the like thing be in the uppermost vessel: the man is unclean by bearing the carkeß; and the vessels upon his hand are all cleane, save the uppermost vessel which the unclean thing toucheth; and so in all like cases: &c. There is no kind of living thing, which is defiled while it is alive, or that doth defile while it is alive, save man onely; and he that is of Israel, &c. A dead man defileth not, til his soule be departed from him, as it is written, The soule of a man that is dead, Numb. 19. 13. A dead untimely birth &c, defileth by touching, by bearing, and

by tent, as a great man which is dead; as it is written, He that toucheth the dead, of any soule of man, Num. 19. 11. Likewise so much as an olive of a dead mans flesh, eyther moist, or dry as a potsherd, defileth as doth a whole dead man. A lim cut off from a living man, is as an whole dead man, and defileth by touching, by bearing, and by Tent; though it be but a litle lim of a child of a day old &c. A lim separated from a dead man, defileth also by touching, by bearing, and by Tent, as doth the dead man: &c. Maimony toin. 3. in Tumath meth, ch. 1. & 2. These and other the like legal pollutions, teach Gods people how carefull they should be, that they defile not themselves with syn, or communion with dead and synfull works; as the Apostle sayth, Touch not the unclean thing, 2 Cor. 6. 17. Be not partaker of other mens synns; keep thy self pure; 1. Tim 5. 22.

V. 12. He shal purify himself] by sprinkling the foresayd water; as the Chaldee expoundeth it, He shal sprinkle: the Greek, He shalbe purified. The original word signifieth to purify from syn; which sheweth that this outward uncleannes, figured the pollution of the soule by syn; and the purification here commanded, signified repentance from dead works, and faith towards God, which purifieth the hart. Hebr. 6. 2. Act. 15. 9. with it] with the water forespoken of, vers. 9. and the ashes; as Targum Jonathan here expresseth: the manner wherof soloweth. he shalbe cleane] that is, as the Greek translateth, and he shalbe cleane. and in the seventh] Chazkuni here observeth, Left any should think, if he forget and be not sprinkled in the third day, he may be sprinkled twice on the seventh day, and it wil serve the turne as if he were sprinkled on the third day and on the seventh: therefore the scripture sayth, If he purifie not himself in the third day and in the seventh &c: for it is necessary that there be thre dayes between sprinkling and sprinkling.

V. 13. the soule] that is, the corpse; as before is shewed. that is dead] in Greek, if he be dead. From these words the Hebrewes gather, that the dead defileth not,

not, til his soule be departed: Maim in Tumath mesh, ch. 1. sect. 15. For death, is the departing of the soule from the bodie, Gen. 35. 18. Psal. 146. 4. he defileth the Tabernacle] if he come in that estate into the court of the Tabernacle: yea though he have washed himself, yet if he have not been sprinkled the third day and the seventh day, he defileth it; as Iarchi here noteth, & Moses after the wch. that soule shalbe cut-off] in Chaldee, that man shalbe destroyed.

This is meant, if he come in presumptuously: but if he doe it ignorantly, he is to bring a sacrifice, Lev. 5. 3. - 6. So the Hebrewes explaine this Law: Maim in Biath hamikdash, ch. 3. sect. 12. See the notes on Numb. 6. the water of separation] in

Greek and Chaldee, the water of sprinkling. This signified, that when any have sinned, he can not be cleansed from it before God, by any of his own works, nor satisfy by his own sufferings: but onely by having his conscience sprinkled with the blood of Christ, by his spirit; for that is it which cleanseth us from all syn; 1 Iohn 1. 7. Heb. 9. 13. 14.

V. 14. in a tent] and so by proportion, in a house, as the Greek here translateth it: for a tent is named, because the people then dwelt in Tents in the wilderness. But for uncleannes, the Hebrewes say, that onely a tent was unclean, & to be sprinkled; as is after noted on vers. 18.

and all that is in the tent] The pollution by the dead is in this respect above all other pollutions; as the Hebrewes say, The uncleannes of the Tent, is not like other uncleanneses, but by the dead onely. And whether there come into the tent (of the dead,) man or vessel, or the dead be brought into the tent where men or vessels are; or, that the dead be with men or vessels under the same tent; they are unclean. Whether he come wholly into the tent of the dead, or come but some part of him: he is unclean by the Tent. Though he doe but put in his hand, or the tops of his fingers &c: he is all unclean: &c. Whether the dead person be an Israelite or an heathen, he defileth by being touched or caried; but an heathen defileth not by

text. This is by tradition; for loe he sayth of the warr of Midian, whosoever hath touched any slayne, Num. 31. 19. and he mentioneth not there the tent. Likewise an heathen is not made unclean by the dead: but an heathen that toucheth the dead, or beareth him, or cometh into the tent where (the dead) is: loe he is as if he had not touched him. And why? Because he is as a beast: at toucheth the dead &c. And this is not for the dead onely, but for all other uncleanneses every one, heathens and beasts are not made unclean by them. Maim. in Tumath mesh, ch. 1. sect. 10. 11. 12. 13. unclean seven dayes]

This is the ordinary time for the uncleannes of men or of vessels, that are defiled by the dead: but those which touch such a defiled man, are unclean but until evening; vers. 22.

V. 15. every open vessel] The Chaldee translateth it, every open earthen vessel, (or vessel of potters-clay): and so the Hebrew doctors expound this Law, as Iarchi sayth, The scripture speaketh of an earthen vessel, which receiveth no uncleannes in the outside of it, but in the inside &c. So Maimony in Tumath mesh ch. 21. Of vessels and their uncleannes, see the annotations on Levit. 11. 31. 33.

no covering bound upon it] in Greek, not bound with a bond upon it: by covering some understand a cloth upon it. The vessel was so to be stopped, that the aier of the Tent might not goe into it: then both it, and all things in it, were cleane, otherwise they were unclean. From hence the Hebrewes gather also by proportion, that if an other tent were within the Tent of the dead, the things in it were cleane; because they were hid or covered: and likewise if the unclean thing were swallowed up by a living creature. But nothing put up in vessels, was free from uncleannes, except the vessel had a covering bound upon it. Neyther was any thing cleane by being buried in the ground under the tent or house: but if an house were unclean, and vessels were hidden in the floore therof, though an hundred cubits underneath, they were unclean. Maim. in Tumath mesh ch. 20.

V. 16. in the face of the field] that is, in the open field where no tent is; there pollution is by touching onely. *slayn with the sword*] or with any other instrument; the sword is named for an instance. Therefore in Num. 31. 19. the Law sayth more generally, *whosoever hath killed any person, and whosoever hath touched any slayne: &c.* Targum Jonathan here addeth, *one that is slayn with the sword, or the sword wherewith he was slayn.* So in the Hebrew canons it is sayd, *the sword is as the dead person; to weete, for defiling him that touched it.* Maim. in *Tumath meth* c. 5. f. 3. The word sometime is used for wounded, though not dead, as in *Psal.* 69. 27. & 109. 22. Hereupon the Hebrewes say, *A lim cut-off from a living man, it is as an whole dead man, & maketh unclean by touching, by bearing, and by tent; though it be but a small lim of a child of a day old.* For there is no stinted measure of limms; as it is written, *whosoever toucheth in the face of the feild, one that is slayn with the sword, &c.* it is a known thing that it is all one whether he be slayn with the sword, or with a stone, or with other things. This teacheth that he is uncleane, which toucheth a lim that the sword hath cut off. Provided that it be a whole lim as it is created, of flesh, synewes and bones. Maimony in *Tumath meth* c. 2. f. 3. *or a dead body*] though not slayn by violence, but dying alone. *a bone of a man*] By reason of this uncleanness by dead mens bones, the Prophet sayth, *When any seeth a mans bone, he shall set up a signe by it, til the buriers have buried it, &c.* *Eze.* 39. 15. The Hebrewes write, that the blood also of a dead man, defileth as doth the dead man: but the blood of a living man (they say) is clean, so long as he is alive. Maim. in *Tumath meth*, c. 2. *a grave*] or a sepulchre; to weete, wherein any dead have been buried. *A grave*, all the while that uncleanness is within it, defileth by touching and by tent, as doth the dead person, by the sentence of the Law, *Numb.* 19. 16. *And whether one touch the top of a grave, or touch the sides of it (he is unclean.)* *A field wherein a grave is plowed up, and the bones of the dead are consumed into*

dust: that dust defileth by touching and by bearing. Maim. in *Tumath meth* c. 2. f. 15. 16. Thus the pollution by man kinde being dead, is above all other legal pollutions whatsoever: which lively sheweth the fruit and effect of syn, which caused death, *Rom.* 6. 23. and the horror of death, holding men in subjection, until by the voice of Christ, they be rayed and brought out of their graves; *Joh.* 5. 28. 29. The Hebrewes say, *The cause of the uncleannes of the dead, is by meanes of the Angel of death [the Divil] that brought poison into man.* R. Menachem on *Num.* 19. Hereby also was figured the estate of such as are dead in syn, even dead whiles they are alive, *Col.* 2. 13. *1 Tim.* 5. 6. whose throat is an open grave. *Psal.* 5. 10. so that their corrupt words & synful works doe infect others, *2 Tim.* 2. 17. 18. *1 Cor.* 5. 6.

V. 17. *And they shall take*] that is, some shall take, some cleane man, as v. 18. *for the unclean*] to cleanse him. *of the dust*] that is, of the ashes, as the Greek explaineth it. *of the burnt heifer of purification.* for syn] Hebr. of the burning of Syn; that is, of the Syn-offring (the heifer) that is burned: v. 9. *he shall put*] that is, some cleane man shall put. *living water*] that is, as the Chaldee expoundeth it *spring (or welling) water*; which for the continual motion is called *living water*, as is noted on *Levit.* 14. 5. & *Gen.* 26. 19. *in a vessel*] Touching the manner of performing this rite, the Hebrewes have many observations. *The water on which the heifers ashes are put*, is not fylled but in a vessel, and out of fountaines that spring, or of rivers derived from them: and the putting of the ashes upon the water that is fylled, is called *Sanctifying*. And the water on which the ashes are put, is called the water of purification from syn, and *Sanctified water*, and the scripture calleth it, *Water of separation*, (*Nu.* 19. 9.) It is lawful for any to fyll the water, save for the deaf, and the foole, and the child; and lawful for any to sanctifie, save for the deaf, the foole, and the child: and they sanctifie not but in a vessel, neyther doe they sprinkle, but out of a vessel; and the fylling and sanctifying may be doen by night, but they doe

doe not sprinkle, nor wash, but by day; and all the day long they may sprinkle, or wash. In any vessel they may fyll, and sprinkle, and sanctifie, though vessels of stone, of earth &c. He that turneth a Spring into his wine press, or into a cisterne, and then fylleth a vessel out of that press or cisterne, it is unlawfull: for it is necessary to take the water out of the Spring into a vessel at the first. The mayn sea, as the gathering together of water, is not as a Spring: therefore they fill not out of it, to sanctifie: &c. When they sanctifie the water with the asbes, he putteth the water which is fylled by the name of Syn water, into a vessel; and putteth the asbes upon the face of the water, and mixeth all together; and if he put in the asbes first, and afterward the water, it is unlawful. And whereas it is sayd in the Law, And he shall put therto, living water; (Numb. 19. 17.) it is meant to mixe the asbes with the water. He that sanctifieth, must doe it purposefully, and put the asbes with his hand, on the water; as it is sayd, And they shall take for the unclean person; so that he must have an intent to sanctify, and to fyll, and to sprinkle: &c. He that delivereth sanctified vwater, or water fylled for sanctification, to an unclean person to keep it, it is become unlawfull. He that is hyred, is unlawful to sanctify or to sprinkle, but not unlawfull to fyll the vwater &c. he may receive vwater for fylling, or for carying the vwater; but he must sanctify for nothing, and he that sprinkleth, must sprinkle for nothing. Maimon in Pharah adumma ch. 6. f. 1. &c. & c. 9. f. 1. &c. & c. 7. f. 2.

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Verf. 18. a cleane man] eyther he that took the asbes & put them to the water, or any other, see the notes on verf. 9. He that fylleth the water for sanctification, it is not necessary that it be he himself that sanctifieth, and that sprinkleth: but one may sanctifie, and another may sprinkle. Maim. in Pharah ch. 10.

eyzop] that herb which was used in cleansing of the Leper, wherof see Lev. 14. 4. A cleane man taketh three stalkes of eyzop, and bindeith them in a bunch &c, and dippeth the tops of the branches in the water of separation which is in a vessel, and purposefully sprinkleth on the man; or on the vessels &c. Maim. in Pharah ch. 11. f. 1. dip it in the water]

He that sprinkleth, needeth not to dip for every sprinkling, but dippeth the eyzop, and sprinkleth one time after an other, til the water be ended. And he may sprinkle with one sprinkling on many men, or on many vessels at once, though they be an hundred: whatsoever the water toucheith, it is cleane every whit, if so be he that sprinkleth doe intend to sprinkle upon it. Maim. in Pharah ch. 10. f. 8. upon the tent] in Greek, upon the house. The tent was unclean by the dead, though it touched it not, as this Law sheweth. The Tent it self wherinto the uncleannes came, though the uncleannes toucheith it not, yet is it uncleane with seven dayes uncleannes by the Law, and is as clothes that touch the dead corpe, for it is sayd, And he shall sprinkle upon the Tent. Maim. in Tumath meth ch. 5. f. 12. all the vessels] nothing but this water, could purifie the vessels, though they were melted in the fyre, yet they were in part uncleane; as it is sayd, Every thing that may abide the fyre, ye shall make it goe through the fyre, and it shall be cleane: nevertheless it shall be purified with the water of separation: Numb. 31. 23.

the soules] the living persons, or men, as Targum Jonathan explaineth it. And this is spoken largely without limitation: though they had other uncleannes upon them, then by the dead. And so the Hebrewes explaine it largely, saying; All that are uncleane doe receive the sprinkling; as men or women that have running yssues, women separated for their disease, and women in child-bed, which are defiled by the dead, they sprinkle upon them in the third day and in the seventh, and loe they are cleansed from the uncleannes by the dead, although they are uncleane stil with other uncleannes. For it is sayd, (in Numb. 19. 19.) And a cleane person shall sprinkle upon the unclean &c: wherby thou mayst learne, that the sprinkling is available for him, though he be uncleane. And so an uncircumcised person receiveth the sprinkling; as an uncircumcised person that is uncleane by the dead, and one sprinkle upon him in the third day and in the seventh, loe he is cleane from the uncleannes by the dead: & when he is circumcised, he washeth (or baptiseth,) and eateth of the holy things at evening. Maim.

in Pharah ch. 11. sect. 3. And for the effect of this sprinkling they say, *A man defiled by the dead, and one hath sprinkled on him, when any of the water of separation hath touched any place of the skin of his flesh vvhich was unclean, the sprinkling is available for him, though it fall but upon the top of his finger, or of his lip. &c.* And so for an unclean vessel sprinkled; vvhhen any vvhite of the vvater toucheth the body of the vessel, the sprinkling is available for it. *Maim. ibidem ch. 12. sect. 1.*

19 a bone] that is, a mans bone, as the Greek translatheth: and as was expressed in v. 16. V. 19. in the third day] to weete, after his uncleannes, being certainly knowen. Who so is unclean by the dead, and tarryeth many dayes vvithout sprinkling, vvhhen he cometh to be sprinkled, he counteth before him three dayes, and they sprinkle on him in the third day, and in the seventh: &c. *Maim. in Pharah, ch. 11. sect. 2.* and in the seventh] which is the day of the accomplishment of his purification: the third day was mystical, having reference to the resurrection of Christ, which was on the third day after his death; 1 Cor. 15. 4. wherof see the annotations on Gen. 22. 4. The seventh day was also mystical, as being the number of perfection, of the Sabbath, & of accomplishing a work; as is noted on Gen. 2. 2. Exod. 12. 15. and Lev. 4. 6. and so it figured our full cleansing, and ceasing from our synfull and dead works, after that we are sprinkled with the blood of Iesus, and water of his Spirit: Heb. 4. 9. 10. & 9. 13. 14. wash his clothes] which was a common rite, for all that were defiled with other uncleannes; wherof see Levit. 11. 25. & 14. 8. 9. & 15. 5. bathe his flesh] in Greek, vvash his bodie: the word flesh is expressed before in vers. 7. and it is meant of his whole bodie, or all his flesh, as Lev. 15. 16. cleane at evening] after the Sun is set, at what time a new day beginneth, and so in mysterie, a new life to begin. This cleansing of the defiled by the dead, figured Christs work of grace upon dead and synfull men; of him it is prophesied, He shal sprinkle many nations, *Esa. 52. 15.* and

of him doth the Apostle open this figure, saying, If the blood of bulls and goats, and the ashes of an heiffer, sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shal the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, purge your conscience from dead vvorks, to serve the living God? *Hebr. 9. 13. 14.* The sprinkling of the ashes of the heiffer, figured the applying unto us of Christs death, wherunto he vvvas delivered for our offenses, & vvvas rayfed againe for our justification, *Rom. 4. 25.* The living vvater wherwith the ashes were mixed, figured the Spirit of God, which they that beleeeve in Christ doe receive, *Iohn 7. 38. 39.* of which he gave this promise, Then vvill I sprinkle cleane vvater upon you, and yee shalbe cleane: *Exek. 36. 25.* These being applied unto our consciences by faith (as with eyzop,) which purifieth the hart, *Act. 15. 9.* and by the preaching therof, *Gal. 3. 2.* doe baptise us into Christs death; that like as he was rayfed up from the dead, unto the glorie of the Father, even so we also should walk in newnes of life; *Rom. 6. 3. 4.* And so we draw ncer unto God, vvith a true hart, in full assurance of faith, having harts sprinkled from an evil conscience, and bodies vvashed vvith pure vvater; and our robes vvashed, and made vvwhite in the blood of the Lamb; *Heb. 10. 22.* *R. v. 7. 14.* and cleansing our selves from all fyuhines of the flesh and spirit, we perfect holynes in the feare of God. 2 Cor. 7. 1. Of these mysteries, the Hebrew doctors though estranged from the true life and light of Christ, reteyned some knowledge, for they say, When the living vvater is mixed vvith the ashes, it purifieth the unclean; vvheras before that, vvwhile the ashes vvvere alone, they defiled all that vvvere employed about them. And behold, the living vvater, signified the vvater that is on high, vvwhich taketh avvay uncleannes from the ashes, &c. And loe, vvhen it is sprinkled on the unclean, the uncleannes fleeth from him &c. and a cleane spirit resteth upon him, and purifieth him. *R. Menachem on Numb. 19.*

V. 20. unclean] by any of the things aforesayd, about the dead.

not purifie himself]

himself] or, not be purified; to weet, by having the water sprinkled upon him; as the Chaldee explaineth it; and the latter part of this verse manifesteth. *that soule]*

in Chaldee, that man. cut-off] in Greek and Chaldee, *defiled the Sanctuary]* by coming into it, before he hath been purified. For such were shut out of the host, Num. 5.2. how much more out of the Sanctuary? Therefore Porters were set there at the gates, *that none which was unclean in any thing, should enter in.* 2 Chron. 23. 19. *An unclean person that cometh into the Sanctuary presumptuously, his punishment is cutting off;* Numb. 19. 10. if ignorantly, then he is to bring the sacrifice appointed Levit. 7. Maimony in Bialh hamikdash c.3. f.11. See the annotations on Lev. 5.2.3.

21 V. 11. *wash his clothes]* as being unclean, and so to continue until evening; likewise he that toucheth the water of separation, shal wash his clothes, and be unclean until evening. This interpretation Chazkuni here giveth of it: that in the former branch, uncleannes is implied until evening; & in the latter branch, the washing of his clothes also is implied, though not expressed. This is one of the mysteries of this Law, that a clean man (as he is called in ver. 18.19.) was made unclean, by sprinkling or touching the holy water, which sanctified those that were unclean; and so it had contrary effects, to purifie the unclean, and to pollute the cleane; as the Sun melteth wax, and hardneth clay. Herby the Holy Ghost seemeth to signifie, the imperfection and insufficiencie of these legal rites; which in their greatest verue did but sanctifie to the purifying of the flesh, as the Apostle sayth, Heb. 9. 13. and yet even then also, left the purifier himself in uncleannes which he had not before. That by consideration of these effects, the people might be led unto Christ, and his Spirit, who is able to purge the conscience from dead works; and to save them to the uttermost, that come unto God by him: Heb. 9. 14. & 7. 25. The Hebrewes understand this, of such as sprinkled or

touched the water, when there was no need, as when no unclean person or vessel was to be sprinkled with it: Maim. in Pharah, ch. 15.

Verf. 22. *whatsoever]* or *whomsoever:* Hebr. all, implying men, vessels &c.

the unclean] to weet, by the dead, of whom was spoken before. *shalbe unclean]* to weet until evening, as the end of the verse sheweth: and this is an inferior degree of uncleannes; for the man or vessel polluted by the dead, was unclean seven dayes, v. 11. 14. but that which such an unclean man or vessel touched, was unclean til the end of that day. So in the Hebrew canons; *A man which is defiled by the dead, & the vessels which that man toucheth, are unclean seven dayes; as it is sayd, And ye shall wash your clothes in the seventh day, and ye shalbe cleane;* (Num. 31. 24.) But a man that shal touch a man which is defiled by the dead, whether he touch him after that he is separated from the things that defiled him, or touch him whiles he toucheth the dead, loe this second man is unclean til the evening; as it is sayd, (in Num. 19. 22.) *And the soule that toucheth, shalbe unclean until the evening.* Maim. in Tumath meth ch. 5. f. 2. *the soule]* in Chaldee, *the man. that toucheth]* to weet, him, that is defiled, as before is noted: or it, the thing which is defiled by the touch of an unclean man. Thus pollution passed from one thing to an other, and from that other to a third; wherby God figured the contagion of syn spreading abroad, and infecting where it goeth; leaving uncleannes til the end of that day, and beginning of a new: then washing our selves by repentance and faith in the blood of Christ, we are cleane. For we are buried with him by baptisme, into death: that like as Christ was rayssed up from the dead, unto the glorie of the Father: even so we also should walk in newnesse of life. Rom. 6. 4.

CHAPTER 20.

1. The children of Israel come to Zin, where Marie dyeth. 2. They murmur for want of wa-

ter. 7. The Lord biddeth Moses ſpeak to the Rock, and it ſhould give forth water. 11. Moſes ſmiteth the Rock, and water cometh out. 12. The Lord is angry with Moſes and Aaron for their unbeleef. 14. Moſes at Kadeſh deſireth paſſage through Edom, which is denyed him. 22. A mount Hor Aaron reſigneth his place to Eleazar his ſon, and dyeth.

1 **A**ND the ſonns of Iſrael, even the whole Congregation, came into the wildernes of Zin, in the firſt moneth; and the people abode in Kadeſh: and Marie dyed there, and was buried there. And there was no water, for the Congregation: and they gathered themſelves together, againſt Moſes & againſt Aaron. And the people contended, with Moſes: and they ſayd, ſaying; And oh that we had given-up the gholt, when our brethren gave-up the gholt, before Iehovah. And why have ye brought, the church of Iehovah, into this wildernes: to dye there, we and our cattel? And why have ye made us to come up out of Egypt, to bring us in, unto this evil place? it is no place of ſeed, or of figgs, or vines, or of pomegranates; neyther is there any water to drink. And Moſes and Aaron went from the preſence of the Church, unto the dore of the Tent of the Congregation; and they fell upon their faces: and the glorie of Iehovah, appeared unto them.

7 And Iehovah ſpake, unto Moſes, ſaying. Take the rod, and gather together the Congregation, thou, & Aaron thy brother, and ſpeak ye unto the Rock, before their eyes, and it ſhal give-forth his water: and thou ſhalt bring-forth to them, water out of the Rock; and thou ſhalt give the

Congregation, & their cattel, drink. And Moſes took the rod, from before Iehovah: as he commanded him. And Moſes and Aaron gathered-together the Church, before the Rock: and he ſayd unto them; Heare now, ye rebels; ſhall we bring forth water for you, out of this Rock? And Moſes lifted up his hand, and he ſmote the Rock, with his rod, twice: and much water came-out; and the Congregation drank, and their cattel.

And Iehovah ſayd, unto Moſes & unto Aaron; Becauſe ye beleevd not in me, to ſanctifie me, in the eyes of the ſonns of Iſrael: therfore, ye ſhall not bring this Church, into the land, which I have given them. This is the water of Meribah; becauſe the ſonns of Iſrael contended with Iehovah: & he was ſanctified, in them.

And Moſes ſent meſſengers, from Kadeſh, unto the king of Edom: Thus ſayth thy brother Iſrael; Thou knoweſt, all the travaile, that hath found us. And our fathers went-downe, into Egypt; & we have dwelt in Egypt, many dayes: and the Egyptians did evil to us, and to our fathers. And we cryed-out unto Iehovah, and he heard our voice; and ſent an Angel, and hath brought us forth out of Egypt: and behold, we are in Kadeſh, a citie in the uttermoſt of thy border. Let us paſs, I pray thee, thorow thy cuntry; we wil not paſſe thorow the feilds, or thorow the vineyards; neyther wil we drink, of the water of the well: we wil goe by the kings way; we wil not turne-aſide, to the right hand or to the left; until we have paſſed thy border. And

Edom

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- Edom sayd, unto him; Thou shalt not
 19 pass thorow me: lest I come out a-
 gainst thee, with the sword. And
 the sonns of Israel, sayd unto him;
 We wil goe-up by the high-way; and
 if we drink of thy water, I and my
 cattel; then I wil give the price of it:
 20 onely without *doing* any-thing *else*, I
 wil passe-thorow on my feet. And
 he sayd, Thou shalt not pass-thorow:
 And Edom came-out against him,
 21 with much people, and with a strong
 hand. And Edom refused, to give
 Israel, to passe thorow his border:
 and Israel turned-aside, from him.
 22 And they journeyed, frō Kadesh:
 and the sonns of Israel, *even* the whole
 Congregation, came unto mount Hor.
 23 And Iehovah sayd, unto Moses and
 unto Aaron, in mount Hor: by the
 border of the land of Edom, saying.
 24 Aaron shalbe gathered, unto his peo-
 ples; for he shall not enter into the
 land, which I have given unto the
 sonns of Israel: because yee rebelled
 25 against my mouth, at the water of
 Meribah. Take Aaron, and Elea-
 zar his son: and bring them up, unto
 26 mount Hor. And strip Aaron of
 his garments, and put them upon E-
 leazar his son: and Aaron shalbe ga-
 27 thered, and shall dye there. And
 Moses did, as Iehovah commanded:
 and they went up into mount Hor,
 in the eyes of all the Congregation.
 28 And Moses stripped Aaron of his gar-
 ments, and put them upon Eleazar
 his son; and Aaron dyed there, in the
 top of the mountaine: and Moses and
 Eleazar came-downe, from the mōu-
 29 taine. And all the Congregation
 saw, that Aaron had given-up the

ghost: and they wept for Aaron thit-
 tie dayes, *even* all the house of Israel.

Annotations.

THe whole Congregation] to weete, of
 the next generation of the Israelites,
 when their fathers (according to
 the judgment threatned in Numb. 14. 19.
 &c.) were for the most part now dead in
 the wilderness; as appeareth by Deut. 2. 14.
 15. Zin] or Tsin: wherof see the notes
 on Num. 13. 21. Between Hazeroth, menti-
 oned in Num. 11. 16. and this place in Zin
 where now they camped; there were
 eighteen other stations, or resting places,
 whither the Israelites had come. Numb.
 33. 18. — 36. the first moneth] to weete
 of the fortieth yere, after they were come
 out of Egypt; as appeareth by Num. 33. 38.
 compared with the 28. verse of this chap-
 ter; and Deut. 2. 1. — 7. So this was the last
 yere of Israels travaile in the wilderness:
 and from the sending of the Spies, Num.
 13. unto this time, was about 38. yeres.
 Deut. 1. 22. 23. & 2. 14. In all which space,
 we see how few things are recorded con-
 cerning Israel; and the things that are
 mentioned, are partly their murmurings
 and rebellions, by which they provoked
 God, and for which they were punished:
 partly, the meanes of grace, reconcilia-
 tion and sanctification, taught them of the
 Lord, to be obteyned by Iesus Christ, fi-
 gured by the sacrifices and ordinances
 which Moses shewed them; that it might
 appeare, that where syn abounded, grace did
 much more abound; Rom. 5. 20. abode in
 Kadesh] about foure monethes they stay-
 ed here; then removing to mount Hor,
 there Aaron dyed, the first day of the first mo-
 neth; Numb. 33. 38. This Kadesh (which the
 Chaldee nameth Rikam) was eyther an o-
 ther wilderness, or an other place in the
 wilderness then that from which the spies
 were sent Num. 13. 26. called Kadesh barnea,
 Deut. 1. 19. Chazkuni here sayth, That is not
 the Kadesh wherof it is sayd, And yr abode in
 Kadesh many dayes, (Deut. 1. 46.) for that Ka-
 desh

desb is El-Pharan (Gen. 14. 6.) and is called Kadesb-barnea; and from thence the spies were sent: but this Kadesb in Num. 20. is in the wilderness of Zin, in the border of the land of Edom. After the rebellion of the Spies, God sent the people back againe through the wilderness, towards the Red sea, Num. 14. 25. (where they might renew the memorial of their baptisme, 1 Cor. 10. 2.) and from Ezion gaber (which is a port on the shore of the Red sea, 1 King. 9. 26.) they removed next to this Kadeth, Num. 33. 36. So Iephthah sayeth, Israel walked through the wilderness, unto the Red sea, and came to Kadesb, Iudg. 11. 16. *Marie* Hebr. *Mirjam*, in Greek *Mariam*: she was sister to Moses & Aaron, and a Prophetess, by whom God guided the Israelites in their travailles; as it is written, *I sent before thee, Moses, Aaron & Marie*, Mic. 6. 4. Of her, see Exod. 15. 20. Numb. 12. In this fourtieth yere of Israels traueile, God took from them by death, Marie their Prophetess, in the first moneth; Aaron their Preist, in the fift moneth, Numb. 33. 38. and Moses their King, in the end of the yere, Dent. 1. 3. & 34. 5. When these three ministers of the Law were deceased, Iesus the son of Nun (a figure of Iesus the son of God,) bringeth them into the promised land; Ios. 1. 1. 2. &c; so after the abrogating of the Law, our Lord Iesus Christ bringeth us into the Kingdom of God. Mar. 1. 15. Rom. 7. 4. 5. 6. Dan. 9. 24.

2 V. 1. *there was no water*] In the first yere, when they were come out of Egypt to Rephidim in the wilderness, they wanted water, Exod. 17. 1. and in this last, the fourtieth yere, they wanted water againe: here God tried the children, as he had doen the Fathers, and they also rebelled against him. And many things were alike in both places. That Rephidim, was the tenth encamping place or station, from Egypt: this in Kades, was the tenth encamping place before they entred Canaan, as by the rehearsal of their journeyes in Num. 33. is to be seen. There the people in their thirst, in stead of praying unto

God, contend d with Moses, and murmured for that he had brought them out of Egypt, Exod. 17. 2. 3. here they doe the same, vers. 3. 4. Thise Moses cryed unto the Lord, for the outrag- of th- people, Exod. 17. 4. here, Moses and Aaron fall downe before the Lord, vers. 6. There God promised, and gave them water out of the Rock, Exod. 17. 6. here, he doeth likewise, v. 8. There God willed Moses to take his rod: here also he commandeth him, *Take the rod*. There the Lord promised to stand before Moses, Exod. 17. 6. here his glory appeareth unto him and Aaron, vers. 6. There Moses by commandement smiting the Rock with his rod, waters came out of it: here, he smiting the Rock without commandement, waters came out. There, the place was named *Meribah* or *Contention*, Exod. 17. 7. here, the place is named *Meribah*, v. 13. That was the peoples sixt rebellion, after they were come out of Egypt; as is noted on Num. 14. 22. this was their sixt rebellion after they were come from mount Sinai, (if we except the private murmuring of Marie and Aaron against Moses, Num. 12.) For the first was at *Taberah*, Num. 11. 1. 3. the next at *Kibroth hattaavah* Num. 11. 24. then, in the wilderness of Pharan, Num. 14. 1. 2. after that followed the rebellion of Korah and his company, Numb. 16. and after it, of all the Congregation, for the death of those rebels, Num. 16. 41. now the sixt, is in Kadesb.

3 V. 3. *contended*] chode with bitter & reprochtful words, which the Greek translateth *reviled*: see Exod. 17. 2. *And oh*] or, *And would God*. The word *And*, sheweth the passion of mind, out of which they spake abruptly: see the notes on Gen. 27. 28. and Numb. 11. 29. *we had given up the ghost*] in Chaldee, *we had dyed*; in Greek, *we had perished in the perdition of our brethren, before the Lord*: whereby they seem specially to mean the pestilence (the last plague wherewith their brethren dyed, Numb. 16. 49.) which pest, above other judgments cometh most immediatly fro the

the hand of God, as David acknowledgeth, 2 Sam. 24. 14. 15. And this evil they wished, as being easier then to perish with hunger or thirst: as the Prophet also complayneth, *They that be slayn with the sword, are better then they that be slayn with hunger: for these pine away, stricken through for the fruits of the field; Lam. 4. 9.* Wherefore they here use the word giving up (or breathing out) the ghost; which seemeth to mean a more easy kind of death, then that which is by force of sword, or by hunger or thirst, or other like violent meanes. So the Hebrewes explyne giving up the ghost, to be a death without paine or long sickness.

4 V. 4. *to dye there*] understand, that we should dye there, with thirst: the Greek translateth, *to kill us and our children*, which words they spake in Exod. 17. 3.

5 Vers. 5. *of seed*] to sow seed in, or to plant fig trees, vines &c: for the wilderness was a land of deserts and of pits, a land of drought, and of the shadow of death, a land that no man passed through, and where no man dwelt; Jer. 2. 6. Other wise, had there been commodiousnes of place, the Israelites might have sown and reaped, planted and gathered fruits in those 38. yeres, which they abode therein. Deut. 2. 14.

6 V. 6. *from the presence*] or, *from the face*, for feare of them, and because of their outrage: so in Rev. 12. 14. Psal. 3. 1.

fell on their faces] in prayer unto God, whose glorie dwelled in that Sanctuarie: so in Exo. 17. 4. Moses cryed unto the LORD. See Numb. 16. 4. 41. *appeared*] in the cloud, as Num. 12. 5. a signe that he heard their prayer, and would save them: see Numb. 14. 10. & 16. 19. 41.

8 V. 8. *Take the rod*] in Greek, *Take thy rod*: so God spake before, in Exod. 17. 5. but here, some gather from vers. 9. that it was the rod of Aaron, which had budded, and was layd up before the Testimonie, Num. 17. 10. Chaakuni sayth, *This was Aarons rod; for it is so here written (in vers. 9.) And Moses took the rod from before the LORD: and this was the rod of Aaron, as it is written (in*

Num. 17. 10.) *Bring Aarons rod againe before the Testimonie; to be kept for a signe, against the sons of rebellion: and forasmuch as Aarons rod was a signe against the sons of rebellion, here upon Moses sayd (in vers. 10.) Heare now ye rebels. Howbeit Moses rod (which is also called the rod of God, Exod. 4. 16 & 17. 9.) might be kept also in the Sanctuarie; and after in vers. 11. it is sayd, Moses smote the rock with his rod. [Speak ye unto the Rock] He sayth not *Smite the rock*: yet in vers. 11. Moses smote the rock: and in v. 10. he spake to the people; but it is not sayd, that he spake to the rock, as here he was commanded. Some others think, that Gods intendement in bidding him *Take the rod*, was to smite the Rock with it; and that he synned not in smiting it, but in unbeleeve; for which he is blamed in v. 12.*

it shall give forth his water] or, *the waters of it*: this promise of God, was that whereon the faith of Moses and Aaron should have rested. *thou shalt bring forth*] God was he that brought-forth, and gave water to the people, as is often mentioned to his glorie, *He clave the Rocks in the wilderness; and gave drink, as out of the great deeps: and brought forth streames out of the Rock. &c Psal. 78. 15. 16. So in Psal. 105. 41. & 114. 8. Deut. 8. 15. Nehem. 9. 11. 10.* But that word is here ascribed to Moses ministerially, for that the waters should come out at his speaking. So in other works of grace, the ministers of the word are called *Saviours*, Obad. vers. 21. for in the faithfull performance of their office, they both save themselves, and those that heare them, 1 Tim. 4. 16.

V. 9. *from before Jehovah*] that is, out of the Tabernacle; for so the phrase importeth, as in Numb. 17. 7. Exod. 16. 33. 34.

V. 10. *Heare now ye rebels*] As here he speaketh to the people, who was bidden speak to the Rock, vers. 8. so the manner of his speech, sheweth great passion of minde, more then at other times: and the scripture noteth that now the people had bitterly provoked his spirit; so that he spake unadvisedly (uttering his anger) with his lips;

Psal. 106. 33. [shal we bring-forth water] a speech of doubting and unbeleef, both in Moses and Aaron; as in *vers. 12*, God blameth them because they beleved not in him. So before, when Moses sayd, *Shall the flocks and the herds be slayn for them &c.* he was blamed with this answer, *Is the Lords hand waxed short?* *Num. 11. 22. 23.* Moses was sore moved against this latter generation of Israelites, who had seen so many miracles, and their fathers perished for rebellion, and yet they were not bettered: he might feare, lest for their synning like their fathers, the Lord would leave them; as he after speaketh in *Numb. 32. 14. 15.*

II *V. 11.* lifted up his hand] an other signe of indignation, being joyned with smiting. *twice*] the doubling of his stroke, shewed also the heat of his anger. *Sol. Iarchi* (on this place) conjectureth, that he smote it twice, because at first it brought forth but drops (of water) because God had not bidden him smite it, but speak unto it. *much water*] or, many waters. He clave the rocks in the wilderness, and gave drink, as out of the great deeps. *Psal. 78. 15.* The unbeleef of man, maketh not the faith of God without effect, *Rom. 3. 3.* Moses and Aaron beleved not God, to sanctifie him; *vers. 12.* yet he faithfully kept his promise, and sanctified himself, *vers. 13.*

the Congregation drank] Thus the Lord knew his people in the wilderness, in the land of droughts; *Hos. 13. 5.* And they thirsted not, when he led them through the deserts; he caused the waters to flow out of the rocks for them: he clave the rock also, and the waters gushed out. *Eesai. 48. 21.* The water out of the Rock, besides the refreshing which it gave unto their bodies, was also a spiritual drink, from that spiritual Rock Christ: *1 Corinth. 10. 4.* who being smitten for our transgressions, *Eesai. 53.* with the rod of the Law, which worketh wrath, *Rom. 4. 15.* from him proceedeth the living water wherewith the Israel of God, may quench their thirst for ever, *John 4. 10. 14.* For who so beleeveth in him, out of his belly shall flow ri-

vers of living water, even the waters of the holy Ghost; *Ioh. 7. 38. 39.* To these waters, every one that thirsteth, is called to come freely; *Eesai. 55. 1. Rev. 22. 17.* *their cattel*] that water, which was both a natural and spiritual refreshing to the people, is given also to the Beasts for their natural thirst; because the signs and seales of Gods grace, are such in resp & of the use of them, to those unto whom they are sanctified of God for that purpose. So the waters of Iordan were sanctified for baptism, unto repentant and beleiving synners, *Mat. 3. 6.* which out of that use, were common waters. And now, not only the Israelites cattel, but the wild beasts also of the wilderness, had benefit by this mercie of God to his people: whereunto the Lord hath reference, when he sayth by his Prophet, *The beast of the field shal honour me, the dragons, and the owles; because I give waters in the wilderness, rivers in the desert, to give drink to my people, my chosen.* *Eesai. 43. 20.*

V. 12. ye beleved not in me] the Chaldee expoundeth it, ye beleved not in my word. Thus unbeleef was here the chief syn, and cause of other synns, as before in the people, *Numb. 14.* so here in Moses and Aaron, who were both partners in the transgression. And this their syn, is called a rebellion against the mouth of the Lord, *Num. 27. 14.* and a transgression, *Deut. 32. 51.* which word, as *R. Menachem* here noteth, implieth falsehood; as in *Levit. 6. 2.* it is joyned with false-deneval: and the Apostle sayth, *He that beleeveth not God, hath made him a lyar; 1 Ioh. 5. 10.*

to sanctifie me] inwardly in the hart by faith, outwardly by obedience, to doe that which I commanded; and by both, to ascribe unto me the glorie of my truth and power. So when it is sayd, *Sanctifie the Lord of hosts, Eesai. 8. 13* the Apostle expoundeth it, *Sanctifie the Lord God in your hearts; 1 Pet. 3. 15.* *in the eyes*] the Greek translateth it, before the sonns of Israel. This seemeth to be the reason of Gods severitie at this time against Moses and Aaron,

Aaron, more then before, when Moses bewrayed also his unbeleef, in *Numb. 11. 21. 22. 23.* because he now publickly dishonoured God, before all the people, (which did aggravate the syn;) whereas the former time he did it not in their eyes, but in private before the Lord.

therefore] Chazkuni observeth, that this word implieth an oath. Neyther in deed could Moses repentance or prayer, get this sentence to be reversed: for when the Lord hath sworn, he will not repent. *Psa'm 110. 4.* ye shal not bring [This chastisement was greivous unto Moses, so that he belought the Lord that he might goe over, and see the good land: but the Lord was wroth with him, for the peoples sakes, and would not heare him; *Deut. 3. 23. 26.* And as God here spake, so it came to pass: for Aaron dyed in mount Hor, *Num 20 24. 28.* and Moses on mount Nebo, after he had seen the land with his eyes, but might not goe over thither. *Deut. 34.* The Psalmist sayth, *Thou wast unto them a God that forgiveth; & taking vengeance on their p'actises, Psa. 99 8.* Moses the minister of the Law, though he guided Israel through the wilderness, to the borders of the promised land, yet could not bring the people thereinto; but Iesus (or Iosua) his successour, gave them the possession of it: to signifie, that the Law (which worketh wrath, *Rom 4. 15*) and the works therof (by which no flesh shalbe justified, *Gal. 2. 16*) cannot bring us into the kingdome of God; but Iesus Christ (who hath loved us, and given himself for us,) giveth us by faith, the inheritance of the heavenly kingdome. *Rom 4. 24. 25. & 5. 1. 2. &c. Gal. 2. 16. & 3. 13. 14. &c.*

13 V. 13. of Meribah] that is, of Contention, or Strife; which the Greek translateth, of Contradiction: so called for a memorial of their syn, and for a warning to ages following not to doe the like; whereupon it is sayd by David, *Harden not your hart, as in Meribah; Psa. 95. 8.* The same name was given to the former place in Rephidim, *Exod. 17. 7.* to distinguish be-

tween them, the Scripture calleth this, Meribah of Kadesh, in the wilderness of Zin: *Deut. 32. 51.* contended with Jehovah] in that they contended with Moses, v. 3. it is accounted as contention against the Lord himselfe; as he told them before, in *Exod. 16. 8.* The Greek translateth, reviled before the Lord. he was sanctified] or, he sanctified himself in them. Though Moses and Aaron sanctified him not, by faith and obedience; yet was hee sanctified among the people by the work of his grace, in giving waters for their thirst. Or he was sanctified in them, that is, in Moses and Aaron, as Targum Jonathan explaineth it: for by punishing their rebellion, he sanctified himselfe in them; as it is written, *That the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes;* where it is understood of punishment, as it followeth, *And I will plead against him with pestilence, and with blood, &c. thus will I magnifie my selfe, and sanctifie my selfe, and I will bee knownen in the eyes of many nations; Ezk. 38. 16. 22. 23.* See also the annotations on *Levit. 10. 3.* And thus Sol. Jarchi expoundeth it, in them, for Moses and Aaron died because of them; for when the holy blessed God doth judgement, &c. he sanctifieth himself before his creatures; and so it is sayd, *Fearfull art thou, O God, out of thy Sanctuaries; Psa. 68. 36.*

v. 14. Edom] the Edomites, the posteritie of Esau, who was surnamed Edom; *Gen. 25. 30. & 36. 1.* This message which Moses sent unto Edom, and all things about it following, were done by the direction and word of God, as appeareth by *Deut. 2. 1. 2. 4. &c.* thy brother Israel] so the whole nation is called, because Iakob whose name was called Israel, *Gen. 32. 28.* was naturall brother to Esau: and this title of brotherhood continued long after, as in *Obad. v. 10. 12.* Also the Law sayth, *Thou shalt not abhorre an Edomite, for he is thy brother; Deut. 23. 7.* travaile that hath found us] the wearysome mol-station that hath befallen us, see the like phrase in *Exo. 18. 8. Nehem. 9. 32.*

v. 15. into Egypt] The historie hereof

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is in Gen. 46. *dwell*] Hebr. *sitten*, that is, continued; in Greek, *sojourned*. *Many dayes*] see Exod. 12. 40. *Did evill*] afflicted, with rigorous bondage, and other cruelty: see Exod. 1. &c.

26 V. 16. *We cried out*] as is recorded in Exod. 1. 23. 23. *an Angel*] This was Christ: see Exod. 3. 2. & 14. 19. & 23. 20. with the annotations. Some of the Hebrewes understand it of *Moses*, because the Prophets are called *Angels* or *Messengers*; as in Iudg. 2. 1. 2 Chron. 36. 15. 16. Hag. 1. 13. *in Kadesh a citie*] or, by *Kadesh*: to weat, in the wilderness lying neere, and having the name of *Kadesh* the citie. Numb. 33. 36. The Chaldee here and usually nameth it *Rekam*.

17 V. 17. *thorow thy countrie*] because it was the neere way: therefore when Edom refused to let them go through, they turned and passed by the way of the wilderness of *Moab*; Deut. 2. 8. Iudg. 11. 17. 18. *the vineyards*] to rob, or make spoile of any mans goods. *water of the well*] that is, of the wells; or, of any well: the Greek translateth of *thy well*. Meaning either that they would not drinke without paying for it, as in v. 19. or, that they would drink of the rivers which were common, not of wells which were private, and digged of men for their owne use. *the kings vway*] that is, the high-way, which is common for all to passe by; v. 19. So againe in Num. 21. 22.

18 V. 18. *Not passe thorow me*] that is, *thorow my countrie*, v. 17. as the Chaldee explaineth it, *thorow my border*. See the like phrase in Deut. 2. 30. Rom. 15. 28. *lest I come*] it is a threatening which the Greek explaineth, *otherwise I will come*: see the annotations on Gen. 3. 3. *with the sword*] the Chaldee expoundeth it, *with them that kill with the sword*: the Greek, in *vvarr*. It had been the durie of Edom, to haue met their brother Israel *with bread* and *with water* in the vway, as God speaketh of the Moabites, Deut. 23. 4. but by this unkindnes the Lord would haue his people to see, how all worldly friends &

kindred after the flesh, will faile them, yea and oppose them; that their hope and strength may be in him alone, Math. 10. 21. 22.

V. 19. *the high vway*] or *causey*; that which before was called the *Kings vway*, v. 17. the Greek here translateth it, *the mountaine*. *the price*] Hebr. *the sale*; which both Greek and Chaldee translate *the price*. This was so commanded of God, *Ye shall buy meat of them for money, that ye may eat: and ye shall also buy water of them for money, that yee may drink*. For *Iehovah* thy God hath blessed thee, in all the vvorke of thine hand, Deut. 2. 6. 7. *without doing any thing else*] Hebr. *without a vword*, that is, *without any thing*; which the Chaldee explaineth, *any evill thing* (or *vword*).

V. 20. *with much people*] Hebr. *with an heavy people*; which the Chaldee expoundeth a *great army*. The scripture confirmeth this; as that which in 1. King. 3. 9. is written *an heavy* (or *vweighty*) *people*, is in 2. Chron. 1. 10. expounded a *great people*. This comming out was to resist Israel by force and strong hand; for Edom was afraid of them, Deut. 2. 4. and trusted not their vwords.

V. 21. *to giue*] that is, *to suffer*, or *to giue Israel leaue to passe*; as the Chaldee expoundeth it. Notwithstanding, as they went along their coast, the Edomites suffered them to buy victuals of them, as appeareth by Deut. 2. 28. 29. *turned aside*] & went along thorow the wilderness, and compassed the land of Edom; Iudg. 11. 18. For the Lord had charged them that they should not meddle with the sons of Esau, or their possession, Deut. 2. 4. 5. So Targum Jonathan here paraphraseth, *they were commanded by the vword of (the God of) heaven, that they should not wage warr with them, because the time was not yet come, when hee would execute vengeance on Edom, by their hands*. Thus Israel suffered patiently the unkindnes of Edom, and obeyed the Lord herein, though the way which they after went through the wilderness, was very grievous unto them, and their souls were much

much discouraged because of the same;
Numb. 21. 45.

21 V. 12. mount Hor] a mount in the edge of the land of Edom, and the next resting place which they came unto from Kadesh; Numb. 33. 37. The name it selfe signifieth a mount, for Hor in Hebrew is a mountaine; and Sol. larchi here explaineth it, a mountaine upon a mountaine: Targum Ionathan nameth it mount Omanos.

24 V. 24. gathered unto his peoples] that is, die, and be buried, and his soule bee among the spirits of iust men made perfect, as Heb. 12. 23. Gathering signifieth here taking away by death, as in v. 26. and in Esa. 57. 1. merciful men are gathered, that is, taken away: and that which is gathered, is the spirit of man; as in Psa. 104. 20. thou gatherest their spirit, they giue up the ghost, and returne unto their dust. The peoples, meane the Fathers deceased; as is spoken of David in Act. 13. 35. and in Iudg. 2. 10. all that generation were gathered unto their fathers. So his peoples here, are Aarons godly forefathers: as David desireth the contrary, Gather not my soule with sinners, Psa. 126. 9. See the annotations on Gen. 25. 8. rebelled against my mouth] that is, against my word, as the Chaldee expoundeth it: the Greek saith, yee provoked me. See before on v. 12.

26 V. 26. strip Aaron] or, disaray Aaron of his garments, meaning of his priestly robes, the garments of holinesse, which Moses had made him for honour and for beautiful-glory, Exod. 28. 1. and which at his consecration to the priesthood Moses had put upon him, Lev. 8. 7. 8. 9. So Targum Ionathan expoundeth it, strip Aaron of the honourable garments of the priesthood. The taking off of these garments, and putting them upon Eleazar, signified the taking away of his office and dignity, and giving the same to another: as by a like similitude God sayd unto Shebna the treasurer, I will drive thee from thy station, and from thy state shall he pull thee downe. And it shall bee in that day, that I will call my servant Eliakim the son of Hilkiah, and I will cloath him with thy robe, and strengthen him with thy girdle, and I will

commit thy government into his hand, and hee shall be a father to the inhabitants of Ierusalem, &c. Esay 22. 15. 19. 20. 21. As by Aarons offering for his own sins first, and then for the sins of the people, Levit. 16. 6. 11. 15. the holy Ghost shewed the inability of the legall priesthood (in comparison with Christs) to recõcile men unto God, Heb. 7. 26. 27. 28. so by this disaraying & death of Aaron, he signified the disanulling of that priesthood, for the weaknes and unprofitableness thereof; Heb. 7. 11. — 18. When therefore the same hands of Moses which had put on the garments, did pull them off, and now at this time for the sinne which the high priest had committed, v. 12. Deut. 32. 50. 51. they and all the people were taught to expect a better priesthood of the Son of God, who is perfected for evermore, Heb. 7. 28.

Eleazar his son] This was a comfort to all, especially to Aaron the father, that the priestly function ended not with the death of the Priest, but was derived to his posterity, and so continued thorow all ages, till Christ came, vwho is a priest for ever, after the order of Melchisedek; the true Eleazar, that is the Help of God; who is made, not after the law of a carnall commandement, but after the power of an endles life, Heb. 7. 11. 16. Wherefore to signifie the continuance of his grace and loue to the Church, God promised that the Priests the Levites should not want a man before him, to offer Burnt-offrings, & to kindle Meat-offrings, and to doe sacrifice continually, 3 Ier. 33. 18. So Aaron did behold in the cloathing of his son, a type of his owne, and of all Israels salvation: that his death might not bee bitter unto him, but he might depart in peace; because his eyes did see (though as a far off) the salvation of God, as Luke 2. 29. 30. shall be gathered] unto his peoples, v. 24. and shall dye] Hee that be before in the work of his priesthood, made atonement for the people, and stood between the dead and the living, and the plague was stayed, Numb. 16. 47. 48. now dieth himselfe, for his owne sin: an evident demonstration of the insufficiencie of the Leviticall

Priesthood. Whereupon the Apostle teacheth, that they were many Priests, because they were not suffered to continue, by reason of death. But Christ, because hee continueth ever, hath a priesthood which passeth not from one to another: wherefore he is able also to save them to the uttermost, that come unto God by him; seeing hee ever liveth to make intercession for them. *Heb. 7. 23. 24. 25.*

28

V. 28. *Moses stripped Aaron*] The actions of Moses signified the effects of his Ministerie and Law, *2. Cor. 3. 13.* Whereas therefore hee unvested Aaron, by reason of sin, and death which vvas to insue; it shewed that no Priest vvho vvas a sinner, and under the power of death, could satisfie the justice of the Law, and avoyd the vvraith of God: so the Legall priesthood now might say, *He hath stript me of my glory, and taken the crowne from my head, Job. 19. 9.* Againe, in putting the priestly garments upon Eleazar, (vvho vvas before this, the Prince of the Princes of the Levites, *Numb. 3. 31.*) he signified, that the Law had a shadow of good things to come, *Heb. 10. 1.* and therefore the blessings figured thereby, should not be frustrate, but continued under hope by succession, till hee should come unto vvhom the right of the high priesthood belonged, even the Branch, that should build the Temple of the Lord, and should beare the glory, and sit & rule upon his throne, and should be a priest upon his throne, and the counsell of peace be betwene them both, *Zac. 6. 12. 13. Jer. 33. 18.* Thus the Law vvas a Schoolemaster unto Christ: *Gal. 3. 24.* It may also be observed, how among the Gentiles, their prophets, and prophetesses, who did vveare some ornámets & ensignes of their dignity, used solemnly to put them off before their death, as resigning them up unto God, and iudging it an unmeet thing to die in them; as appeareth by the example of Cassandra, in the Greek poet *Aeschylus*; and of *Amphiaras* the Prophet, in *Statius Papinius*, *Thebaid. 7.* top of the mountaine] Things that vv ere very memorable and significative, are often noted in scripture to be

doen in mountaines; as being conspicuous, remarkable, and implying high and heavenly mysteries. So the Ark of Noe, rested on mount Ararat, *Gen. 8. 4.* Abraham sacrificed his son, on mount Moriah, *Gen. 22. 2.* &c. as the son of God vvas sacrificed on Calvarie, *Luk. 23. 33.* The Law of Moses vvas given upon mount Sinai, *Exod. 19.* the Law of Christ, came from mount Sion, *Mic. 4. 1. 2.* and on a mountaine, he preached the Gospell, and expounded the Law, *Mat. 5. 1.* &c. *Ezekiel* in a vision vvas shewed the citie, called *The Lord is there*, upon a very high mountaine, *Ezek. 41. &c.* and *48. 35.* Iohn vvas also shewed the same citie upon a great and high mountaine, *Rev. 21. 10. &c.* Moses himselfe on the mountaine of *Nebo*, viewed all the promised land, and died there, *Deut. 34. 1. — 5.* and vvas vvith Christ vvhen hee vvas transfigured, and spake of his death, upon an high mountaine, *Math. 17. 1. 2. 3.* *Luke 9. 30. 31.* and now he vvas vvith Aaron at his death, and translation of the priesthood from him unto Eleazar, vvhere he also beheld the end of the Leviticall priesthood a far off; and so the translation of it, and of the law thereof, unto Christ; vvwhose day hee desired, *Heb. 7. 11. 12.*

V. 29. *saw that Aaron had given up the ghost*] seeing is here for perceiving by knowledge and understanding; as by the relation of Moses and Eleazar, as also that Aaron came not downe vvith them. So Iakob saw that there was corne in Egypt vvhen he heard therof; *Gen. 42. 1.* *Act. 7. 12.* The people saw the voyces, *Exod. 20. 18.* and sundry the like. Here also they might see the hand of God, chastising their sin upon Aaron, vvho died novv not onely for his own transgression, but for their sakes, as Moses after speaketh of himselfe, *The Lord was wroth with me for your sakes, Deut. 3. 26.* yet in beholding his priesthood continued in his son, they might also behold Gods mercie tovards them in Christ, vvho should perfectly reconcile them unto God, vvhen the priesthood of the

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the Law, vvhich novv began to die away, should utterly be abolished. *they wept*] that is, *they mourned*. For publick persons, the vvhole congregation mourned, as here for Aaron, so for the death of his sonnes, *Lev. 10. 5.* and for the death of Moses, *Deut. 34. 8.* *thirtie dayes*] See the annotations on *Gen. 50. 10.* Mourning for the dead, is honourable, and here the people mourn for Aaron 30. dayes, vvhom they had dishonoured by rebelling against him 40. yeares. So long also they vvept for Moses, *Deut. 34. 8.* and it is the lot of many of the servants of Gods, to haue more honour after their death, then in their life. As Mary the filter, the prophetesse of Israel, died in the first moneth, *v. 1.* so Aaron the high priest died in the first day of the fifth moneth, in the fortieth yeare after their comming out of Egypt, vvhon he vvas 123. yeares old, *Numb. 33. 38. 39.* His buriall also (though here omitted) is spoken of in *Deut. 10. 6.*

CHAPTER 21.

1. The Canaanites fight with Israel, and captive some of them; but Israel by a vow, obteyne help of God, and destroy them and their cities. 4. The people murmuring because of their wants in the way, are plagued with fyrie serpents. 7. They repenting, are healed by a braz'n serpent. 10. Sundry journeyes of the Israelites. 15. Their song at Beer, for water which God gave them. 21. They requesting passage through the Amorites countrye, are denyed it. 24. Israel vanquisheth them, and Sihon their King; and possesseth their cities. 27. Proverbs or Prophecies of Sihons overthrow. 33. Og king of Basan, fighteth against Israel, and is also vanquished, and Israel possesseth his land.

- 1 **A**ND the Canaanite the king of Arad, which dwelt in the South, heard that Israel came, the way of the spies: and he fought against Israel, & took-captive of them, a captivitie.
- 2 And Israel vowed a vow, unto Icho-

vah, and sayd: If giving thou wilt give this people into my hand, then I wil utterly destroy their cities. And Iehovah hearkned to the voice of Israel, and gave up the Canaanite; and they utterly destroyed them, & their cities: and he called the name of the place, Hormah.

And they journeyed from mount Hor, by the way of the red sea, to compass the land of Edom: and the soule of the people was shortned, because of the way. And the people spake, against God, and against Moses; Wherefore have ye brought us up out of Egypt, to dye in the wilderness? for there is no bread, neyther is there water; and our soule loatheth this leight bread. And Iehovah sent among the people, fyrie serpents; and they bit the people: and much people of Israel dyed. And the people came unto Moses, and sayd We have synned; for we have spoken against Iehovah, and against thee; Pray unto Iehovah, that hee take away the serpents from us: and Moses prayed for the people. And Iehovah sayd unto Moses; Make thee a fierie-serpent, and put it upon a pole: and it shall be, that every-one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brasse, and put it upon a pole: and it was, that if a serpent had bitten a man, when he beheld the serpent of brasse, he lived.

And the sons of Israel journeyed; and encamped in Oboth. And they journeyed from Oboth; and encamped in Ije Abarim, in the wilderness which is before Moab; toward

- 12 the Sun rising. From thence, they
 13 journeyed; and camped, in the val-
 ley of Zared. From thence, they
 journeyed; and camped on the other
 side of Arnon, which *is* in the wilder-
 nes, which commeth out of the bor-
 der of the Amorite: for Arnon *is* the
 border of Moab, between Moab and
 14 the Amorite. Wherefore it is said;
 in the book, of the warrs of Iehovah:
 Vaheb in a whirlewinde, and the
 15 brooks of Arnon. And the streame
 of the brookes, which declineth to
 the situation of Ar: and leaneth, up-
 16 on the border of Moab. And from
 thence, to Beer: that *is* the well,
 whereof Iehovah said unto Moses,
 Gather-together the people, and I
 will giue them water.
- 17 Then, sang Israel, this song: Spring-
 18 up o well, answer ye unto it. The
 well, the Princes digged it; the No-
 bles of the people delved it; with the
 Law-giver, with their slaves. And
 from the wilderness, (*they journeyed*) to
 19 Mattanah. And from Mattanah,
 to Nahaliel: and from Nahaliel, to
 20 Bamoth. And from Bamoth, to
 the valley which *is* in the field of
 Moab, the head of Pisgah: and it loo-
 keth, toward Ieshimon.
- 21 And Israel sent messengers, unto
 Sihon King of the Amorites, saying.
 22 Let me pass through thy land; we will
 not turn aside, into field or into vin-
 yard; we will not drink, of the waters
 of the wel: we wil go in the kings way
 23 untill we be past thy border. And
 Sihon *would* not grant Israel, to passe
 thorow his border: but Sihon gathe-
 red-together all his people, and went-
 out against Israel, into the wilderness;
- and he came to Iahaz: and fought, a-
 gainst Israel. And Israel smote him,
 24 with the edge of the sword: and pos-
 sessed his land, from Arnon, unto
 Iabbok, even-unto the sons of Am-
 mon; for the border of the sons of
 Ammon *was* strong. And Israel 25
 took, all these cities: and Israel dwelt,
 in all the cities of the Amorite; in
 Heshbon, and in all the daughters
 thereof. For Heshbon, was the ci- 26
 tie of Sihon, the King of the Amo-
 rites: and he had fought, against the
 former king of Moab, and taken all
 his land, out of his hand, even-unto
 Arnon. Wherefore they that speak- 27
 in-proverbs, say, Come into Hesh-
 bon: let the citie of Sihon, be built &
 prepared. For a fire, is gone out 28
 from Heshbon; a flame, from the ci-
 tie of Sihon: it hath consumed, Ar of
 Moab; the Lords, of the high-places
 of Arnon. Woe to thee, Moab; 29
 thou art perished, o people of Che-
 moth: he hath given his sonnes that
 escaped, and his daughters into cap-
 tivity; unto Sihon, the king of the A-
 morites. And their lampe is peri- 30
 shed from Heshbon, even unto Di-
 bon: and wee haue laid them wast
 even-unto Nophah, which *reaches*
 unto Medeba. And Israel dwelt, 31
 in the land of the Amorite. And Mo-
 ses sent, to spy out Iazer; and they 32
 took the daughters thereof: and
 droue-out the Amorite, that *was*
 there. And they turned, and went- 33
 up, the way of Bashan: and Og the
 king of Bashan, went-out against
 them, he and all his people, to the
 battell at Edrei. And Iehovah sayd 34
 unto Moses, Feare him not; for into
 thy

35 thy hand have I given him, and all his people, and his land: and thou shalt doe unto him, as thou didst unto Sihon king of the Amorites, which dwelt in Heshbon. And they smote him, and his sons, and all his people; untill there was none left him remaining, and they possessed his land.

Annotations.

1 **K**ing of Arad] Arad seemeth to bee the name of the citie where the King reigned, as in Ios. 12. 14. and so the Chaldee here explaineth it. *in the South*] the South part in the land of Canaan, Numb. 33. 40. *the way of the spies*] or, *the way of Aharim*, as the Greek version retaineth the Hebrew name, as proper; and it might be a way so called, and well known in that time. But the Chaldee translateth it, *the way of the spies*: meaning that they came towards Canaan, after they had been turned back towards the red sea, Num. 14. 25. and had been at Ezion-gaber, Numb. 33. 39. they returned towards Canaan againe, along by Edoms coast, to come unto the land which the spies had searched, Num. 13. *a captivity*] that is, some captiues, or prisoners. So *captivity* is used for *captiues*, or people taken in war, in Num. 31. 12. Iudg. 5. 12. 2. Chron. 28. 5. and often: as *poverty*, for a company of poore people, 2. King. 24. 14. and *spoile*, for spoiled people, Amos. 5. 9. *thanksgivings*, for a company of thanksgivers, Nehem. 12. 31. and many the like. The Canaanites having heard of the overthrow which was given Israel, 38. yeares before, Num. 14. 45. and of the hand of God against them, so long in the wilderness: were hardned and emboldned to encounter them now when they heard againe of their comming; and Satan endeavoured hereby to discourage Israel; that as their fathers through unbeliefe being afraid, entered not into the promised land, Deut.

1. 27. 32. 35. so the children also might be deprived. And God, for a chastisement of their finnes, and for the tryall of their faith, suffreth the enemy at first to prevaile: that his people might know, that they should not conquer the land by their owne strength, or for their owne worthinesse, Psal. 44. 3. 4. Deut. 9. 4.

V. 2. *vowed a vow*] calling upon God for help, and religiously promising to devote unto him, their enemies and all their substance. See the annotations on Gen. 28. 20.

If giving thou wilt giue] that is, if thou wilt indeed giue; and it implieth a prayer, which often is uttered after this manner: as, *Isabax* called on the God of Israel, saying, *If blessing thou wilt blesse me*, &c. 1. Chron. 4. 10.

utterly destroy] or, *devote*; in Greek, *anathematize*: things devoted after this manner, the persons were to die, their goods confiscate to the Lord; Lev. 27. 28. 29. So when Iericho was devoted, the people and beasts were killed, the citie burnt, the goods carried into the Lords treasure, Ios. 6. 17. 19. 21. 24.

V. 3. *hearkned to the voyce*] that is, as the Chaldee explaineth it, *received the prayer of Israel*. *gaue-up the Canaanite*] to weete, into their hand; as the Greek here repeateth from v. 2. *they utterly-destroyed*]

Hebr. *he utterly destroyed*, or *devoted*, speaking of Israel, as of one body. But how could they being so far off in the wilderness, destroy their cities, lying within Canaan, Num. 33. 40. into which they came not, till after Moses death? It seemeth the accomplishment of this vow, was performed long after, when they were come into the land. For *the King of Arad*, is reckned for one of those that *Iosua* conquered, Ios. 12. 14. See also Iudg. 1. 16. 17. They now conquered the Canaanites armie that came out against them, and devoted the spoiles which they tooke, and when their cities came into their possession, they utterly destroyed and devoted them; and so payed their vow, which now they promised. *he called*] or, *they called*, meaning Israel: unlesse it be applied

in speciall to Moses. The Greek translateth, they called. *Hormah*] or *Chormah*; in Greek, *Anathema*; that is, *Devotement*, or *utter destruction*. By this name they both set up a memoriall of Gods mercy, who gaue their enemies into their hand; and of their dutie, to keep the vow which they had promised.

4 V. 4. *to compass the land*] because *Edom* had denied them passage thorow it, *Num.* 20. 18. 21. by reason whereof their travell was increased. *soule of the people was shortned*] or, *was straytned*; that is, *was grieved*, or *discouraged*. This word, when it is applied to the *hand*, signifieth inability, as in *Numb.* 11. 23. *Esay* 37. 27. 2. *King.* 19. 26. unto the *soule* (as in this place) it meaneth griefe, vexation, or discomfort; so in *Judg.* 16. 16. *Samsons soule was shortned* (that is *vexed*) unto death; and in *Judg.* 10. 16. the *Lords soule was shortned*, (that is *grieved*) for the *miserie of Israel*: and sometime it is with a kinde of loathing, as in *Zach.* 11. 8. *my soule was shortned for them*; that is, *loathed them*. A like phrase is of the shortnesse of the *spirit*, which also signifieth anguish, trouble, and vexation, as in *Exod.* 6. 6. *Job.* 21. 4. and want of power, as in *Mic.* 2. 7. The Greeke here translateth, *the people was feeble-minded*, or *of small soule*, or *courage*. *because of the way*] or, *in the way*: but *It* often noteth the cause of a thing, as the *Lords soule was grieved in* (that is *for*, or *because of*) *the misery of Israel*, *Judg.* 10. 16. or according to the like phrase in *Zach.* 11. 8. *their soule loathed the way*; both for the longsomnesse of it, and for the many wants and troubles that they found therein, as in v. 5. So the Greeke interpreteth it, *for the way*: and *Iarchi* in like manner saying; *Because it was hard unto them; they said, wee were now neere to enter into the land, and wee turne backward: so our fathers turned, and lingred 39. yeares, unto this day; therefore their soule was shortned for the afflictions of the way*. This way into the land of promise, figured the way into the kingdome of God, through the wildernesse of this world, (the wilder-

nesse of peoples, as in *Ezek.* 20. 35) into which kingdom wee cannot enter, but through much tribulation, *Act.* 14. 22. *because the gate is strait, and the way is narrow that leadeth unto life*, *Math.* 7. 14. and we are to go through fire and through water, *Psal.* 66. 12. The discouragement of this people, sheweth humane frailtie and infirmity, through want of faith and patience: for as they erred in heart, and knew not the Lords wayes, *Psa.* 95. 10. so many, when tribulation or persecution ariseth because of the word, by and by they are offended, *Mat.* 13. 21.

5 V. 5. *spake against God*] The Chaldee expoundeth it, *murmured before the Lord*, and contended with *Moses*, and so in v. 7. This was their wonted carriage, in their rentations: see *Exod.* 14. 11. & 15. 24. & 16. 2. 3. & 17. 2. 3. *Num.* 11. 1. 4. 5. & 16. 13. 14. & 20. 3. 4. 5. By God here is meant Christ, the Angell of Gods face or presence, in whom his name was, *Exod.* 23. 20. 21. *Esa.* 63. 5. as the Apostle opneth this place, saying, *Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents*, 1. *Cor.* 10. 9. *this leight bread*] meaning *Manna*; as the Chaldee explaineth it, *this Manna the leight meat*: in Greek, *this vaine* (or *empty*) *bread*. So they call it, either because it was leight of digestion, that they felt it not in their hot stomaches; or, in contempt, counting it base and vile, in comparison with other meats; see *Num.* 11. 5. 6. 8. This *Manna* being rained upon them from heaven, *Psal.* 78. 23. 24. was both corporall and spirituall food unto them, a figure of the hidden *Manna*, which Christ feedeth his people with, unto life eternall, *Rev.* 2. 17. *Joh.* 6. 48. 49. 50. 51. So the contempt thereof, was the contempt of Christ and his grace: and into this sin doe all they fall, that loath and leave Christ and his Gospell, for the momentary pleasures of this life; the enemies of the crosse of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who minde earthly things, *Philip.* 3. 18. 19.

6 V. 6. *fiery serpents*] or, *burning serpents*, as the

the Chaldee translateth: the Greek in this place calleth them *deadly* (or *killing*) *serpents*. In the Hebrew they are named *Seraphim*, [that is, *Burners*; because when they bite a man, hee burneth with extreme heat and thirst: it may be also in respect of their colour, for some serpents are of a fiery colour: *Nicander* in *Theriacis*. Of the Hebrew *Saraph*, the Greekes by changing the order of letters, have borrowed the name *Prester*, which is a kinde of venomous serpent, called also *Dipsas*, and *Causon*; of which it is reported, that who so is stung therewith, he hath such a vehement thirst, that hee cannot be satisfied, but is tormented with it continually, and though he drink never so largely, yet is hee presently as thirstie as before. And againe, that the bitings of these serpents, were left of the most ancient (Physitians) as altogether incurable. *Dioscorid. lib. 6. c. 38. & 40.* They are sayd to be like unto Vipers, but their biting more hurtfull: for the heart of a man is inflamed with their biting, and his lips are parched and dry with thirst, as *Nicander* writeth of them. *Sol. Jarchi* saith, they are called *Seraphim* (*Burners*) because they burned men with the venom of their teeth. The Prophet *Esay* mentioneth the flying fierie-serpent, in *Esa. 14. 29. & 30. 6.* whereby it seemeth to be a kinde of serpent with wings. With these and other serpents, the wilderness through which they went, did abound; as *Moses* sheweth in *Deut. 8. 15.* but God, who guided them through it, kept them from hurting his people, till now for their sin, he gaue them power to bite and kill them: as he saith oher where, *I will command the serpent, and he shall bite them, Amos 9. 3.* Here also there was a remembrance of the first sin that came into mankinde, by the serpent, and the death that folowed thereupon, *Gen. 3.* for as the venom of serpents killth the body; so the venom of Satan, which is sin, killeth both body and soule: and as the Serpent biting any one part, the venom and contagion spreadeth over all the body, and killeth the whole man; so the poyson of sin, which entred

by one man, hath infected and killed all the lump of mankinde, *Rom. 5. 15. — 18.*

died] The judgments of God, are both inevitable, and incurable of man, *Ier. 8. 17. Amos 5. 19. 20. & 9. 1. 2. 3. Deut. 28. 27.* And as no salve or medicine could heale the bodies of those that were bitten: so can no work of man cure the biting of that old Serpent, or sting of sin; but the venom thereof rageth and reigneth, tormenting the conscience unto death, *Rom. 5. 12. 14. 21. & 3. 20.*

V. 7. *Wee haue sinned* The afflictions which God layeth upon his people, are a meane (through his grace) to bring them to the sight and acknowledgement of their sins, and seeking unto him, as it is sayd, *When he slew them, then they sought him: and they returned, and enquired early after God. Psal. 78. 34.* Yea the wicked are often forced hereby, to confesse and seek help of God, as did *Pharaoh*, *Exod. 9. 27. 28.*

that he take away] or, and let him take away the serpents; in Hebr. the serpent, put for the multitude of them; as in *Exod. 8. 6.* the frog, is for frogs; and in *Exod. 8. 17.* the louse, for lice; and many the like. They desire the removing of the punishment, after repentance and confession of sinne; without which, plagues are not onely continued, but increased, *Levit. 26. 21. 23. 24. 28.* How be it God did not presently take away the serpents; but gaue a remedy for such as were bitten, v. 8. 9. *Moses prayed*] As at other times, so still hee sheweth himself an example of meeknes, unmindfulness of injuries, and readines to forgiue the wrongs done unto him. Thus *Samuel* also did in like case; and said, *Far be it that I should sin against the Lord, in ceasing to pray for you: but I will teach you the good and the right way, 1. Sam. 12. 19. 23.*

V. 8. *Make thee a fiery-serpent*] or, a burning-serpent, Hebr. *Saraph*, which the Greek translateth a serpent: hereby is meant, a serpent of brasse, v. 9. a similitude of one of those fierie serpents, a figure of Christ, as himselfe hath opened it, saying, *As Moses lifted up the serpent in the wilderness; even so must*

must the son of man be lifted up, *Joh. 3. 14.* For as this had the similitude of a serpent, but had no venom; so Christ had the similitude of a sinful man, yet without sin, *Heb. 4. 15.* upon a pole] or, for a signe; the originall *Nes* signifieth an ensigne or banner lifted up on high; and is here by the Greek and Chaldee translated a signe, meaning a pole or perch, which is usually set up for a signe or signification of some thing. And hereupon our Saviour useth the word of *lifting-up* or *setting-on-high*, in *Joh. 3. 14.* meaning of his crosse, upon which he was lifted up at his death; or of the preaching of him crucified: as elsewhere he likewise sayth, *When ye haue lifted up the son of Man, Ioh. 8. 28.* and againe when he signified what death he should die, he sayd, *And I, if I bee lifted up from the earth, will draw all men unto me, Ioh. 12. 32.* So the setting of this Serpent on a pole or signe, was a figure unto them of Christ to be crucified, & preached unto the world for salvation. when he looketh upon it, [shall live] or, then he shall see (or looke upon) it, and he shall live; so implying both a commandement and a promise. And this was the reason of the putting it upon a pole, that the people which were far off, might presently see it, every man from his place. As the Serpent lifted up, was a figure of Christ; so the looking upon it, signified faith in Christ, as it is written, *At that day shall a man looke to his Maker, and his eyes shall haue respect to the holy one of Israel, Esay. 17. 7.* And thus our Lord himselfe expoundeth it, *As Moses lifted up the Serpent in the wilderness, even so must the Son of man be lifted up; that whosoever BELIEVETH in him, should not perish, but have eternall life, Ioh. 3. 14. 15.* Likewise among the Hebrewes, *Targum Jonathan* explaineth it thus; *Hee shall looke upon it and live, if his heart be attent unto the name of the Word of the Lord.* And *Sol. Iarchi* sayth, when they submitted their heart unto their Father which is in heaven, they were healed, otherwise they perished. [shall live] that is, shall be healed, and have his life and health continu-

ed; as in *Esa. 38. 21.* he shall live, that is, shall recover, or be cured. And by this recovery and continuance of naturall life, was figured life eternall to all that beleevd in Christ; *Ioh. 3. 15.* who is the root of Iesse, standing up for an ensigne of the people, whereunto the nations should seeke, *Esay 11. 10.* And the work of grace was hereby lively signified. As they that were bitten with these serpents, if they looked upon their sores, and not to the signe erected of God, they died: so they that are bitten with sin, if they fixe their eyes thereon, though with repentance, and looke not unto Christ, do despaire and die, *Mat. 27. 3. 4. 5.* As they, if they sought to Surgeons or Physicians, or used salves or medicines of their owne or others, perished: so who-soever seeketh to any but Christ, or endeavoureth by his owne workes or sufferings to have life with God, dieth in his sins, *Joh. 8. 24. Gal. 5. 4.* As the brasen serpent was an unlikely thing in humane reason, to heale such deadly wounds: so Christ crucified, is unto the Jewes a stumbling-block, and unto the Greekes foolishnes; but unto them which are called both Jewes & Greekes, Christ is the power of God, and the wisdom of God; *1. Cor. 1. 23. 24.*

V. 9. a serpent of brass] which metal, besides that it is of a fyerie colour, *Ezek. 1. 7. Rev. 1. 15.* and so might resemble the colour of the serpents: it is also strong & durable; and in that respect might figure out the strength of Christ, who was enabled by the power of the Godhead, to endure & overcome all his tribulations; otherwise then any man could: whereupon *Iob* sayth in his sorowes, *Is my strength the strength of stones? or is my flesh of brass? Iob 6. 12.* But unto the Prophet, Christ shewed himselfe a man, whose appearance was like the appearance of brasse, *Ezek. 40. 3.* upon a pole] or, for a signe, as in *vers. 8.* This was the work of Moses, whereupon it is sayd, *As Moses lifted up the Serpent in the wilderness, Ioh. 3. 14.* and it signified how Moses Law was our Scholemaster unto Christ, that we might be justified by faith, *Gal. 3.*

Gal. 3. 24. by his writings, Christ is lifted up as an ensigne unto all peoples, for he wrote of Christ, *Ioh. 5. 46.* and by the rigour of his Law, which urgeth satisfaction for syn, and curseth all transgressours, Christ was lifted up upon the crosse; God sending his own son, in the likenes of synful flesh, who by his sacrifice for syn, condemned syn in the flesh, *Gal. 3. 10. -- 13. Rom. 8. 3.* if a serpent] or, as the Greek translateth, *When a serpent bit a man;* so that the serpents were not taken away from the people, as they desired, in *vers. 7.* but continued still as a chastisement, to nurture the disobedient people: onely God provideth a remedie, to heale the repentant and beleeving synners. Wherefore also the brazen serpent was not left standing in that place, but they caried it along through the wilderness even into the land of Canaan, where it continued many yeres, *2 King. 18. 4.* Such is the work of grace towards us in this life, for neyther are our synns utterly taken from us in this life, but we have forgiveness of them by the blood of Christ, *1 Ioh. 1. 7. 8. 9. 10. Iam. 3. 2:* neyther are our tentations and afflictions wholly removed, though we beseech the Lord therefore; but we receive grace from him, which is sufficient for us; and his strength is made perfect in weaknes, *2. Cor. 12. 7. 8. 9.*

when he beheld] or, and if he beheld (or looked unto) the serpent of brass, then he lived: where Targ. Ionat. adds again, and directed his heart to the name of the word of the Lord, then he lived. And the Author of the book of *Wisdom.* speaking of this serpent, (which he calleth a signe of salvation) saith; He that turned himselfe towards it, was not saved by the thing that he saw; but by thee [O God] that art the Saviour of all, *Wisd. 16. 6. 7.* This sheweth the truth of Gods promises and signes, that they giue life to them that obey and beleeve in Christ: and when God promiseth to poure out the spirit of grace upon his people, it is with these words, *They shall looke upon me whom they have pierced, Zach. 12. 10.* Thus the iust shall liue by his faith, *Habak. 2. 4.* and

he that heareth the word of Christ, and beleeueth on him that sent him, hath everlasting life, and shall not come into condemnation, but is passed from death unto life, *Ioh. 5. 24.* For the wages of sin, is death; but the gift of God is eternall life, through Iesus Christ our Lord, *Rom. 6. 23.*

V. 10. Obolh] Of these places and journeyes, see *Numb. 33.* where they are reckned in order; for here some are named, and other some omitted.

V. 11. before Moab] before the Moabites countrie. The posteritie of Moab and Ammon the sons of Lot, *Gen. 19. 36. -- 38.* had vanquished the Giants (called Emims and Zamzummims) which before dwelt in those parts, and succeeded them and dwelt in their stead, *Deut. 2. 10. 11. 20. 21.* Through the wilderness, along by their coasts, did Israel passe, but were forbidden to warre with them, or with the Edomites, *Deu. 2. 9. 19. 5.*

V. 12. The valley of Zared] or, the bourn of Zared, or Zered: which word bourn (as also the Hebrew Nachal) is both a valley, and a river running through a valley: and so this Zared was a river or brook also, over which Israel passed; see *Deut. 2. 13.*

V. 14. it is sayd] Heb. it shall be sayd; the time to come, noteth a continued or common saying; so hee speaketh as of a known speech.

the book] or, the narration, (the rehearsal) of the wars of Iehovah: what book this was is uncertaine; whether some writing of Israel, not now extant: or, some writing of the Amorites, which contained songs and triumphes of their King Sihons victories; out of which Moses may cite this testimony, as Paul sometime doth out of heathen Poets, *Act. 17. 28. Tit. 1. 12.* Vabeb] this is thought by some, to be the name of the King of Moab, whom Sihon vanquished, *v. 26.* by others, to be the name of a place or citie. The Greek Interpreters mistaking * Z. for ‡ V. (which in Hebrew are one like another) read it Zoob, and give this sence, Therefore it is sayd in the book, The war of

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the Lord, hath set on fire (or burned) Zoob, and the brookes of Arnon. The Chaldee Paraphrast (whom others also follow) taketh it for no proper name, but expoundeth it thus: The warres that the Lord did at the red Sea; and the mighty-workes at the brookes of Arnon. *in a whirlewinde]* or, with a tempest; understand, the Lord (by the warres of Sihon against Moab) hath consumed Vahab in a whirlewinde, or with a tempest. So warres are often set forth by the similitudes of fire, tempest, whirlewindes, and the like; as, I will kindle a fire in the wall of Rabah, and it shall devour the palaces therof, with shouting in the day of battell, with a tempest in the day of the whirlewinde, Amos 1. 14. and, Thou shalt be visited of the Lord of hosts with thunder, &c. with whirlewinde and tempest, and the flame of devouring fire, Esa. 29. 6. and againe, The Lord will come with fire, and with his charretts like a whirlewinde, Esa. 66. 15. So in Nahum. 1. 3. Esa. 5. 28. Jer. 4. 13. And thus the Greeke explaineth it, The warr of the Lord hath set Zoob on fire. Some take the Hebrew Supah (which usually signifieth whirlewinde or storme) to be here the name of a place, the same that is called Suph in Deut. 1. 1. which also is the name of the red sea, as is noted on Exod. 10. 19. so the Chaldee interpreteth it, the red sea. *and the brookes]* or, the bournes of Arnon; to weet, the Lord hath consumed, or (as in v. 18.) the flame hath consumed the bournes of Arnon. It may also bee expounded, The Lord warred with Vahab in a whirlewinde, and with the brookes of Arnon. Moses intendeth by this testimony to shew how the Israelites had right to this countrey: for it being sometimes Moabs land, with whom Israel might not meddle, Deut. 2. 9. the Lord had before Israels comming, stirred up the spirit of Sihon King of the Amorites, to fight against the King of Moab, and to take this part of his countrey from him; as is after mentioned, Num. 21. 28. 29. Then Israel comming, and being commanded of God to warr against the Amorites, Deut. 2. 24. took it againe out of Sihons

hand, and so became lawfull possessor of this land, by conquest. This right Iephthah defended for Israel, when after many yeares, the Ammonites (brethren to Moab) required these lands to be restored againe; see the storie in Judg. 11. 12. 13. — 27. For the Moabites and Ammonites were neighbours, and Chazkuni noteth on Num 21. 23. that as Sihon had taken the land of Moab on the Southside, from Jordan unto the river Arnon; so he had taken on the Northside the land of the sonns of Ammon, unto Iabok; and for this cause it was lawfull for Israel (to possesse it;) and this is that which our Doctors have sayd, Moab and Amnon were purified by Sihon.

V. 15. *And the stream]* or, the shedding, the effusion of the brookes. This verse, seemeth to be a continuance of the former testimony, out of the book of the warres of Iehovah: to shew the limits and bounds of this countrey which Sihon had wonne, and how it was distinguished from Moabs land *Ar]* a citie of Moab, v. 28. called in Greeke Er. *leaneth upon the border]* that is, as the Greeke explaineth it, lieth by, or is adjoynd to the borders of Moab.

V. 16. *From thence to Beer]* or, to the well; for so Beer signifieth: and the Greeke translateth it, from thence the well (or pit.) Some understand here, from thence they journeyed to Beer: the Chaldee Paraphrast expoundeth it, from thence was given unto them the Wel. Of this Beer there is no mention among the journies of the people in Numb. 33. *I will giue them water]* The Greeke addeth, water to drinke. The Lord, who before had suffered the people to thirst, and gaue them water when they murmured against him, Exod. 17. Num. 20. doth now of his grace give them a well of water, when they murmured not: to teach them to depend upon him by faith, for they that seeke the Lord, shall not want any good thing; Psal. 34. 10. Wherefore the people were to be assembled, that all might behold the goodnesse of God, and sing his praise. And this water of the wel, had also a like spirituall signification as the

the waters of the Rock: for as the Rock was Christ, 1. Cor. 10. 4. so the well figured him, who is the fountaine of the gardens, the well of living waters, Song. 4. 15. and the waters, signified the Spirit, which they that beleeve on him shall receive, Ioh. 7. 38. 39. Esa. 44. 3. of which water, whosoever drinketh, shall never thirst. but the water that Christ shall give him shall be in him a well of water, springing up into everlasting life; Iohn. 4. 14. This grace hee promised of old to his people, saying, The poore and needy seek water, and there is none; their tongue faileth for thirst: I Jehovah will heare them, & the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the val-leies; & wil make the wilderness a poole of water, and the dry land springs of water, &c. That they may see, and know, and consider, and understand together, that the hand of Jehovah hath done this, and the Holy one of Israel hath created it. Esa. 41. 17. 18. 20. And againe, A fountaine shall come forth of the house of the LORD, and shall water the valley of Shittim, Joel. 3. 18.

17 V. 17. Then sang Israel Singing here, was in them a signe of mirth, and ioy, as in Iam. 5. 13. and of beleeve in God, and thankfulness, as in Psal. 106. 12. and signified the spiritual ioy which the faithful have in Christ: concerning which it is prophesied, With joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise Jehovah, call upon his name, declare his doings among the people, &c. Esa. 12. 3. 4.

Spring-up] or, Ascend o well. Answer yee to it] that is, sing (or shout) ye to it, or sing yee of it. The word Answer, here meaneth to sing one after another, as when they sung at the red sea, Mary answered them, that is, sung after the men; Exod. 15. 21. and in 1. Sam. 18. 7. the women answered one another as they played on instruments, and sung the victory. So in Psal. 147. 7. Answer yee, (that is, Sing ye) to Jehovah with confession. And the order of the words may be thus, Answer, (or Sing) ye unto it, Spring up o well. A like phrase is in Esa. 27. 2. A vineyard of red wine, answer ye unto her: or, Answer, (that is

Sing) ye unto her. A vineyard of red wine. For the Scripture it selfe often changeth the order of words and sentences; as, I wil put my lawes into their minde, and write them on their hart, Heb. 8. 10. or, put them into their heart, and write them on their mind, Heb. 10. 16. So in Esa. 65. 1. compared with Rom. 10. 10. and Deut. 5. 16. with Eph. 6. 2. Math. 21. 13. with Mark. 12. 8. and many the like. See the notes on Gen. 5. 6. By this song, they celebrate the miracle and memory of the well which God gaue them; and if they sung it at the first, when they assembled to digg it, it shewed also their faith in the promise of God, who had sayd, he would give them water; and so they speake unto the well (as Moses was bidden speak to the Rock, Num. 20. 8.) that it should ascend or spring up, according to the word of the Lord. Thus Targum Jonathan explaineth it, Ascend o well, ascend o well, did they sing unto it; and it ascended. Or if they sang it after, it is a memoriell and celebration of Gods goodnes and faithfulness, as he had spoken unto them: Ascend o well, that is, Come up into our hart or memory, answer, (or sing) ye of it, that it may never be forgotten. And ascending or coming up, is often used in this sence, as in Jer. 3. 16. neither shall it ascend (or come up) on the hart, neither shall they remember it; and in Jer. 51. 50. Remember the Lord a far off, and let Jerusalem ascend upon your hart; that is, come into your minde.

V. 18. The well the Princes digged it] or, O well, which the Princes digged; which the Nobles of the people delved: where digged and delved are two words of the same meaning, as in the Hebrew Caphar and Corah. The Princes and Nobles of Israel digging this well, and the memory thereof thus celebrated by the song of Israel; setteth forth the glory of this gracious gift of God unto his people; and figured the labours and industry of the governors of the Church, to bring forth the waters of the Spirit, by the preaching of the word, and opening of the scriptures, 2. Chro. 17. 7. 8. 9. Gal. 3. 2. 1. Tim. 5. 17. 18.

Heb. 13. 7. 17. 1. Pet. 1. 10. 11. 12. So in ages following, this well was renowned, being called *Beer Elim*, that is, the well of the *Mighty ones*, *Esa. 15. 8.* with the Law-giver] or, by the Law-giver, that is together with him, and by his direction, as in v. 16. understanding by the Law-giver, Moses, as in *Deut. 33. 21.* or God himself, as in *Esa. 33. 21.* the LORD is our Law-giver. And the Law-giver in Israel, was a figure of Christ, *Gen. 49. 10. Jam. 4. 12.* The Chaldee taketh one here to be used for many, and translateth it the Scribes: as Ezra the Priest is called a Scribe of the words of the commandments of the Lord, and of his statutes to Israel, *Ezr. 7. 11.* with their staves] a staffe or rod in the hand of governours, was a signe of their power and authority from God; wherefore the Scripture useth these words for such signification; *Num. 17. 2. 3. &c. Psal. 23. 4. & 110. 2. Jer. 48. 17. 1. Cor. 4. 11.* So the Greek translateth this here; when they ruled over them. The Hebrewes have feigned many things of this well, of the springing & running of it from place to place, and of the mysteries of it concerning Israel: but our Saviour is the best expositor; who hath taught us to apply the brazen Serpent forespoken of, to himselfe and his dying for the people; *Ioh. 3. 14.* and this well of water (which was the next token of grace to Israel in the wilderness) to the waters of the Spirit, which is a well springing up to eternall life, in such as beleeve in him, *Ioh. 4. 10. - 14. & 7. 37. 38. 39.* Also the Hebrewes themselves do thus farre testifie, in *Midrash Kohelith*, on *Eccles. 1. 9.* At the first redeemer (Moses) brought downe Manna, *Exod. 16.* so the last redeemer (Christ) shall doe, *Psal. 72. 16.* And as the first redeemer caused a well to spring up; so the last redeemer shall cause waters to spring up; as it is sayd, And a fountaine shall come forth of the house of the LORD, and shall water the valley of Shittim, *Ier. 3. 18.* to Mattanah] which is by interpretation, a Gift: and is likely to bee the name of a place (as the Greek version also confirmeth) though neither it, nor those that

here follow, are rehearsed by these names in *Num. 33.* where all their journeyes are told: neither is it here expressed by Moses, that they journeyed to these places; but such words may well be understood. Chazkuni (on this Scripture) sayth, this is added to that before (in v. 13.) They camped on the other side of Arnon, which is in the wilderness &c. and from that other side which is in the wilderness, which (in *Numb. 33. 45.*) is Almon Diblathaim, they came to Mattanah, called in *Num. 33. 47.* the Mounts of Abarim before Nebo; the name of a place on the North side of the river Arnon, in the beginning of the land of Sihon; and it is called Mattanah (a Gift) because there began the gift of the land unto Israel; (*Deut. 2. 24. 31.*) But afterward he sheweth an other interpretation, that from the wilderness, a place of drought, water was given them for a gift: and so the Chaldee interpreteth it, from the wilderness it was given unto them: and Targum Jonathan, from the wilderness it was given them for a gift.

V. 19. to Nathaliel] by interpretation, the valley (or bourn) of God: the Greek calleth it *Nasdiel*. Chazkuni sayth, this is that which in *Num. 33. 48.* is called, the plaines of Moab. to Bamoth] by interpretation High-places: that is called *Beth Ieshimoth* (sayth Chazkuni) in *Num. 33. 49.*

V. 20. in the field] that is, in the country of Moab. This valley, as Chazkuni sayth, is called in *Numb. 33. 49.* *Abel Shittim*, in the plaines of Moab. the head of Pisgah] by head, may bee understood the top of the mount Pisgah; or the beginning of the same: the Greek translateth it from the top. Chazkuni expoundeth it thus. That Bamah (or High place) which is in the field of Moab, is the head of Pisgah (or of the Hill) that looketh toward Ieshimon, which is a great wilderness.

and it looketh] that is, the Hill Pisgah looketh; and so the Greek version referreth it thereto. And *Sol. Iaribi* sayth, That Pisgah looketh toward the place named Ieshimon, which signifieth a wilderness, because it is desolate. Ieshimon] in Greek, the Wilderness, and so the word is used for a wilderness, in *Deut. 32. 10. Psal. 68. 8. and 78.*

40. and otherwhere. All these places, are by the Chaldee paraphrast referred to the well afore sayd, thus, *And from (the place) vvhether it was given unto them, it descended with them to the valleyes; and from the valleyes it ascended with them to the high places; and from the high places to the valley that is in the field of Afoab. &c.* So Targum Jonathan to the like effect, and others.

21 V. 21. *Israel sent Messengers*] in Greeke, *Moses sent Messengers*: which seemeth to be taken from Deut. 2. 26. where Moses sayth, *I sent messengers*. For it is very frequent, when things are done by a multitude, where one is chiefe, that the action is ascribed either to the multitude, or to him that is chiefe, indifferently: as, *They made peace with David, and served him*; 1. Chro. 19. 19. or, *They made peace with Israel, and served them*; as another prophet recordeth it, 2. Sam. 10. 19. So Iehoiada hee brought forth the Kings son; and hee put the crowne upon him, 2. King. 11. 12. or, *They brought forth the Kings son, and they put upon him the crown*, 2. Chron. 23. 11. and, *they offered burnt-offerings*, 1. Chro. 16. 1. or, *David offered burnt-offerings*, 2. Sam. 6. 17. and many the like. The occasion of this message now sent by Israel, was the commandement of God, who willed them to goe war against Sihon, and to possesse his land, Deut. 2. 24.

25. *Sihon*] or *Sichon*; in Greeke, *Seon King of the Amorites*; his chiefe citie was *Heshon*, Deut. 2. 26. [saying] the Greek version addeth (from Deut. 2. 26.) *vwith peaceable vvoids*, saying.

22 V. 22. *Let me passe*] in Greeke, *Let us passe*: which phrases are often used indifferently, when they are spoken of a multitude: and so the scripture setteth this downe both wayes, *Let me passe*, as here, and in Deut. 2. 27. and *Let us passe*, Iudg. 11. 19.

through thy land] that so I may come into the land of Canaan, unto my place, Iudg. 11. 19. Deut. 2. 29. *vve wil not turne*] in Deut. 2. 27, *I vwill not turn*; speaking of the multitude as of one man. into field, or into vineyard] to the right hand, or to the left: Deut. 2. 27. See Num. 10. 17. of the well]

in Greeke, of thy vwell; meaning of any of his wells, for nought; but they would buy their water of him for money, Deut. 2. 28.

the Kings way] the high way, common for all; which in Deut. 2. 27. is set downe thus, *by the vway, by the vway*. See also Num. 20. 17.

V. 23. *vwould not grant*] Hebr. *granted* (or gave) not: that is, *vwould not give or suffer*: as where it is sayd, *David removed not the Ark*, 1. Chro. 13. 13. another prophet openeth it thus, *David would not remove the Ark*, 1. Sam. 5. 10. And so Moses explaineth this in Deut. 2. 30, *But Sihon King of Heshon, vwould not let us passe through him*. The cause why he would not, was feare and distrust, as it is written, *But Sihon trusted not Israel to passe thorow his coast*, Iudg. 11. 20. but chiefly it was of the Lord, who purposed to destroy the Amorites; as Moses sayth, *For Iehovah thy God hardened his spirit, and made his heart strong; that he might give him into thine hand*. Deut. 2. 30. *Iahaz*] or *Iahats*, in Greeke *Iassa*, in Latine *Iassa*; the name of a citie mentioned also in Deut. 2. 32. Iudg. 11. 20. Esa. 15. 4. Ierem. 48. 21. 34.

V. 24. *Israel smote him*] for, *Iehovah the God of Israel delivered Sihon and all his people into Israels hand*, Iudg. 11. 21. Deut. 2. 33. Therefore the glory of this victory, is ascribed unto God, in Psa. 135. 10. 11. & 136. 17. 18. 19. And in Amos 2. 9. God saith *I destroyed the Amorite before them, vvhose height was like the height of the Cedars, and he was strong as the Oakes; yet I destroyed his fruit from above, and his roots from beneath*.

was strong] by reason that it was fenced with *Iabbok* which was a river, and by mountaines, and cities on them, Deut. 2. 37. therefore the Ammonites held their territories beyond Iabbok; so that Sihon took them not from them: and as for Israel, they might not warr against the Ammonites, Deut. 2. 19.

V. 25. *took all these cities*] utterly destroying men women and children of every citie, but the cattell and spoyle of the cities they took also: Deut. 2. 34. 35.

the daughters] that is, as the Chaldee explaineth it, the townes or villages thereof: for the chiefe cities are counted as mothers, the villages about them, as daughters, throughout the scriptures: Ezek. 16. 44. 45. 46. 48. 53. Therefore as here it is said, *Hesbon and her daughters*, so elsewhere wee read, *Hesbon and all her cities*, Ios. 13. 17. And that which is called a citie and a mother in Israel, 2. Sam. 20. 19. is in the Greek interpreted, a citie and a mother citie (*Metropolis*) in Israel. These daughters Moses calleth *unwalled cities*, Deut. 3. 5.

27 V. 27. that speak in proverbs] or, that speak parables; in Greek, *Enigmatists*, they that speak riddles: such in Israel were the prophets, that used to speak by parables, as Ezek. 17. 2. & 20. 49. But it is also used for proverbs & by-words to the reproch of persons that are brought downe from high estate to misery; as Deut. 28. 37. 2. Chron. 7. 20. Ier. 24. 9. Habak. 2. 6. and so it is meant in this place. The Hebrewes *Tanchuma*, and Sol. *Iarchi*, expound these that spake in proverbs, to be Balaam and Bear his father; (as wee read that Balaam took up his parable against Amalek and others, when he prophesied their destruction, Num. 24. 10. — 23.) *Iarchi* sayth, that Sihon was not able to subdue them, and he went and hired Balaam to curse them; and beupon Balak sayd unto him (in Num. 22. 6.) *I know that he whom thou blessest is blessed*, &c. But this is an uncertainty; and it may bee also understood of the Israelites, that they used these parables in rehearsing the workes and warres of the Lord. Come into Hesbon] or, into Cheshbon, in Greeke, *Eschon*. Chazkuni expoundeth it, Come to dwell in Hesbon, for now it shall be established, after that Sihon hath the dominion of it: for so long as it was in the hand of the King of Moab they were afraid to dwell within it, because the King was weak. Let the citie of Sihon] in Greek thus, that the citie of Seon may be built: by which it appeareth, that this proverb was first taken up, after that Sihon had wonne Hesbon out of Moabs hand, prepared] or, firmly established;

meaning, more then in former times it had been; or, as *Iarchi* saith, prepared in Sihons name, for to be his citie.

V. 28. a fire] by fire and flame; warres 28 that consume are usually meant, as in Esa. 47. 14. Dan. 11. 33. Amos 1. 7. 10. 12. 14. & 2. 2. 5. Hobad. 1. 18. Psal. 78. 463. So this is spoken of Sihons warres against the Moabites. The Chaldee expoundeth it, A strong eastwinde like fire, and vvarriers like a flame: and the Ierusalemmy Targum thus, A people strong and burning like fire, and warriers like a flame of fire. from the citie of Sihon] from the citie which now is Sihon; as Chazkuni explaineth it. These parables are after by Ieremy applied against the Moabites, They that fled, stood under the shadow of Hesbon, because of the force (of the enemy:) but a fire is gone out of Hesbon, and a flame from the midst of Sihon, [that is, of the citie of Sihon] and hath consumed the corner of Moab, &c. Ier. 48. 45. consumed Ar] or, eaten up, (devoured) Ar of Moab. The Chaldee explaineth it, hath killed the people of Lechajath of Moab. And this seemeth to be right, that the people was destroyed, and not the citie or countrie. For Ar (which the Chaldee calleth Lechajath) remained still the possession of the Moabites, Deut. 2. 9. 18. 29. Esa. 15. 1. In Ier. 48. 45. Ar, is the name of that countrie in the Hebrew tongue; and in Syriack it is called Lechajath; saith Sol. *Iarchi* on Num. 21. the Lords] or, the Masters (patrons) of the high places of Arnon. These the Chaldee expoundeth *Chemarims* (or Priests) which served in the Gods house (or temple) of the high place of Arnon: the Greek translateth it, the pillars of Arnon. The prophet calleth them, the crowne of the head, (that is, the chiefe or principal) of the sons of tumult, Ier. 48. 45.

high places] where they used to serue their God; as appeareth also by the prophet, saying, I will cause to rease in Moab, saith Iehovah, him that offreth in the high place, and him that burneth incense to his God. Ier. 48. 35. So Targum Ierusalemmy expoundeth this place of Moses thus, Killed the priests that

that sacrificed before their Idols in Arnon.

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V. 29. *Woe to the Moab in Chaldee, Woe to you Moabites. It is a continuance of the parable taken up against them.*

people of Chemosh] in Greek, of Chamos; which the Chaldee explaineth, people that serve Chemosh. So in *Ier. 48. 46. Woe to thee Moab, the people of Chemosh is perished. This Chemosh was the god of the Moabites, 1. King. 11. 33. and as it seemeth also of the Ammonites, Iudg. 11. 24. for the service of which Idol, they are called the people of Chemosh, as the Israelites are usually called the people of Iehovah. he hath given] that is, Chemosh hath given, or suffered his sons that escaped the sword, to be taken captives. Thus Moabs idolatry is here upbraided as the cause of their ruine: and so Ieremie after sayth of them, Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence; *Ier. 48. 13. And againe, Chemosh shall go forth into captivity, with his Priests and his princes together: Ier. 48. 7. Likewise another prophet sayth, When it is seen that Moab is wearie on his high place, hee shall come to his sanctuary to pray; but he shall not prevaile, Esa. 16. 12. And though Chemosh was an Idol, and so nothing in the world, as the Apostle sayth, 1. Cor. 8. 4 and therefore could not do evil, neither was it in him to doe good, Ier. 10. 5. yet thus it is spoken of him, he hath given, according to the speech and opinion of the idolaters; as Iep' th' also sayd to the King of Ammon, Wilt not thou possesse that which Chemosh thy god giveth thee to possesse? Iudg. 11. 24. But indeed the God of Israel was he that brought this judgement upon the Moabites, for their Idolatry, *Ier. 48. 12. 13.***

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V. 32. *their lamp is perished] their light is lost; that is, as the Greek translateth it, their seed is perished; by seed, meaning such as should inherit the kingdom: and so the Chaldee paraphrast explaineth it, the kingdom is ceased from Heshbon: and Targum Ierusalemmy giveth the same exposition: the kingdom is ceased from Heshbon, and ruler from Dibon. The like metaphore is else-*

where used; as, *And unto his son will I give one tribe; that David my servant may have a lampe alway before me in Ierusalem; that is, a seed, or son to reigne in Ierusalem, 1. King. 11. 36. So in 1. King. 15. 4. for Davids sake, did the Lord his God give him a lampe in Ierusalem, to set up his son after him; where the lampe is expounded, his son. Thus the Hebrewes here also expound it: their lampe is perished; that is, sayth Iarchi, their kingdom is perished. And Chazkuni thus, the citie Heshbon hath lost her heire, from over all the land unto Dibon, so that no heire of Moab shall inherit it any more: a Lampe meaneth an heire, as in 1. King. 11. 36. To this sense the old Latine version sayth, *Their yoke is perished from Heshbon: for a yoke often signifieth dominion; as in Ier. 27. 8. 11. & 28. 2. 14. A lampe, signifieth a kingdome, and a yoke, and dominion: sayth Sol. Iarchi. It may also be translated, And we have shot at them: so it agreeth with that which followeth, & we have layd them waste; & they are the words of Sihon and his favourites, triumphing for their conquest over Moab.**

Dibon] one of the high places and cities in Moabs countrie, *Esa. 15. 2. Ier. 48. 18. 21. The Chaldee expoundeth it, the dominion is departed from Dibon. which reacheth unto Medeba] the Chaldee sayth, which is adjoynd unto Medeba: that was an other citie in Moabs land. Esa. 12. 2. The word which, (in Hebrew: asher) is noted extraordinarily in the Hebrew, with pricks over it; for some hidden meaning. Baal hatturim sayth of it thus, R, (in asher) is pricked; and there remaineth (that letter being taken away) ash (that is, fyre,) because it was burnt with fyre, and the R of it is taken away. The Greek version favourerh this, for it translateth, yet they kindled fyre upon Moab.*

Vers. 31. *the land of the Amorite] in Greek, all the cities of the Amorites. This countrie, which before had been the Moabites, was conquered by the Amorites, and so became their land; and was taken from them by Israel, and inhabited; as is after shewed in Numb. 32. 33. 34. &c.*

V. 32. *Iaxer] a citie also that had beene some*

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sometime the Moabites, *Ier. 48. 32.* but now the Amorites; the land about it was goodly pasture ground, & was after given to the tribe of Gad: *Numb. 32. 1. 3. 34. 35.*

daughters] that is, the townes or villages, as the Greek and Chaldee explaine it: see *vers. 15.*

33 *Vers. 33. the way of Basban] that is, as the Greek translateth, the way which leadeth unto Basan. This Basan (which the Chaldee calleth Matnan) was a goodly soyle; the pastures nourished strong and fat cattel, wherto the scripture hath often reference; as in Deut. 32. 14. Amos 4. 1. Mic. 7. 14. Ier. 50. 19. Og] an other king of the Amorites; a giant of great stature, see Deut. 3. where this historie is repeated and enlarged.*

35 *V. 35. they possessed] or, they inherited his land. These countries God gave unto Israel, as the first fruits of their inheritance, after their weariſome travels and troubles in the wilderness: by which they were to be encouraged against the residue of their enemies beyond the river; as Moses afterward sayth, Thine eyes have seen all that Jehovah your God hath doen unto these two kings: so wil Jehovah doe, unto all the kingdoms whith thou passest; ye shall not fear them; for Jehovah your God, he wil fight for you. And Jehovah will doe unto them, as hee did to Sihon and to Og. Kings of the Amorites, and to all of them whom hee destroyed. Deut. 3. 21. 22. & 31. 4. For which also they were to be thankfull unto God, and sing his praises, as David after teacheth them, saying, Confesse ye to Jehovah, for hee is good; for his mercie endureth for ever. To him which smote great Kings; for his mercy endureth for ever. And slew famous Kings; for his mercy endureth for ever. Sihon king of the Amorites; for his mercy endureth for ever. And Og the king of Basban; for his mercy endureth for ever. And gave their land for an heritage; for his mercy endureth for ever. Even an heritage unto Israel his servant; for his mercy endureth for ever. Psal. 136. 1. 17. - 22.*

CHAPTER 22.

1. Balak king of Moab sendeth for Balaam a Prophet, to curse Israel, 8. Balaam consulting with the Lord, it is forbidden to goe. 15. Balak sendeth the second time, and Balaam asking againe of the Lord, is permitted to goe. 22. An Angel would have slayne him, if his asse had not turned aside; which dumb beast, speaking with mans voice, forbade the prophets foolishnes. 31. Balaams eyes being opened, seeth the Angel, confesseth his syn, and offreth to turne back; but is willed to goe forward. 36. Balak goeth forth to meet Balaam, and interteyneth him royally.

AND the sonns of Israel set forward, and encamped in the plaines of Moab, on this side Jordan by Iericho.



And Balak the son of Zippor saw; all that Israel had doen to the Amorites. And Moab was sore afrayd of the people, because they were many: and Moab was yrked, because of the sons of Israel. And Moab sayd, unto the Elders of Midian; Now will this companie lick-up all that are round about us; as the ox licketh-up the green-grasse of the field: And Balak the son of Zippor, was king of Moab, at that time. And he sent messengers, unto Balaam the son of Beor; to Pethor, which is by the river, of the the land of the sons of his people, to call him: saying, Behold, a people is come out from Egypt; behold they cover the eye of the land, and they abide over-against me. Now therefore, come I pray thee, curse me this people, for they are mightier then I; per-

peradventure I shall be able to smite them, and shall drive them out of the land: for I know, *that* he whom thou blestest, *is* blessed; and he whom thou curstest, *is* cursed. And the Elders of Moab, & the Elders of Midian went; and divinations in their hand: and they came unto Balaam, and spake unto him the words of Balak. And he sayd unto them; Lodge here *this* night, and I will bring you word againe, as Iehovah shall speak unto me: and the Princes of Moab, abode with Balaam. And God came, unto Balaam; and sayd, What men *are* these with thee? And Balaam sayd, unto God; Balak the son of Zippor, King of Moab, hath sent unto mee. Behold, a people is come out from Egypt, and covereth the eye of the land: now come, curse me then; peradventure I shall be able to fight against them, and shall drive them out. And God said, unto Balaam; Thou shalt not goe, with them: thou shalt not curse the people, for they *are* blessed. And Balaam rose up in the morning, and sayd unto the Princes of Balak; Goe you unto your land: for Iehovah refuseth to give me *leave* to goe with you. And the princes of Moab rose up, and came unto Balak: and sayd, Balaam refuseth to come with us. And Balak yet againe, sent Princes, more, and *more* honourable then they. And they came to Balaam, and sayd to him, Thus sayth Balak the son of Zippor, Be not thou letted, I pray thee, from comming unto me. For honouring I will honour thee very greatly; and whatsoever thou shalt say unto me, I

will doe: come therefore, I pray thee, curse me this people. And Balaam answered, and sayd unto the servants of Balak; If Balak would give me, his house full, of silver and gold, I cannot goe beyond the mouth of Iehovah my God, to doe lesse or more. And now, I pray you, *carie* you also here *this* night: that I may know, what Iehovah will speake unto me more. And God came unto Balaam by night, and sayd unto him; If the men be come to call thee, rise up, go with them: but yet, the word which I shall speake unto thee, that shalt thou doe. And Balaam rose up in the morning, and saddled his Ass: and went, with the Princes of Moab. And Gods anger was kindled, because he went: and the Angel of Iehovah set himselfe in the way, for an adversarie against him: and he *was* riding upon *his* Ass, and two of his yong men *with* him. And the Ass saw the Angel of Iehovah, standing in the way, and his sword drawne, in his hand: and the Ass turned aside out of the way, and went into the field: and Balaam smote the Ass, to turne her *into* the way. And the Angel of Iehovah, stood in a path of the vineyards: a wall *being* on this *side*, and a wall on that *side*. And the Ass saw the Angel of Iehovah, and he thrust herselfe unto the wall, and thrust Balaams foot against the wall: and he smote her againe. And the Angel of Iehovah, went further: and stood in a narrow place, where *was* no way to turne aside, *to* the right hand *or* to the left. And the Ass saw the An-

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gell of Ichovah, and shee fell downe
under Balaam : and Balaams anger
was kindled, and hee smote the assc
28 with a staffe. And Ichovah opened the mouth of the assc : and shee
sayd unto Balaam, What haue I doen
unto thee, that thou hast smitten me
29 these three times ? And Balaam
sayd unto the assc ; Because thou hast
mocked me : I would there were a
sword in mine hand ; for now, I
30 would kill thee. And the assc sayd
unto Balaam ; ~~Am~~ not I thine assc,
which thou hast ridden upon ; ~~ever~~
since I ~~was~~ thine, unto this day ; was
I ever wont, to doe so unto thee ?
31 And he sayd, Nay. And Ichovah
uncovered the eyes of Balaam ; and
he saw the Angel of Ichovah standing
in the way, and his sword drawn in
his hand : and he bended-down-the-
head and bowed-himselfe-downe, on
32 his face. And the Angell of Ichovah
sayd unto him ; Wherefore hast
thou smitten thine assc, these three
times ? Behold I, came out to be an
adversarie, because thy way is per-
33 verse before me. And the assc saw
mee, and turned-aside before mee,
these three times : unlesse shee had
turned-aside from mee, surely now
also I had slaine thee, and saved her
34 alive. And Balaam sayd unto the
Angel of Ichovah, I have sinned ; for
I knew not that thou stoodst against
me, in the way : and now, if it be evill
in thine eyes, I will get mee back a-
35 gaine. And the Angel of Ichovah
sayd unto Balaam ; Go with the men ;
but onely the word that I shall speake
unto thee, that shalt thou speake : and
Balaam went, with the Princes of Ba-

lak. And Balak heard that Balaam
was come : and he went-out to meet
him, unto a citie of Moab, which is
by the border of Arnon, which is in
the utmost of the border. And Ba-
36 lak said unto Balaam ; Did not I send-
ing send unto thee, to call thee ?
37 Wherefore camest thou not unto me ?
Am I not able indeed to honour
thee ? And Balaam sayd unto Ba-
38 lak ; Loe I am come unto thee ; now,
am I able at all to speake any thing ?
the word, that God shall put in my
mouth, that shall I speake. And Ba-
39 laam went, with Balak : and they
came unto Kirjath-huzoth. And
40 Balak slew, oxen and sheep : and sent
to Balaam, and the Princes that were
with him. And it was in the morn-
41 ing, that Balak took Balaam, and
brought him up unto the high-places
of Baal : that hee might see from
thence, the utmost-part of the pro-
ple.

Annotations.

SET forward] removed their camp, from
the mountaines of Abasim, Num. 33. 48.
the plaines of Moab] or, champion
countrie, which sometime had been Mo-
abs, afterward the Amorites, and now Is-
raels by conquest. These plaines reached
unto the river Iordan, in that part
which was neere to, or over against Jeri-
cho (the first citie which they conquered
in Canaan, Jos. 6.) and therefore it is called
Jordan of Jericho : and here they remai-
ned till Moses died, encamping in these
plaines from Beth-jismoth unto Abel-shittim,
Numb. 33. 49. Here many notable things
fell out, even all that are recorded from
this place, to the end of Deuteronomie, and
in the beginning of Joshua ; their delive-
rance from Balaams curse ; their mustering
for

for the inheritance of Canaan : their victorie over the Midianites ; the addition of sundry divine ordinances ; especially the repeating and explaining of the whole Law, and renewing of the covenant between God and them, by Moses in Deuteronomie, and the like : whereupon God sayth unto their posteritie, O my people, remember now what Balak King of Moab consulted, and what Balaam the sonne of Beor answered him : from Shittim unto Gilgal, [that is the many good things which fell out between Shittim where now they were, and Gilgal, where Iosua circumcised them, Ios. 5.] that ye may know the righteousness of the Lord. Mic. 5. 5.

Here beginneth the fortieth Lecture of the Law, as it was divided to be read in the Iewes Synagogues: see Gen. 6. 9.

V. 2. Balak the sonne of Zipor] in Greek, the sonne of Sepphor. This Balak was now king of Moab, v. 4. a man of note, both for policie and power, Mic. 6. 5. Iudg. 11. 25. he saw all that Israel had doen ; but with an evil eye, and looked not upon it to receive instruction, as doe the wise, Prov. 24. 32.

V. 3. afraid of the people] or, because of the people. Thus the prophesie was fulfilled, The mightie men of Moab trembling shall take hold upon them, Exod. 15. 15. Moab was yrked] that is, grieved, distressed in themselves, pricked in their hearts with a loathing of this people. The same is spoken of the Egyptians, they were yrked because of the sonnes of Israel, Exod. 1. 12. There was no cause for the Moabites thus to fret : for Israel passed by them in peace, and touched not their border, being forbidden of God, Deut. 2. 9. They had also by the slaughter of the Amorites, freed them from evill neighbours, which had before taken away a part of their land, and were likely in time to have taken more, Num. 21. 26. And they were allied unto Israel, for Moab was the posterity of Lot, unto whom Abraham the father of Israel was uncle, and whom Abraham

had rescued out of captivity, Gen. 19. 36. 37. & 24. 12. 18. But being now degenerate from the faith of their father Lot, and fallen to idolatrie, Num. 21. 29. they feared (as doe the wicked) where no feare was, Psal. 53. 5. and do loath the people of the God of Abraham, and Lot their father.

V. 4. Elders of Midian] in Greek, the Senate of Midian. These Elders were Senators, such as governed the State, called afterward Princes, v. 7. 8. and the Midianites were by nature the children of Abraham, Gen. 25. 1. 2. and so brethren unto Israel ; but now conspired against them ; being also fallen from Abrahams faith to Idolatrie, with Baal-pehor, Num. 25. 17. 18. They were neighbours to the Moabites, and as it seemeth had been confederates with them in former wars ; as when Hadad King of Edom smote Midian in the field of Moab. 1 Chron. 1. 46. These were not the people against whom Israel should warr ; neither had they occasion to be offended at the Amorites overthrow ; who held them in subjection : for the five Kings of Midian that combined with Moab, and perished for the same, Num. 31. 8. are called the Dukes of Sihon Jos. 13. 21. They had cause therefore to have been thankfull unto Israel, who freed them from Sihons tyrannous yoke ; and to have rejoyced with the joy, and for the prosperity of their brethren.

this company] or, the church ; in Greeke, this synagogue, or congregation, lick up] that is, devoure, or consume, as the Chaldee explaineth it. So fire that consumeth, is sayd to lick up in 1. King. 18. 38. but here the similitude is taken from oxen, that lick up the grasse as they feed. And not unfitly doth Moab hereby as it were prophesie of their owne destruction : for the strength and beautie of Israel may well be likened hereto, as Iosephs was by Moses, to his first borne bullock, Deut. 33. 17. and the wicked are as grasse, and shall soone be cut downe, and wither as the greene herb : Psal. 37. 2. And though at this time

Israel might not meddle with Moab, (for they had other enemies to prey upon, and the Oxe loweth not whe he hath fodder, Job. 6. 5.) yet Balaam their prophet, foretold of a starr and scepter that should rise out of Israel, and smite the corners of Moab, Num. 24. 17. which was fulfilled in part by David; who smote Moab, and they became his servants, 1. Chron. 18. 2. And God further prophesieth their destruction afterward, & have broken Moab, like a vessel wherein is no pleasure, sayth the LORD; Jer. 48. 38.

5 V. 5. Balaam] so written after the Greek, and the N. Testament, Rev. 2. 14. in Hebrew Bilghnam. He was a Diviner, or Soothsayer, as is sayd in Jos. 13. 22. Balaam also the son of Beor, the Diviner, did the sons of Israel slay with the sword: where the name Diviner, (or Soothsayer) is to be understood of the son Balaam, not of the father Beor; as the like phrase in Esa. 37. 2. sheweth, where it is sayd, unto Esaias the son of Amos, the prophet; which another scripture explaineth thus, unto Esaias the prophet, the son of Amos, 2. King. 19. 2. And that Balaam was indeed such a kinde of man, is attested shewed by Moses, in Num. 24. 1. The Apostle calleth him a prophet, 2. Pet. 2. 16. and false prophets are called Diviners, Jer. 27. 9. and their prophelying, Divination: Exe. 13. 6. 7. 23. What a Diviner was, is shewed on Deut. 18. son of Beor] so the Greeke here writeth that which in Hebrew is Beghnor: But the Apostle Peter writing from Babylon, 2. Pet. 2. 13. calleth him son of Beor, 2. Pet. 2. 15. For in the Babylonian or Chaldee language, the Hebrew letter *ghuaj*, is often pronounced like S, whereupon the Greek interpreters sometime put S, in sted thereof; as *Ghuammud* Numb. 1. 10. is in Greeke *Semioud*; and in Jer. 46. 17. *Saon beghebiv*, the Interpreters (taking it for a proper name) expresse it in Greeke thus, *Sao neebrie*: so *Jehozabab* in Jer. 19. 26. is in Greeke *Iodesa*; *Hosheanah* in Num. 13. 8. is *Auses*, and *Ishuang* Exr. 2. 2. is *Iesus*; and many the like. Pethor] in Greeke, *Phathouria*; it was a citie in Mesopotamia, or Aram, Numb. 23. 7. Deut. 23. 4.

the countrie where Abraham first dwelt, Act. 7. 2. Gen. 24. 4. 10. and there hee served strange gods, Jos. 24. 2. In this countrie all the Patriarches (except Benjamin) the heads of the tribes of Israel were borne and brought up, Gen. 35. 26. till Iakob their father fled the land, after hee had there served for a wife, and for a wife had kept sheep, Hos. 12. 12. Gen. 31. 21. Iakobs posteritie hereupon professed their father to be an Aramite, or Syrian, Deut. 26. 5. and from Aram is Balaam now sent for to curse them. And as it was in the East countrie, Num. 23. 7. so the Easterne land was infamous for divination, and such like arts: see Esa. 2. 6. by the river] to weete Euphrates, called the river by excellencie, because it was the greatest, Gen. 15. 18. so in Jos. 24. 2. 15. 2. Sam. 10. 16. 1. King. 4. 24. 1. Chron. 19. 16. And thus the Chaldee here explaineth it, to Pethor of Aram which is by Euphrates they cover] Hebr. *it covereth*, speaking of the people as of one. The scripture useth the singular or plurall number indifferently, as is noted on Gen. 22. 19. the eye] that is, the face, or sight (as the Greek translateth) of the land (or earth.) See the like phrase in Exod. 10. 5. 15. abide] sit, or dwell over-against me. These words implied reasons to persuade Balaam to come; for, their coming out of Egypt, intimateth that they being strangers, had no right to invade the land; their covering the face of the land, shewed their number to be great; and they having subdued the Amorites, and filled their land, could not easily be resisted; their abiding over-against Moab was a signe (as they thought) that Israel would next invade their countrie. But in all this, the truth of Israels case and carriage was concealed; for here is no mention how God had of old promised them the land of Canaan, Gen. 15. 18. or, how the Canaanites wickedness was growen so great, that their land should spue them out, Lev. 18. 24. 25. neither speaketh he of their wrongfull oppression and bondage in Egypt, and miraculous deliverance from

from thence, *Exod. 1. &c.* nor, how Israel being come, had not harmed either Edom or Moab, but passed by them in peace, *Deut. 2. 4. 8. 9. 13.* and warred onely with the cursed Canaanites, devoted unto destruction. Though Moab could not but know these things as well as Edom, *Num. 10. 14. 15* &c. yet would he mention none of them; neither was he content that his brother Israel should doe to the Canaanites, as Moab himselfe, and Edom, and Ammon had doen before to the *Emims, Horims, and Zamzummims*, whom they had cast out of their inheritances, and dwelt in their steds, *Deut. 2. 9. 10. 12. 10. 21.* For this conspiracie with Balaam, and his endeavour to destroy Gods people, it is sayd, *Balak arose and warred against Israel. Ios. 24. 9.*

6 V. 6. Now therefore come] Hebr. *And now come.* His purpose being by a curse upon them, to bereave them of Gods favour and protection, he would have him to come, that by neernesse of his person, and by beholding them, his speech might have more vehemencie of spirit, and better effect, as hee supposed. So *Elisba* the prophet, turned back and looked on the children whom he cursed in the name of the Lord, *1 King. 2. 24.* And on the contrary, when Isaac would blesse his sonn, hee called him neere and kissed him, & swelling the favour of his garments, he uttered a more powerfull blessing, *Gen. 27. 26. 27.* and so did Iakob to Iosephs children, *Gen. 48. 9. 10. &c.* And for this cause Balak led Balaam (when hee was come) unto high mountaines, from whence he might view them whom he was to curse; *Num. 22. 41. &c. 23. 9. 14. 28.* curse me this] or, curse for me this people. The curse was first layd upon the creatures by God himself, for syn, *Gen. 3.* and heavy effects folowed thereof: the earth cursed; brought forth thornes and briers, in sted of wholesome fruits, *Gen. 3. 17. 18.* and cursed againe for Cains wickednesse, it yeckled no more the strength thereof, *Gen. 4. 12.* the figtree cursed by *Christ*, suddainly withered,

Mark 11. 21. And when the curse is duly pronounced by Prophets, & men of God, it wanteth not effect; as the curse-bringing water of jealousy, which should cause the belly of the polluted to swell, and her thigh to rot, *Num. 5. 21. 22. 27.* and the children cursed by *Elisba*, were rent in peeces of Beares, *1 King. 2. 24.* Wherefore the plot which Balak layd, was most dangerous and wicked; and the most likely course to obtaine his desire. For those whom God blesseth, their enemies flee and fall before them, *Deut. 28. 7.* but they whom he curseth, are exposed to all miserie, and made a prey unto their enemies, *Deut. 28. 25. 33.* And if now the King could have obtained from God a curse upon Israel, hee might soone have vanquished them, for they that are cursed of him, shall be cut off: *Psal. 37. 22.* How curses were pronounced by the prophets of God, may be seen in *Gen. 9. 25. Psal. 109. — 6. 20. Ios. 6. 26. Jer. 17. 5. 6.* they are mightier] Hebr. it is mightier then I; meaning both in number and strength, and so too mightie for him to encounter with. This was upon Israel a fruit of Gods blessing, who had promised that Abraham should bee a mightie nation, *Gen. 18. 18.* and performed it, vvholes in the land of their affliction, hee made them mightier then their enemies. *Psal. 105. 24.* as their enemy himselfe acknowledged, *Exod. 1. 9.* And Balak here, confessing himselfe unable to match them in might, seeketh therefore to vveaken them first by magicall execrations. peradventure] or, if so be; or, as the Greek translateth it, if perhaps; vvhich phrased Peter useth in *Act. 8. 22.* if perhaps the thought of thine heart may be forgiven thee. It is a word that implieth difficultie in a thing, but with good hope to be attained. See the notes on *Exod. 32. 30.* I shall be able to smite them] or, I shall prevale and wee shall smite them, and I shall drive them, &c. The Greek translateth, I shall be able to smite of them; and cast them out. In v. 12. it is repeated thus, I shall be able to fight against them, (or, overcome them in battell); and so the Chaldes explaineth

it here, *I shall be able to fight against them.* Warrs were wont to be taken in hand holily, and the Lord useth this phrase, *Sanctifie warr against her, Jer. 6. 4.* hee commandeth that the camp of his people should be holy, and no uncleannesse in it, *Deut. 23. 9. 10. — 14.* he appoynted priests with holy instruments, and silver trumpets to sound an alarm, *Num. 10. 9. & 31. 6.* and they were to fight the battels of the Lord; *1. Sam. 25. 28.* and he was with them as their captaine; as it is sayd, *And behold, God is with us for our captaine, and his priests with sounding trumpets to cry alarme against you: O children of Israel, fight yee not against Jehovah the God of your fathers, for ye shall not prosper, 2. Chron. 13. 12.* Hereupon his people were wont to aske counsel of him, and to have his direction in their warrs, *Judg. 1. 1. and 20. 18. 27. 28. 1. Chron. 14. 10. 14. 15. 16.* And after victories, they used to praise the Lord with songs, *Judg. 5. Psalm. 18.* and to honour him with the spoiles of the enemies, consecrated to his house and service, *Num. 31. 30. 1. Chron. 26. 26. 27.* And this the nations of the world after a sort practised, save that in sted of seeking to the Lord according to his word, they sought by divination & unlawful arts, as Balak now did by Balaam the soothsayer; Nebuchadnezzar, by divination, consulting with *Teraphims*, and looking in the liver and entrailles of beasts, *Ezek. 21. 21.* Agamemnon by sacrifice to Iupiter, and praying to him for victory over the Trojans, *Homerv. Iliad. 2.* and other the like. Moreover, as Balak sought to turne the favour of God from Israel, and to bring his curse upon them by Balaams meanes: so other nations are sayd to use, before they warrd against any people, to indeavour by prayers, sacrifices, and inchantments to turne the favour of God from them. Before the heathen Romanes besieged any citie, their Priests called out the god, under whose tutelage the citie was; and promised him more ample honour or place among them; *Plin. nat. hist. l. 28. c. 2.* The same is also testified by others; and the manner of

doing it is recorded to be first with a supplication to the gods, and that god specially which had taken upon him the defence of the citie; that he would forsake the people, citie, places, temples and holy things; and having stricken a feare and forgetfulness in that people and citie, would come into Rome, to accept of them, their places, temples, holy things, and citie, and to be provost unto them, their people and soldiers; vowing if so he would doe, to honour him with temples and games. When thus they did, they offered also sacrifices, and looked for divination in the entrailles of beasts. And having thus called out the gods, the Dictatour or Emperour devoted (or cursed) the enemies citie and armie, that they might be filled with flight, feare, terrour; and that whosoever of them caried armes against their legions or armie, might both they, their countries, fields, cities, &c. be deprived of light from above, and reputed for devoted and consecrated, as any the greatest enemies whosoever, &c. *Macrob. Saturnal. lib. 3. c. 9.* Hereupon their Poets, when countries were conquered, ascribed it to the departure of their gods from them, as in *Virgil. Aeneid. 2.*

Excessere omnes, adytis, arisque, relictis,

Dij, quibus imperium hoc steterat.

In which heathenish opinions and practices, there may some footsteps be seen of the ancient true religion: for when God would deliver up Ierusalem into the hands of the Chaldeans, he first by a signe to his prophet, signified his departure from, and forsaking of his Temple that stood therein; *Ezek. 10. 1. 4. 18. 19. & 11. 22. 23.* When Caleb and Iosua would incourage the people to warr against the Canaanites, they used this argument, *They are but bread for us; their Shadow (meaning God their defence) is departed from them, and Jehovah is with us, feare them not, Num. 14. 9.* So when the heathens caried Images and Idols with them in their armies (as the Philistines did their gods, which David burnt with fire, *1. Chron. 14. 12.*) they foolishly imita-

imitated Gods people, who sometimes carried the Ark of his covenant (the token of his presence) before them in their battles; 1. Sam. 4. 3. 4. — 8. Num. 14. 44. *hee whom thou blest [or], whom thou shalt blest;* the Greek translateth it plurally, *they whom thou blestest, are blessed; and they whom thou curstest, are cursed.* By this it appeareth of how great reputation Balaam was among men, as Simon Magus in Samaria was esteemed *The great power of God*, Act. 8. 10. But the Lord doth curse the blessings, and blesse the curses of his owne priests and people, when they doe them amisse, Mal. 2. 2. Psal. 109. 28 how much more when they are doen by Soothsayers and prophane. *The curse causeth shall not come*, Prov. 26. 2 and if Balaam had cursed Israel without the Lord: it had no more prevailed then Goliaths words, who before hee fought, *curst David by his gods*, 1. Sam. 17. 43.

7 V. 7. *divinations*] that is, the wages, or reward of divinations, was in their hand; *the wages of unrighteousnesse*, as the Apostle calleth it, 2. Pet. 2. 15. being for a wicked art, and to an unrighteous end; so Targum Jonathan expoundeth it, *The fruits of divinations sealed in their hand*. And thus *Beforah*, i. *Good-tidings*, is used for the reward of good tidings, in 2. Sam. 4. 10. In Israel, when the heads judged for reward, the Priests taught for hire, and the Prophets divined for money; the Lord threatned that for their sake Zion should be plowed as a field, and Jerusalem become heaps, Mic. 3. 11. 12. Balaamites see their reward in this world in the hands of men, and that they follow: but the people of God, walke by faith, not by sight; and their reward is in heaven, hid with God, not in the hands of man, 2. Cor. 5. 7. Mat. 5. 11. 12.

8 V. 8. *I will bring you word againe*] or, *I will returne you word*, which the Greek explaineth, *I will answer you the things which the Lord shall speak unto me.* He would have them lodge there that night, because hee would ask counsell of God, who used to speake to the prophets, by dreames and

visions of the night, Numb. 12. 6. Job. 4. 13. & 33. 14. 15. *Ier. 23. 25. 28.* Hee consulteth with Iehovah the true God, whose prophet he would seeme to be, and calleth him his God, v. 18. and because the businesse concerned the people of Iehovah, of him he was to inquire. But his promise to bring them word what Iehovah sayd; he performed not faithfully; as appeareth by comparing v. 13. with v. 12. *the Princes of Moab*] and also of Midian, which are here to be understood from v. 7. where they were called *Elfers*.

V. 9. *God came*] to weet, by night, as in v. 10. which the Chaldee expoundeth, *word came from before the LORD.* So God came to Abimelech in a dreame by night, Gen. 20. 3. and God came to Laban the Syrian in a dream, by night, Gen. 31. 24. Sometimes for his peoples sake, and sometimes for their owne, God revealed his counsels of old, unto men that were vicked, Gen. 41. 25. Dan. 2. 45. & 4. 21. 22. So still hee giveth gifts of knowledge & understanding in his vvord to men that are none of his; Math. 7. 22. 23. & 24. 24. 2. Tim. 3. 8. *the eye*] the face, as v. 5. *curse mee them*] the vvord *curse* here, is an other vvord in the originall, then that before used in v. 6. but of the same signification, as appeareth also after in Num. 23. 7. 8. It meaneth a piercing or striking through vvith evill speeches, and so is used for cursing or blaspheming; see the notes on Lev. 24. 11. *be able to fight*] or, *prevaille in fighting (or warring)* against them, as the vvord is used for prevailing, in Esai. 7. 1. see before, on v. 6. Here Balaam having to deale with God that knoweth all things, vvould not corrupt their speech, but fully related the message sent unto him: but in his answer to the princes, he dealeth othervvise, v. 13.

V. 12. *not curse*] As the message had two branches, to goe, and to curse; so God answereth unto, and forbiddeth both; adding a reason, because they vv ere blessed. And as he forbade him to go to any other place, so he forbade him to curse them in any place, or vvhere novv hee vv as. So that

that Balaam here might know the whole will of God about his business; and needed not to inquire what the Lord would speak unto him more, as he did in *vers. 19*. And though Israel had often provoked the Lord by their synns in the wilderness, yet would he not suffer the wicked to curse them, but made them heires of that blessednes which belongeth to those whose iniquities are forgiven, and whose synns are covered; *Rom. 4. 6. 7.* are blessed] and therefore may not be cursed of any; for the gifts and calling of God, are without repentance, *Rom. 11. 29.* And when Iakob the father of this people had gott the blessing of Izaak unawares, Esau could not get him to reverse it, but Izaak sayd, *I have blessed him, yea and he shall be blessed: Gen. 27. 33.* neither could Balaam with all his altars and sacrifices, procure God to change; but was himself forced also to bless the three times, *Numb. 24. 10.* Wherefore they are after put in minde of this mercie, the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee; *Deut. 23. 5.*

13 V. 13. *Iehovah refuseth to give me*] the Chaldee explaineth it, *it pleaseth not the LORD to suffer me*; and in Greek, *God permitteih me not*. Here Balaam telleth them but the first part of Gods speech, concealing the other, and the reason which God gave, wherein the weight of the answer lay. If he had faithfully shewed them the whole counsel of God, it might have stayed this evil enterprise, and cut off all occasion of further sending. But as a man loath to displease, and loving the proffered gaine, he useth a faint and favourable speech; as if he should have sayd, I could be content and glad to gratifie the King herein, but God wil not suffer me at this time to goe, the fault is not mine, therefore I pray you have me excused. The contrary dutie is shewed in *Ier. 23. 18*; *The prophet that hath a dreame, let him tell the dreame; and he that hath my word, let him speak my word faithfully, &c.* and in th'A-

postles practise who sayth, *I have not shunned to declare unto you all the counsel of God; Act. 20. 27.*

14 *Verf. 14. Balaam refuseth to come*] in Greek, *Balaam wil not come*. Observe Satans practise against Gods word, seeking to lessen the same, and that by degrees from hand to hand, til eyther he bring it to nothing, or at least pervert it to a wrong purpose. Balaam told the princes, lesse then God spake to him; and they relate to Balak, lesse then Balaam told the: that when the answer came to the King, it was not now the word of God, but of man: it was onely *Balaam refuseth to come*, as if God had not forbidden or hindred this action, but onely there wanted a will in the prophet; there being no word brought eyther of the Lords will touching his people, or of their blessed estate; as was signified in *vers. 12*. Hereupon grew occasion for this mischief to be further folowed; and Balaam was the second time solicited, with stronger tentations then before. *vers. 15. 15. &c.*

15 V. 15. *more, and more honourable*] or, *greater and more honourable*. Of the Hebrewes, *Sol. Iarchi* gathereth from Balaams words to goe with you, *vers. 13.* that he being haughty and of a proud spirit, insinuated thereby, as if with them he might not goe, but with other greater then they, he might: but this is uncertaine. The Holy Ghost sheweth rather, how Balaams word (as it was related,) was so farr from causing the King to leave off his wicked purpose, that it was as a whetstone to sharpen it; and caused him to attempt it a fresh, with stronger assaults both in persons and proffers

16 V. 16. *Be not letted*] or, *be not forbidden, or withholden*: the Greek translateth, *I pray thee, delay not (or slack not) to come unto me*: which phrase is used in *Act. 9. 38.* where the disciples send to Peter, desiring him that he would not delay to come to them. It meaneth here, that Balaam neither of his own will, nor by any other meanes would be stayed or hindered from coming.

Verf. 17.

17

V. 17. *Honouring [I will honour thee]* that is, I will surely and highly honour thee, which the Greeke explaineth, *I will honourably honour thee*. This offer, as it agreed with the majesty of the king, so with the ambition and covetousnesse of the prophet: and Satan so caried the matter between them, as made most for his advantage. By this bayt he allured the woman to eat of the forbidden fruit, promising unto her opening of eyes, & likenesse unto God, *Gen. 3.* and by it he hoped to have taken Christ himselfe, when hee promised to give him *all the kingdomes of the world, and the glory of them, Math. 4. 8. 9.* and now with it he prevaieth over Balaam; and still doth, over Prophets of Balaams spirit. *I will doe]* in Greeke, *I will doe unto thee*. The kings of the earth, if they may have their desires fulfilled, will honour their prophets, and doe all that they say. Thus the prophets of Baal were fed at *Izabels table*, vvhhen the prophets of the Lord were fed in caves, *with bread and water; 1. King 18. 19. 13.* and the witnesses of Christ, prophesie in sackloth, *Rev. 11. 3.*

18

V. 18. *I cannot goe beyond]* or, *I may not transgresse*. The word signifieth sometime unability, whereby a man cannot; sometime unlawfulness, whereby one may not, and consequently will not doe a thing; as in *Gen 34. 14. & 43. 31. & 44. 26.* Balaams speech here seemeth to imply all; for as he might not lawfully, being forbidden of God, so neither could he, being restrained of God, who would not suffer him to curse Israel. But for Balaams will, it was corrupt, being in love with *the wages of unrighteousnes, 2. Pet. 2. 15.* therefore hee sought of God that he might have doen it, *Nam. 23. 1. 14.* but the Lord vould not heare him, *Deut. 23 5.* the mouth] that is, as the Greeke openeth it, the word; in Chaldee; the decree of the word of the LORD. *Iehovah my God]* by this it appeareth, that Balaam the Syrian (and so the people to vvhom hee vvas a prophet,) did know and vvorship the true God, though corruptly; and it may be o-

ther gods also with him. And that other peoples, as the *Temanites, Shubites, Naamathites, and Buxites*, kept the knowledge & service of the true God, is manifest by Iobs history, *Iob. 2. 11. & 32. 2. & 42. 7. 8. 9.* Also the name of God *Iehovah*, was both known and pronounced by Balaam; and other peoples, together with the Hebrewes; vvho now many ages since, have abstained from pronouncing of it, as is noted on *Num. 6. 14.* *lesse or more]* or, *little or great*: understand, *little thing or great* (as the phraser is more fully expressed in *1 Sam. 20. 2. & 22. 15. & 25. 36*) meaning *any thing at all*; to vvhich the Greeke addeth, *of mine owne minde*. In Balaam here is a picture of covetous hypocrites, vvhich pretend they vould not doe against the vvord of God, for an house full of gold, vvhhen they vvill doe it for an handfull: as this prophet laboured with all his might, to doe the thing vvhich God had forbidden him.

Vers. 19. *that I may know]* or, and *I will know* (that is, enquire) *what Iehovah wil add to speak with me*; that is, wil speak more unto mee. Here hee beginneth to discover himselfe, and his love to Balaks wages; in that he reflecteth not in Gods vvill, plainly revealed to him before: and that hee tempteth God by this second consultation, as if hee vv ere changeable like himselfe, and would respect the person of the king or prophet, to speak otherwise then he had doen. For vvhere he pretended to know *more*; hee intended and desired to heare otherwise and contrary to that vvhich he knew to be the mind of God. But Gods people should rest in that which they know to be his vvord and vvill: and if any teach otherwise, to let him be accursed, *Gal. 1. 8. 9.*

Vers. 20. *If the men be come]* that is, *Forasmuch as, or Seeing the men are come*. So the vvord *If* meaneth also in *Song. 1. 8.* *goe with them]* Gods permitting of Balaam to goe vvith these second embassadours, when he had forbidden him to goe with the first; vvas in vvraath against the Pro-

Phet,

19

20

phet, who stood not in the Lords first counsell: and therefore hee was in danger to have died by the sword of the Angel, v. 33. and was indeed slain by the sword of Israel. *Ios. 13. 22.* In the meane time, both he and the king, had hope that they might effect their evill purpose, seeing that God himselfe seemed to change his minde: so being hardned, they went on, vvith Altars and sacrifices, to procure leave from God to curse his people, *Num. 23. 1.* For vvhen men vvill not hearken to the voyce of the Lord: hee vvithdraweth his grace, and giveth them up to the perverse intendment of their own heart, and lets them vvalk in their owne counsels. *Psal. 81. 12. 13.* but yet] or, but surely the word, &c. By this restraint, God signifieth the continuance of his good vvill towards Israel, though in such vvords, as Balaam might still conceive hope to obtaine his desire: for the first answer vvvas plaine, *thou shalt not curse the people, v. 12.* in which he not resting, hath now a darker oracle, *thou shalt doe the word that I shall speak unto thee,* when he knew not vvhat God would speake. Thus vvhen the vvill of God is known, and not regarded, he taketh from men the certaintie of their knowvledge, and causeth his vvord to bee dark and doubtful unto them, so that they stumble at it, *1. Pet. 2. 8.* the Sun goeth downe over the Prophets, and the day is dark over them, *Mic. 3. 6.* Balaam thought he should have heard more from God, but heareth lesse; and looseth that vvwhich he had learned before. *that shalt thou doe]* this both taught Balaam his dutie, that he ought to do it willingly; and closely signified, that that he should doe, though against his will. For, *the Lord bringeth to nought the counsel of the heathens, he maketh of none effect the devices of the peoples: but the counsell of the Lord standeth for ever; Psal. 33. 10. 11.* And he restraineth the vvicked of their vvils; putting his hook in their nose, and his bridle in their lips, *Esa. 37. 29.* even Satan himselfe is limited, (as in Iobs case *Iob. 1. 12. & 2. 6.*) and cannot hurt the very

swine, vvithout leave from the Lord, *Mat. 8. 31. 32.*

Verf. 21. in the morning] as Abraham being spoken to of God to sacrifice his son, rose early in the morning, and saddled his asse, and tooke two of his yong men with him, &c. *Gen. 22. 3.* shewing his readines to obey the will of the Lord, though with the losse of his onely son vvhom he loved: so Balaam here, riseth in the morning, saddleth his asse, and taketh two of his yongmen with him, v. 22. shewing his greed in lfe to get preferment, and the vvices of iniquity vvwhich he lov'd, though vvith the losse of the favour of God, and in the end of his owne life, Gods children run not so fast in the way of his commandements, vvhen hee enlargeth their heart *Psal. 119. 32.* but the children of Satan run as fast to evill, and make hast to shed innocent blood, *Esa. 59. 7.* They ran and prepare themselves, vvithout iniquity in Gods people, *Psal. 59. 4. 5.* So are the wayes of every one that is greedy of gaine, vvwhich taketh away the life of the owners thereof, *Prov. 1. 16. 19.*

Verf. 22. Gods anger was kindled] in Greek, God was angry in wrath. The judgments of God are a great depth, *Psal. 36. 7.* he is often offended, and that justly, when men doe that vvwhich he sayth Doe: because they do it not with that mind, and to that end vvwhich he requireth, *Esa. 40. 8. 7.* and his word or leave, is in displeasure against sinners that have no love to the truth. The yong prophets of Iericho would have leave to send 50. men to seek Elijahs body, but Elisha forbade them: after, by their importunacie, he sayd, Send. They sent, and sought, but found him not: then Elisha gave them this reproofe, Did not I say unto you, Goe not, *2. King. 2. 15. 17. 18.* As they ought to have rested in the Prophets first word, so should Balaam have doen here in the first answer of God; and for not doing it, vv wrath from the Lord was upon him. *the Angel of Iehovah]* this Angel speaketh as the Lord himselfe, onely the word that I shall speak unto thee, that shalt thou speak, v. 35. Wherefore this seemeth

meth to be Christ, the Angel which redeemed Iakob from all evil, Gen. 48. 16. and now cometh to redeem Iakobs children from the curse intended against them; the Angel that was sent before Israel, to keep them in their way, in whom Iehovahs name was, Exod. 23. 20. 21. even Michael the great prince, which standeth for his people. Dan 10. 21. & 12. 1. an *adversarie*] in Hebr. Satan, which name when it is used for an adversarie to Gods people, usually meaneth the Devil, Job. 1. 6. Mat. 4. 10. Rev. 12. 9. & 20. 2. but here being spoken of an adversary to the wicked, and defender of the Church, is applied to an holy Angel, or to the Prince of Angels and men. And here the love of God unto Israel appeareth, that when hee giveth a wicked man leave to go out against them, forthwith he sendeth his Angel to resitt him, and to stand for the help of his chosen; as all the Angels are *ministering spirits, sent forth to minister for them, who shall be heires of salvation*, Heb. 1. 14. two of his yong men] that is, of his servants; see the notes on Exod. 33. 11. So Abraham went with two of his yong men, Gen. 22. 3.

23 Vers. 23. the *Asse saw the Angel*] It pleaseth God to contound the wisdom of the wise and arrogant, by base and contemptible meanes, for the foolishnes of God, is wiser then (the wisdom of) men, 1. Cor. 1. 25. Balaam vvas a great prophet, accustomed to visions and revelations, yet saw not with his eyes, neither knew vvith all his skil (v. 34.) that the Angell stood against him, whom his Asse, a rude and silly beast, did see and avoyd, to the safety of his master: and he that could advertise others of things that should befall them, Num. 24. 14. could not advertise himself of the danger of death vvich vvas before him. So God destroyeth the wisdom of the wise, and bringeth to nought the understanding of the prudent, 1. Cor. 1. 19. When visions appeared, the Prophets were wont to see them, and others in their company saw them not, as in Dan. 10. 7. & Act. 9. 7. here the prophet seeth nothing, but the beast under him

hath the eyes opened to see the apparition. his sword drawne] a signe of wrath and vengeance; so David saw the Angell that plagued Israel, with a drawne sword in his hand, 1. Chron. 21. 16. and Iosua the like, in that Angel hand, who as captaine of the Lords host, was to destroy the Canaanites, Ios. 5. 13. 14. Balaam went with a purpose to curse Israel, and after to have them killed with the sword: his curses would have been like the piercings of a sword, Prov. 12. 18, he had whetted his tongue as a sword, and bent his arrow, even a bitter word, Psal. 64. 4. the Lord, to reward him according to his works, sendeth out a sword against him. the *Asse turned aside*] The beasts and foules, and other brutish creatures, are often taken to teach and convince men, Job. 12. 7. 8. Esai. 1. 3. Jer. 8. 7. and Balaams folly was reproved here by the action of this dumb beast, as after it was by words, Num. 22. 28. 30. 2. Pet. 2. 16. Balaams way was perverse before the Lord, v. 32. he had forsaken the right way, and went astray, 2. Pet. 2. 15. the asse turning aside out of the way, might have taught him to have desisted from his evill course. The Asse avoydeth the danger and evill before his eyes; the master being blinded with ambition and covetousnesse, seeth it not, but would goe on to destruction, v. 33. smote the *Asse*] the Greek here addeth, with his rod (or staffe) which is taken from v. 27. As he that judgeth another, condemneth himself doing the same things, Rom. 2. 1. so the prophet in smiting his beast, sheweth himselfe to be worthy of moe stripes, doing much worse then it. A whip for the horse, a bridle for the asse; and a rod for the foolles back, Pro. 26. 3.

Vers. 24. and a wall] in Chaldee, and another wall. The Angel needed not have chosen such places; but these things happened unto Balaam for ensamples; and are written for our admonition: for when men goe on in a way not good, if they escape one perill, they fall into another greater, and at last into inevitable danger, as the prophet signifieth by *Feare*, and *Pit*,

and Snare; He that fleeth from the feare, shall fall into the pit; and he that getteth up out of the pit, shall be taken in the snare. Jer. 48. 43. 44.

25 Vers. 25. and thrust Balaams foot] or, pressed, crushed his foot. This word is used in 2. King. 6. 32. where the Kings messenger, who was sent to take away Elishaes head, was pressed (or crushed) in the dore. God by this second signe came neerer unto Balaam, who went on in his perverse way; and withall discovereth the vanity of his art, who being a diviner, could not presage the evill that should befall him, though such things as these happened in his vvay; vvhich in the opinion of vaine men, are signes of ill luck: and therefore by the grounds of his owne craft, should have turned him back; or made him to suspect at least, that his journey should be unfortunate: see 1. Sam. 6. 2. 3. 9. But God taketh the wise in their owne craftinesse; and the counsell of the froward is carried headlong: they meet with darknes in the day time: and grope in the noone day, as in the night. But he saveth the poore from the sword, from their mouth, and from the hand of the mightie, Job. 5. 13. 14. 15. The children of God, have the Angels to keep them in all their wayes, and to beare them up, lest they dash their foot against a stone, Psal. 91. 11. 12. But Balaam tempting the Lord, hath his Angel to withstand him, whereby his foot is crushed against the wall: yet maketh he no good use thereof.

26 V. 26. no way to turn aside] In this carriage of the Angel, the Lord would have us see the proceeding of his judgements against sinners, first more mildly, shaking his rod at them, but letting them goe untouched; then coming neerer, he toucheth them with an easie correction, as it were wringing their foot against a wall; but bringeth them at last to such a straye, as they can no way escape his hand, but must fall before him.

37 Vers. 27. Balaams anger was kindled] The wrath of man, worketh not the righteousnesse of God; Jam. 1. 20. but a furious man aboundeth in transgression, Pro. 29. 22. Balaam learned

no good by this strange carriage of his beast, but is more enraged, and imiteth it, not knowing that by meanes of it, his owne life was saved, v. 33. This foolishnesse of the prophet, the dumb beast reproveth, vers. 28. &c. and in him God would let us see the nature of vvicked men, which make no good use of his workes, neither see his providence in the creatures, the service whereof he lendeth unto them.

28 Vers. 28. opened the mouth of the asse] that the dumb asse spake with mans voyce, 2. Pet. 2. 16. by vvhich miracle the prophet had not onely a rebuke, but a cause of feare and astonishment: yet hardened he himselfe against it also, and pleaded for to maintaine his folly, v. 29. so no workes, signes or miracles are able to change the hardnesse of mans hart, but grace from God onely, Ioh. 12. 37. 38. And here vvee may observe, how the Divil, to draw into sin, chose the Serpent for his instrument, the most subtil beast of the field, Gen. 3. 1. but God to rebuke and convince the wicked, useth the Asse, the most silly of all beasts: shewing as in a figure, how Satans continual practise is to corrupt mens mindes from the simplicities that is in Christ, by deceitfull workers, by the sleight of men, and cunning craftinesse, whereby they lye in wait to deceive, 2. Cor. 11. 3. 13 Eph. 4. 14. whiles Christ sendeth men to preach the Gospel, not with wisdom of words, but with the plain demonstration of the truth, and chooseth the foolish things of the world, to confound the wise; the weake things of the world, to confound the mightie; and base things of the world, and things despised, yea and things which are not, to bring to nought things that are: 1. Cor. 1. 17. 27. 28. For the children of this world, are in their generation wiser then the children of light; Luk. 16. 8.

29 Vers. 29. I would kill thee] The prophet is neither dismayed with the speaking of his dumb beast, nor abated from his wrath, but increaseth in evill, who before he knew or inquired of the cause, would presently kill the Asse that saved his

his life. *A righteous man regardeth the life of his beast; but the bowels of the wicked are cruel; Prov. 12. 10.* If Balaam looked for such good service of the brute beast, & would not be mocked or abused thereby, he being a reasonable creature, and wiser then many, should much lesse have mocked with God, and resisted his counsell: but by his owne vwords against his Ass, hee condemneth himselfe, being guiltie of death for his sin against God, as the Angel sheweth in v. 32. 33.

30 Vers. 30. *ever since I was thine*] or, *since thou, to weete, hast had me*: the Greeke translateth it, *from thy youth*; the Chaldee, *since thou hast been*: and the Hebrew phrase sometime so meaneth, as in Gen. 48. 15 *since I was*; where the Greeke also expo- neth it, *from my youth.* *Was I ever wont*] or, *have I accustomed been accustomed*? By this demand, the beast convinceth the prophets foolishnesse; who should have gathered that some extraordinary cause moved it thus to doe, seeing it had never doen so before: and teacheth us, that when the creatures depart from their kinde, and custumed obedience unto us, we should look for the cause thereof in our selves: for our sins against God, occasion the creatures to rebell against us. Levit. 26. 10. 21. 22.

31 Vers. 31. *uncovered the eyes*] opened them to see the Angel, as the Ass did before him, v. 23. signifying, that as men cannot see the marvellous things of his Law, unlesse he uncover their eyes, Psal. 119. 18. so neither can they behold the deaths and dangers that are to come on them for the transgression of his Law, unlesse he reveale them, Esa. 47. 11. *The way of the wicked is as darknes; they know not at what they stumble.* Prov. 4. 19. *bowed himselfe downe, on his face*] or, *to his face*; as the Greeke translateth, *hee bowed downe to his face*, that is, worshiped the face or person of the Angel.

32 Vers. 32. *Wherefore hast thou smitten, &c.*] The Angel rebuketh the misusage of his beast, which ought not to bee smitten

without cause; how much lesse the might he smite innocent men, with the curse of his tongue? And God, who saveth man and beast, Psal. 36. 7. and commanded that the beasts also should rest from their toile on the sabbath day, Deut. 5. 14. and defendeth their innocencie against their cruell masters; will much more defend the cause of his people, against their wrongful oppressors. Exod. 22. 23. *thy way is perverse*] or, *the way which thou goest is perverse*; that is, thy purpose and intent in going this journey, is contrary to my wil which I first revealed unto thee, v. 12. The Chaldee paraphraseth thus, *because it is manifest before me, that thou wouldest goe in a way against me.* The Apostle openeth and applieth it against the Balaamites of his time, in these words; *an hart they have exercised with covetous practises, children of the curse; which have forsaken the right way, and are gone astray; following the way of Balaam (the son) of Bosor, who loved the wages of unrighteousnesse;* 2. Pet. 2. 14. 15. The Apostle Jude (in v. 11.) calleth it *the error of Balaam.*

Vers. 33. *turned aside before me*] or, *at my face or presence*: so after, *turned aside from me, or from my face or presence.* *I had slaine thee*] or, *killed thee*: in the Angels former words the justice of his judgment is implied; for if Balaam did smite his Ass, for turning aside out of the way, v. 23. and would have killed her, for falling down under him, though thereby his life was saved, v. 29. how much more deserved he himself to be smitten and killed, for departing out of the Lords way, and following his own crooked wayes, with a purpose to destroy the lives of his people Israel. Therefore a woe is pronounced on those that run greedily after Balaams error, for reward; Jude v. 11. *saved her alive*] as we have an example in the prophet, who being disobedient unto the mouth of the Lord, a Lyon met him by the way, and slew him, but the Ass whereon he rode, was not torne, 1. King. 23. 24. 26. 28.

Vers. 34. *I have sinned*] this seemeth to be

be acknowledged, for his smiting of the Asses, and his reason following so sheweth: but the sin that lay hid in his hart, his wicked purpose and covetousnesse, he dissembleth, and persecuteth still unto the end.

if it be evil in thine eyes] that is, as the Greek translateth, *if it please thee not*; meaning, that he should goe on his journey. He could not be ignorant, that his evil intent to curse Gods people for his owne promotion, was most evill in the Lords eyes, and the cause why the Angel came out against him: but concealing that, he speaketh of his outward actions, and faintly offreth to turne back, with an *if it were evil*. His love to the wages of unrighteousnes caused him thus to speake, together with the leave which God had given him, in *vers. 20*. faine hee would goe, but if necessity constrain him he will turne back.

35

Verf. 35. Go with the men] When neither the first words of God, who forbade him, *v. 12*. nor the signes and dangers which met him by the way, could turn his hart, or deliver him from his errour: the Lord againe biddeth him go on, so giving him up to his own lusts; which hee folowed to his destruction. See the notes on *v. 20*. So *Jarchi* explaineth these words, *Goe with the men, for thy portion is with them; and thine end, to perish out of the world*.

36

Verf. 36. he went out to meet him] for to welcome him, and intertaine him with honour: as Moses, to like end, went out to meet his father in law, *Exod. 18. 7*. and Ioseph went out to meet Israel his father, *Gen. 46. 29*. and the kings of Sodom, and of Salem, to meet Abraham, *Gen. 14. 17. 18. Heb. 7. 1*. It sheweth how greatly Balaam was respected of the king, as false prophets have alwayes been of wicked Rulers, because they serve their lusts. It had been Moabs dutie, to have met their brother Israel with bread and water in the way, when they came out of Egypt: but loe, the king of Moab goeth out (even to the utmost border of his land) to meet this soothsayer, whom he had hired to

curse Israel; therefore God commandeth his people not to seeke their peace or good for ever. *Deut. 23. 3. - 6.* *Amnon*] the border between Moab and the Amorites, *Num. 21. 13. 26.*

Verf. 37. Did not I [sending send] that is, earnestly send unto thee. *Am I not able in deed*] a vaine boast, and such as had no effect; for he was not able in deed to honour Balaam in the end, but sent him away in wrath, and with disgrace; confessing that the LORD had kept him back from honour, *Num. 24. 10. 11*. But as Satan himselfe proudly offreth the kingdoms and glory of the world to those that will worship him, *Mat. 4. 8. 9*. so wicked princes doe offer promotion to false prophets and flatterers, which oftentimes God suffreth them not to performe: and they turne the edge of their sword against the Israel of God, which they are often forced to put up empty into the sheath; the Lord turning their intended curse into a blessing.

37

Verf. 38. am I able at all] the word is doubled for more vehemency, *canning can I speak*; that is, surely I cannot in any wise. He speaketh thus to excuse himselfe, signifying his willingnesse to gratifie the king, as appeared by his comming to him, but shewing withall his inability to doe ought against God or his people. For the LORD their redeemer, he frustrateth the tokens of the iyers, and maketh diviners mad; he turneth wise men backward, and maketh their knowledge foolish. *Esa. 44. 25*.

38

Verf. 39. Kijath-huzoth] which is by interpretation, the citie of the outmost parts; or the citie of streets. It is the name of a citie, of the situation in the utmost part of the land; as the Chaldee interpreteth it, the citie of his borders; and the old Latine version calleth it, the citie which was in the utmost borders of his kingdome: which some think to be *Ar* forementioned in *Numb. 21. 28*. called the corner of Moab, in *Ier. 48. 45*. *Sol. Iarchi* in his annotations on this place, expoundeth it, a citie full of streets, men, and children in the outer parts of it.

39

Verf.

40

Verf. 40. *Balak flew oxen*] either for sacrifice, (as the word is often used for sacrificing,) or for a feast to welcome Balaam, or for both; as the Moabites used such idolatrous feasts whereof the people did eate, Num. 25. 1, 2. Thus Balak rejoyced at the coming of his friend, and received him with all royall solemnity. Wherein as wee see the intertainment that this wicked prophet had, that his honour and good cheere, might make him to forget the perils which he had passed, and might againe fall into by the hand of God: so may we observe the contrarie dealing of the LORD, and of this king. The Angel of the Lord, came out as an adversary to withstand him: the king as a friend to welcome him. The King blameth him for coming no sooner: the Angel for going so soone. The Angel met him with a sword, to signifie that that should be his end, if he went on in his wickednes: the king receiveth him with a banquet, and all honorable intertainment; that by it, and hope of more gaine and preferment, he might be encouraged to go on with his wicked enterprise. Between these two, Balaam chooseth the worse part, for the honour of this world; though even that also was taken away from him. *As the Partrich sitteth on eggs, and hatcheth them not: so he that getteth riches, and not by right, shall leave them in the midst of his dayes; and at his end shall be a foole* Jer. 17. 11.

41

V. 41. *in the morning*] that is, the next day early, after the feast. Thus Balak delayeth no time, to accomplish his evil purpose, beginning the day with mischief. David was diligent in the mornings, to destroy all the wicked of the land, Psalm. 101. 8. Balak riseth early, to destroy the people of God; and is of them whose feet run to evil, and they make hast to shed blood: Prov. 1. 16. *the high places of Baal*] in Greek, the pillar of Baal; the Chaldee expoundeth it, the high place of his Feare, meaning of his god or idol whom he feared; (as God is called the Feare, in Psalm. 76. 12.) and

Targum Jonathan nameth it the Feare (or idol) of Peor; whereof see Num. 25. 3. *Baal*, by interpretation a Lord, Master or Patron, is a name given to the idols of many nations, which they used to worship on high places, hills or mountaines, Deut. 12. 2. And here doe Balak and Balaam build altars and offer sacrifices, Numb. 23. 1. that they might curse Israel; for as God sendeth his people help from his Sanctuarie, and supporteth them out of Sion, Psalm. 20. 2. and cometh unto them to bless them, in all places where he putteth the memorial of his name, Exod. 20. 24. so the idolaters thought of their high places, that they were the fittest to obteyne their requests in, from the hand of God, though it were to curse his people. *that he might see*] or, and he saw, meaning Balaam: the Greek translateth, and he (to weet Balak) shewed him a part of the people, to weet, of Israel: whom he would have him to behold, that his curse might be the more powerfull and effectual. See Numb. 23. 13.

CHAPTER 23.

1. Balaam and Balak offer sacrifices. 4. God meeteth Balaam, and putteth in his mouth a blessing, which offendeth Balak. 13. They come to another place to curse the people of the Lord; and there againe they offer sacrifices. 16. God meeteth Balaam, and putteth in his mouth a more ample blessing. 26. Balak being more offended, bringeth Balaam to a third place, where also they sacrifice.

AND Balaam sayd, unto Balak; build me here, seven altars: and prepare me here, seven bullocks, and seven ramms. And Balak did, as Balaam had spoken: and Balak and Balaam offered, a bullock and a ram, on an altar. And Balaam sayd unto Balak; Stand by thy Burnt-offring: and I wil goe, peradventure Ichovah wil come to meet me; and what word soever he sheweth me, I wil tell thee: and

- 4 and he went, *to* an high-place. And God met Balaam : and he ſayd unto him, I have prepared ſeven altars; and I have offered a bullock and a ram, on
5 an altar. And Iehovah put a word, in Balaams mouth: and ſayd, Returne unto Balak, & thus thou ſhalt ſpeak.
6 And he returned unto him; and loe ~~he~~ ſtood, by his Burnt-offring: he, and
7 all the princes of Moab. And he took-up his parable, and ſayd: Balak the king of Moab, hath brought me from Aram, from the mountaines of the Eaſt, (*ſaying*;) Come, curſe me Iakob; and come, deſye Iſrael. How
8 ſhall I curſe, ~~whom~~ God hath not curſed: and how ſhal I deſye, ~~whom~~ Iehovah hath not deſyed? For from
9 the top of the rocks, I ſee him; and from the hills, I behold him: loe the people, ſhal dwell alone; and ſhall not be reckoned, among the nations.
10 Who *can* count, the duſt of Iakob; & the number, of the fourth *part* of Iſrael? Let my ſoule dye, the death of the righteous *men*: and let my laſt-end be, like his. And Balak ſayd, unto Balaam; What haſt thou doen unto me? I took thee, to curſe mine enemies; and behold, bleſſing thou haſt bleſſed *them*. And he answered, and ſayd: Muſt I not take-heed to ſpeake that, which Iehovah hath put in my mouth?
12 And Balak ſayd unto him; Come I pray thee, with me, unto an other place, that thou mayſt ſee them from thence; thou ſhalt ſee but the utmoſt-part of them, and ſhalt not ſee them all: and curſe me them, from thence.
13 And he took him, *to* the field of Zophim; to the top, of Piſgah: and hee
14 built, ſeven altars; and offered a bullock and a ram, on an altar. And he ſayd, unto Balak; Stand here, by thy Burnt-offring: and I, will meet yonder. And Iehovah met Balaam, and put a word in his mouth: and ſayd, Returne unto Balak, and thus thou ſhalt ſpeak. And he came unto him; and loe hee ſtood by his Burnt-offring; and the princes of Moab with him: and Balak ſayd unto him, What hath Iehovah ſpoken? And hee took-up his parable, and ſayd: Riſe-up Balak, and heare; hearken unto me', thou ſon of Zippor. God *is* not a man, that he ſhould lye; or a ſon of Adam, that he ſhould repent: hath hee ſayd, and ſhall hee not doe; and hath he ſpoken, and ſhall he not confirme it? Behold, I have received to bleſſe: and he hath bleſſed, and I *can* not reverſe it. He hath not beheld iniquitie, in Iakob; neither hath he ſeen perversnes, in Iſrael: Iehovah his God, *is* with him; and the ſhowt of a king, *is* among them. God, brought them forth out of Egypt; he hath, as the ſtrengthes of an Vnicorne. Surely *there is* no inchantment, againſt Iakob; nor divination againſt Iſrael: according to *this* time, it ſhall be ſayd of Iakob, and of Iſrael, What hath God wrought! Behold, the people ſhall riſe-up as a courageous-Lyon; and liſt-up himſelfe, as a renting-lyon: he ſhall not lye-downe, untill hee eat the prey, and drink the blood of the ſlaine.
15 And Balak ſayd, unto Balaam; Neither curſing curſe him, nor bleſſing bleſſe him. And Balaam answered,
16 & ſayd unto Balak: Spake I not unto thee,

thee, saying; All that Iehovah speaketh, that I *must* doe?

- 27 And Balak sayd, unto Balaam; Come I pray thee, I will take thee unto another place: peradventure it will bee right in the eyes of God, that thou shalt curse me them; from thence.
- 28 And Balak took Balaam, unto the top of Peor, that looketh toward Ieshimon.
- 29 And Balaam sayd, unto Balak; Build me here, seven altars: and prepare me here, seven bullocks, and seven rammes.
- 30 And Balak did, as Balaam had sayd: and hee offered, a bullock and a ram, on an altar,

Annotations.

Build mee here] or, Build for mee in this place, seven altars. Balaam here bewrayeth his impietie, when in stead of dissuading the king from his evil enterprise, by the word of God who had forbidden him to curse Israel, *Nam. 22. 12.* he attempteth together with him, to effect his wicked purpose; and that (which is worst of all) under the colour of religious actions; building altars, and offering sacrifices to God, thereby to increat and obtaine leave of him to curse his people. For it was the manner in those dayes, to seek the Lord, and obtaine his favour by sacrifice, *Gen. 46. 1. 2. &c. 1. Sam. 13. 9. 12. Hos. 6.* Thus Balaam hath soon forgotten the oracle of God, the sword of the Angel, and dangers that he so hardly escaped by the way; and greedily runneth after the errour of his evil heart; fulfilling the saying of the prophet, *Let favour be shewed to the wicked, yet will he not learn righteousness, Esa. 26. 10.* prepare me] or, prepare for me. As Balak sayd, Curse me Iacob, and despise Israel: so Balaam sayth, Build me altars, and prepare me sacrifices; his intent

being, not to honour God, but to curse his people; thus religion is made a cloke of wickednesse. The sacrifice of the wicked is abomination: how much more when he bringeth it with a wicked minde, *Prov. 21. 27.* God desireth merrie and not sacrifice, *Hos. 6. 6.* But Balaam was of their religion, which thinketh that gaine is godlinesse, *1. Tim. 6. 9.* and for the wages of iniquity, abuseth the ordinances of the blessed God, unto cursing and crueltie. [seven bullocks] as bullocks and rammes were sacrifices which God himselfe required in the Law, *Levit. 1.* and which the Patriarches had learned from God of old, *Gen. 22. 9.* so seven was a number sanctified of God for many mysteries, (as is noted on *Levit. 4. 6.*) and particularly in sacrifices, as hee sayd to Iobs freinds, Take unto you now seven bullocks, and seven rammes; and goe to my servant Iob, and offer up for your selves a Burnt-offring; *Iob. 42. 8.* So at the bringing up of the Ark, David and the Elders of Israel, offered seven bullocks and seven rammes, *1. Chron. 15. 26.* and Ezekias with the rulers, brought seven bullocks, and seven rammes, and seven lambs, and seven he-goats for a Sin-offring for the kingdom, *etc. 2. Chron. 29. 21.* Wherefore the Aramites, Moabites, and other nations, having learned from their ancestors the manner of sacrificing unto God; reteyned it till Moses time, and long after; though corrupted with their owne superstitions, and abused to much impietie. Hereupon Balaam sacrificeth to the Lord in this sort, to purchase favour of him; and vainly boasterh unto God himselfe of his good works, *v. 4.* And according to this number, it is seven times sayd of Balaam, that hee tooke up his parable; *Num. 23. 7. 18. & Num. 24. 3. 15. 20. 21. 23.*

Verf. 2. Balak did] Though Chemos was Balaks God, *Num. 21. 29.* yet now by Balaams counsell hee sacrificeth to Iehovah, the God of Israel, *v. 3. 17.* as unstable men in hope to obtaine their purposes, are easily drawn to communicate with all religions true or false, and to make a finall mixture of them, *1. King. 17. 28. 29. - 33.*

Exr. 4. 22. Ad. 17. 23. on an altar] that is, as the Chaldee explaineth it, on every altar. The altar being an holy ordinance, which sanctified the offering, Mat. 23. 19. and a figure of Christ, Heb. 13. 10. Iohn. 17. 19. they (for the more sanctimony) offer their gifts on severall altars. Wherein they adde superstition to the religion received from the fathers: for holy men used one altar in a place, though many sacrifices, Gen. 8. 10. & 12. 7. & 13. 4. 18. & 26. 25. & 33. 10. & 35. 3. Exod. 17. 19. & 24. 4. but Idolaters accustomed themselves to many altars, 1. King. 18. 22. Jer. 11. 13. Hos. 10. 1. & 12. 11. Amos. 3. 2. Esai. 17. 8. such many altars were multiplied to sin, Hos. 8. 11.

3 *Verf. 3. Stand] or, Present thy selfe, to weete, unto God, here by thy burnt-offring. & go not with me: as they were wont to stand by their sacrifices whiles they burnt, & present themselves there unto the Lord, vwho first had respect unto the offerer, and then unto the gift, Gen. 4. 4. 5. so Balak and his princes were to stay there, if perhaps God would respect their persons. peradventure Jehovah will come] or, as the Greek translateth, if perhaps the Lord will appeare. Balaam went now to meet with enchantments, or signes of good luck, Num. 24. 1. vvhich after the manner of false prophets, hee coloureth with the name of the Lord. what word] or, what thing soever. in an high-place] to a chiffe of the rock: or, solitarie, to a solitarie place: and thus the Chaldee expoundes it, he went alone. Hee went, as soothsayers were wont, to an high and solitary place, to make his prayers, & to observe signes, if any should appeare.*

4 *Verf. 4. God met Balaam] in Greek, God appeared to Balaam; in Chaldee, the word fro before the LORD met (or came unto) Balaam: and so againe in v. 16. Though he sought the Lord both by an unlawfull means of enchantment, Num. 24. 1. Deut. 18. 10. and to a wicked end, that hee might curse Israel, Deut. 33. 4. 5. yet the Lord meeteth with him, and putteth his*

word in his mouth, for the good of his people. So when Nebuchadnezzar used divinations, and consulted with Idols, being unresolved whether he should first war against the Iewes or the Ammonites, the Lord so disposed of it, that hee first fell upon the Iewes; and signified the same to his prophet, Ezek. 21. 19. — 23.

he sayd] that is, as the Greek explaineth it, Balaam sayd. I have prepared] or, I have ordered. He vainly glorieth of his religious workes before God; supposing that he would be pleased with his many altars and sacrifices wherewith he honored him, and vvitall implying his request; that he might have leave to curse Israel: but the Lord would not heare Balaam, Deut. 33. 5. for he hath not so great delight in Burnt-offrings and sacrifices, as in obedience to his voyce, 1. Sam. 15. 22. To doe justice and judgment, is more acceptable to the LORD, then sacrifice: Prov. 21. 3.

Verf. 5. put a word, in Balaams mouth] The Lord giveth no answer to Balaams boasting speech, nor sheweth any regard of his altars and sacrifices, (which were an abomination unto him, Prov. 15. 8.) but sendeth him back with a blessing upon his people, contrary to his owne and the kings desire and expectation. The preparations of the heart, in man; and the answer of the tongue, from the LORD. Prov. 16. 1.

7 *V. 9. he took up his parable] the parable of his prophesie, sayth Targ. Iona. By taking up, is meant a pronouncing with an high voyce; so God would have the all take knowledge of his word against them, and for his people. By a parable or proverb, is meant a grave speech, which groweth into common use among men. And it is used both in the good part, for excellent matter of doctrine and comfort, as Job. 27. 1. & 29. 1. Prov. 1. 1. and in the evill part, for proverbs of reproch and reprehension, as in Deut. 28. 37. Esai. 14. 4. Parables also are opposed to plaine and familiar speeches easie to be understood, Ezek. 20. 49. Iohn. 16. 25. so now God speaketh by Balaam to the wicked Moabites, but in parables: that seeing*

seeing, they might not see, and hearing; they might not understand: as in Luk. 8. 10. brought me from *Aram* to weat, from *Aram* *Sabara*, in *Assyria*, as Moses sheweth in Deut. 2. 4. and so the Greek here translateth, *sent for me out of Assyria*: and Targum Jonathan explaineth it, *Aram* which is by Euphrates. See the notes on Gen. 24. 10. & Num. 21. 5. of the east] situate eastward from Moabs and Israels land: that countrey was infamous for sorcerie and divination, *Esa. 47. 9.* *despise* or, *desist*, with angry threats, and hateful indignation, as the word signifieth in Dan. 11. 30. The Greek translateth it, *Accuse*.

8. Ver. 8. whom God hath not cursed? Thus the Greek also readeth, adding the word *whom*: such vvants the scripture sometime supplieth, as, *this house is high*, 1. King. 9. 8. for, *this house which is high*, 2. Chron. 7. 21. Otherwise it may be translated, *How shall I curse? God hath not cursed.* Targum Jonathan explaineth it, *How shall I curse, when the word of the Lord blesteth them?* Here God by Balaams owne mouth, reproveth the error of the king, who had sent so farre twice to fetch him, that of himselfe was able to do nothing in this businesse; and taxeth the vanity of this Art of Magick or divination, which is not able either to helpe or hurt any, without leave from God. So the Babylonian is convinced by the prophet, saying, *Stand now with thine incantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayst prevaile.* Thou art deceived in the multitude of thy counsels; let now the Astrologers, the star-gazers, the monieibly Prognosticators stand up, and save thee from these things that shall come upon thee. Behold, they shall be as stubble, the fire shall burne them; *Esa. 47. 12, 13, 24.* *show*: and balaam. Ver. 9. For from the top] or, *whence* from the top (Hebr. the head) of the rock; *if see him*, meaning, the people; spoken of as one body. *I beheld him* in Greeke, *I consider him*, speaking againe, of the peo-

ple. Targum Jonathan explaineth it, *I consider this people.* Balak brought him to the mountains, that seeing the people from thence, he might the more easily curse them: but the sight of them did so amaze him, as hee blessed them. Thus all occasions and circumstances which the vvicked choose for their advantage, God turneth against them, and for the accomplishment of his owne will. *shall dwell alone*] separated from other peoples. And this further signifieth, how they should bee sufficiently provided for of God, having neither need nor feare of other peoples; for so dwelling alone, implieth a security from evill; as in Jer. 49. 31. And thus Moses blessing them, sayd, *Israel shall dwell in confident safety alone*, Deut. 33. 28.

shall not be reckoned] or, *shall not reckon themselves*: this respecteth their faith in God, and service of him; whereby they were his peculiar, and separated from other peoples, as Exod. 19. 5. Levit. 20. 24. 26. Ezra 9. 2. So Christ hath chosen his Church out of the world, *Ioh. 15. 19. 1. Pet. 2. 9.* and this grace the faithfull apply unto themselves, as it is sayd, *Wee know that we are of God, and the whole world lieth in wickednesse*, 1. *Ioh. 5. 19.*

10. Ver. 10. Who can count] that is, None can count, they are so many. Heb. *Who counteth*; which the Chaldee expoundeth, *who can (or is able to) count.* And thus the scripture sometime explaineth it selfe; as, *Not that which goeth into the mouth, defileth a man, *Matt. 23. 23.* that is, can defile him, *Mark 7. 18.* See the annotations on Gen. 13. 6. So after in 22. 20. *the dust of Iakob*] that is, the children of Iakob; as the Greek translateth it, *the seed of Iakob.* Here Balaams mouth confirmeth the promise which God made of old unto Iakob, saying, *Thy seed shall be as the dust of the earth*, Gen. 28. 14. and the like was before unto Abraham, *I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore*, Gen. 22. 17. And thus the Chaldee here expoundeth it, *Who can count the multitude of the house of Iakob, of whom it was* sayd,*

said, they shall be multiplied as the dust of the earth.

of the fourth part] or, of a quarter, as the Chaldee explaineth it, of one of the four partes of Israel: for they camped about the Tabernacle in four quarters; Numb. 2. Whereas the promise of the blessing to Abraham consisted of two branches, 1. that God would give the land of Canaan to him and to his seed for ever; 2. and that he would make his seed as the dust of the earth; Gen. 13: 15. 16. under which, spirituall graces in Christ were also comprehended: the Lord causeth Balaam here to ratifie them both, for their dwelling alone in the land, and for their innumerable increase. And whereas Balak envied their multitude, and would therefore have them cursed, that they might bee diminished, Num. 22: 3, 5, 6. Balaam is here forced to utter a blessing, for their further increase. Thus God resisteth him in all his counsels and enterprises.

Let my soule dye] that is, Let me dye: an Hebrew phrase, whereby the soule is put for the person, I, thou, or he: and death is the departure of the soule from the body, Gen. 35: 18. Then dust returneth unto the earth as it was, and the spirit returneth to God that gave it, Eccles. 12: 7. So Samson sayd, Let my soule die with the Philistines, Iudg. 16: 30.

the death of the righteous men] the Greek translateth, with the soules of the just men; meaning the righteous of Israel, as the Chaldee explaineth it, the death of the just men thereof, that is, of that people. Balaam, who lived the life of the wicked, desireth (as many do) to die the death of the righteous: but as he lived, so he died among the enemies of God, by the sword of Israel, Num. 31: 8. Howbeit he pronounceth here a greater blessing upon Israel, as they that were happy not onely in life, but in death. For, righteousness (which is by faith in Christ, Phil. 3: 9.) delivereth from death: but when a wicked man dieth, his expectation perisheth, Prov. 11: 4, 7. Here also Balaam testifieth of the soules immortality, and different case of good and bad: for otherwise what

were the death of the righteous better then of the wicked? let my last end] or, let my posterity. The originall word, sometime signifieth the end, opposed to the beginning, as in Deut. 10: 12. Prov. 9: 10. and so the Chaldee translateth it here, let my end be like theirs: sometime it is the posteritie, or children which come after, as in Dan. 11: 4. Amos 9: 2. Psal. 109: 13. and in this sense the Greek interpreters understood it here, saying, and let my seed bee like their seed: thus Balaam prophesieth a blessing also to the seed of every righteous Israelite, according to the promise made unto Abraham and his seed after him, Gen. 17: 7. And further this word end is often used for reward, which is after labours, Prov. 13: 18. &c. 24: 20. 1. Pet. 1: 9. which also may bee implied here, of a blessed reward which the righteous have after this life, in heaven, Mat. 5: 12. But Balaam being a minister of Satan, though transformed as a minister of righteousness, his end was according to his workes, as the Apostle telleth us of all such, 2. Cor. 11: 15.

Vers. 11. I took thee to curse mine enemies] Balak who had before builded altars, and offered sacrifices, as to serve the Lord with great devotion; being now crossed in his purpose, manifesteth his hypocrisie, pride, malice, and notorious prophanation of religious exercises; in that he regarded not, nor rested in the answer of God by Balaam, but opposed his owne will, as that which the prophet should have fulfilled; unjustly calleth the Israelites his enemies, who passed by him in peace; repineth against their blessing; and blameth the prophet for pronouncing it.

Vers. 12. Must I not take heed to speake] or, Shall I not observe to speake. Though Balaams will was bent to curse Israel for Balaks wages, yet could he not, because God restrained him: wherefore hee bare his blame at the Kings hand. And now to excuse himselfe, he signifieth not onely the necessity layd upon him by the Lord, but a pretended care and observance in himselfe to speake his word onely: thus the

the hypocrites mocked one with another, and he that sitteth in the heavens, laughed; the Lord had them both in derision. *Psalm 2. 4.*

13 *Verf. 13. see but the utmost part of them] or, but a part of him, and shalt not see him all: speaking of Israel, as one body. The king gathered from Balaams words, in v. 9. that by seeing the whole multitude, hee was dismayed; (so looking to the secondary cause, not to God the principall:) wherefore, though hee failed of his purpose at the first, he secondeth it in another place, with hope to prevaile, as the Syrians being foyled by Israel in the mountaines, would fight against them in the plaine, hoping there to be stronger then they, 1. King. 20. 20. — 23. And when hee could not have the whole people cursed, hee bringeth Balaam to see a part of them: as when the Dragon could not hurt the Woman (the Church) that escaped his persecution with her Eagles wings; he being wroth, went to make war with the remnant of her seed, Rev. 12. 13. — 17. and as Amalek, who smote the hindmost of Israel, even at that were feeble behinde them: Deut. 25. 17. 18.*

14 *Verf. 14. field of Zophim] that is by interpretation, of the Spies (or Scout-watches:) and the Greek interpreteth it, the Scout-watch of the field: it seemeth to be a place where they kept the watch of the country against enemies: as Sol. Iarchi here sayth, It was an high place, where the Spie stood to watch whether any forces came against the citie.*

of Pisgab] or, of the hill, which the Chaldee expoundeth of the high place. Such hills and high places, idolaters used to sacrifice upon: Deut. 12. 2. And Balak thought them lucky to achieve his purposes, but all in vaine; as it is written, Truly in vaine is salvation hoped for from the hills, and from the multitude of mountains: truly in Iehovah our God is the salvation of Israel, Ier. 3. 23. [seven altars] so prosecuting their wickednesse still, under colour of religion: see the notes on v. 1. —

15 *Verf. 15. I will meet yonder] to meet, with Iehovah, and so the Greek explai-*

neth it, I will goe to enquire of God. See before in v. 3. 4. &c.

Verf. 18. Rise up Balak] to heare the word of God with reverence; for at it even Kings were wont to rise up, when it was spoken: as afterward Egloin king of Moab also did, in Iudg. 3. 20. hearken unto me] that is, as the Chaldee explaineth it, unto my word.

Verf. 19. God is not a man, &c.] The Chaldee paraphraseth thus, The word of God is not like the speeche of the sonns of man, for the sonns of man doe say and lye. By lying is meant failing in the performance of that which is spoken; as in Habak. 1. 3. Psalm 89. 35. 36. 2. King. 4. 16. that hee should repent] The like testimonie Samuel beareth of God, before K. Saul. The strength of Israel wil not lye, nor repent; for hee is not a man, that hee should repent; 1. Sam. 25. 25. Though the scripture speaketh sometime of God, that he repenteth, as in Amos 7. 3. 6. Ier. 18. 8, yet that is spoken of him, according to our capacity, because his work is changed, when he himselfe continueth unchangeable, for with him is no variablenesse, neither shadow of turning, Iam. 1. 17. See the notes on Gen. 6. 6. In this speech of Balaam there is a reproofe of Balaks error, who thought by his indevours to turne Gods affection from Israel, & therefore rested not in the word before revealed, but struggled against it still, as if God were false or variable. Shall he not confirme it? meaning, he will doubleliffe confirme and stablish it: as the Chaldee expoundeth it, he confirmeth all his words. The Greek translateth, Shall he speake, and shall he not continue: that is, constantly perform it. So to confirme a thing, is by the holy Ghost expounded, to continue to doe it, Gal. 3. 10. from Deut. 27. 26.

Verf. 20. I have received to blisse] understand, received a commandment to blisse. See the annotations on Gen. 24. 33. and I can not reverse it] or, shall not turne it away; which the Chaldee explaineth, and I shall not turne my blessing from them. The Greeke translateth, I shall blisse, and shall not reverse.

Here Balaam preacheth the itableness of Gods love unto his people; and how all powers and potentates, all magicall enchantments and divinations, and what things else so ever; are not able to separate Gods people from his love and blessing in Christ.

21 Verſ. 21. *He hath not beheld*] or, *He* (that is, God) *beholdeth not iniquitie*. Here Balaam bleſſeth Israel the ſecond time, pronouncing firſt their juſtification in the ſight of God, even that bleſſedneſſe which they have, *whoſe iniquities are forgiven, and whoſe ſins are covered*, Rom. 4. 7. For not to behold, or ſee iniquitie in ſinfull men, is (as David ſpeaketh) to hide his face from their ſins, and to blot out all their iniquities; Pſal. 51. 11. the contrary wherof is, when God ſetteth mens iniquities before him, and to the light of his face; Pſal. 90. 3. & 109. 14. 15. And this is opened by the prophet, when the Lord ſayeth, *The iniquity of Israel ſhalbe ſought for, & there ſhalbe none; and the ſinner of Judah, and they ſhall not be found: for I will pardon them whom I reſerve*, Jer. 30. 10. *iniquity*] this word, in Hebrew *Aven*, is of large ſignification, applied to all kinde of ſinne, which cauſeth paine, ſorrow, and miſery; and in particular to Idolatry, 1. Sam. 15. 22. and *Aven* is an idol, in Eſa. 66. 3. and to this the Chaldee here referreth it, ſaying, *no ſervers of Idols in the houſe of Iakob*; ſo doth Targum Ionathan likewiſe; and the old Latine verſion ſayeth, *There is no idol in Iakob*; meaning among the Iſraelites, the poſterity of Iakob: But the word being more generall, implieth this and all other iniquity, originall or actuall, all which God in mercy pardoned to his people, that it was no more ſeen of him, to be imputed unto them. And as iniquity is often uſed for the puniſhment of the ſame, ſo is this word *Aven* in Pſal. 90. 10. Hab. 1. 3. in which meaning the Greeke interpreters tranſlate it here, *There ſhalbe no painfulneſſe* (or *miſerie*) *in Iakob*. *perverſiſſe*] or *maſtation*: a word which ſignifieth both ſin and affliction for ſin, Pſal. 94. 20. & 21.

18. & 23. 5. The Chaldee taketh it in the firſt ſenſe, for them that doe falſhood; and this is moſt fit: but the Greeke tranſlateth it *paine*. *his God is with him*] this the Chaldee expoundeth, *the word of the LORD their God is for their helpe*. Hereby is ſignified the cauſe and anchor of their former bleſſedneſſe, to be God himſelfe in the miſt of them; as Moſes ſayd, *Let the Lord now goe amongſt us; for it is a ſtiſſe-necked people; and pardon thou our iniquity and our ſin*, &c. Exod. 34. 9. And his preſence with them, was a ſigne of their eſtate in grace; otherwiſe they could have had no communion with him; 1. Ioh. 1. 6. 7. as himſelf ſayd, whiles they were in their ſinns, *I will not go up in the miſt of thee, for thou art a ſtiſſe-necked people; leſt I conſume thee in the way*; Exod. 33. 3. and by his being with them, they were ſecured both from Balaams curſe, and from all feare of evill, Pſal. 123. 4. & 91. 15. *the ſhout of a King*] or the *alarme* (the ſounding-ſhout) of a king, that is, of God. Hee hath reference to the ſilver trumpets which Iſrael uſed in their wars, by the ordinance of God, who alſo promiſed, that they ſhould bee remembered before the Lord their God, & ſaved from their enemies, Num. 10. 9. Whereupon Abijah ſayd, *Behold God is with us for a captain, and his Priests with ſounding trumpets to cry alarme againſt you: O ſons of Iſrael, fight ye not againſt the LORD, the God of your fathers, for ye ſhall not proſper*, 2. Chron. 13. 12. So by the ſhout or alarme of this king among his people, they now were ſaved from the evils that Balak and Balaam conſpired againſt them. Herewith alſo may be compared the ſounding of trumpets, & ſhout at the ſiege of Iericho, Joſ. 6. 16. 20. and in the battel of Gedeon, Iudg. 7. 20. And thus Ieſus Chriſt, the King and defender of the Church, cauſeth continuall joy and triumph in the hearts of his people, juſtifying, ſanctifying, and preſerving them in peace with God, who alwayes cauſeth them to triumph in Chriſt, 2. Cor. 2. 14. and giveth them ſalvation from the hands of their enemies. Wherein they rejoyce and ſay,

say, Who shall lay any thing to the charge of Gods elect? It is God that justifieth: who is hee that condemneth? Rom. 8. 33. 34. among them] Hebr. in him, that is, in Iakob: which phrase may also signifie the faith that his people have in God their King. The Chaldees expoundeth it, The presence (or habitation) of their King is among them.

22 V. 22. God brought them] or, God the bringer of them. This answereth Balaks complaint, there is a people come out of Egypt, Num. 22. 5. Balaam telleth him, they came not of themselves, (as he imputed unto the for evil,) but they were brought up of God. So againe in Num. 24. 8.

he hath] or, to him is. It may be understood first of God; and then of Israel, unto whom God giveth strength, Psal. 68. 36. the strengthes of an Unicorn] or, as

the Greek translateth it, the glorie of an Unicorn. The unicorn is a beast commended in the scripture for the excellencie of his horne. Whereupon the Prophet sayth, My horne shall be exalted as the Unicorne, Psal. 92. 11. and for his strength; as it is sayd, Wilt thou trust him, because his strength is great? Iob. 39. 11. Therefore the prowess of a people against their enemies, is set forth by this similitude; as Moses sayth of Ioseph, His hornes, the hornes of an Unicorn; with them he shall push the peoples together, Deut. 33. 17. And in this sense Balaam speaketh here of Israel, as in his third blessing he explaineth it, He hath as the strengthes of an Unicorn, he shall eat up the nations his enemies, and shall break their bones &c. Num. 24. 8. And Christ being delivered from the power of his enemies, sayth, Thou hast answered me from the hornes of Unicorne; Psalm. 22. 22. And God himself sheweth the nature of this beast to be such, as he wil not be tamed, or made serviceable to man; nor bide by the crib, nor plough, or harrow, or bring home the seed into the barne; Iob. 39. 9. 10. 12. The original word of strengthes here used, (which the Greek translateth glorie, the Chaldees, strength;) is properly such lustynes, courage and prowess, as whereby one endureth labour without weary-

ness or fainting. Hereby then is signified, that as God himself is Almighty, so of his grace he communicateth to his people such strength, as whereby they shall vanquish their enemies, but shall be vanquished of none, for being strong in faith, and the word of God abiding in them, they overcome the world, and the wicked one (Satan,) 1 Iob. 5. 4. & 2. 14. syn shall not have dominion over them, Rom. 6. 14. neyther are they the servants of men, 1 Cor. 7. 23. they renew their strength, they run, and are not wearie; they walk, and faint not, Esai. 40. 31.

Veri. 23. Surely there is] or, as the Greek & Chaldees interpret it, For there is: so making this that followeth, a reason of the former comparison. And whereas humane writers report a special vertue to be in the Unicorne's horne, against poyson: some apply that to the poyson of enchantment & divination next spoken of, which could not prevaile against Israel, because of the vertue of Gods grace, given to his people. no enchantment] or, no observing-of-fortunes; a synfull art, when by observing the events of things, they gathered signes of good or evil luck, to themselves or others: see the annotations on Levit. 19. 26. & Deut. 18. 10.

against Iakob] or, in Iakob: but in, is often used for against, as in Numb. 12. 1. In this sense, he teacheth that no divilish arts could hurt Gods people, for the gates of hell, shall not prevaile against the church of Christ, Mat. 16. 18. Although therefore Balak had led him from place to place, to try if one were more lucky for him than another, that Israel might be cursed; and Balaam had now twice gone to meet with enchantments, that he might have cursed them, Numb. 24. 1. yet all was in vaine, for God would not suffer it. But the Chaldees giveth the latter sense, as if no such enchantments were pleasing unto, or in use among this people; being forbidden them of God, Lev. 19. Deut. 18.

divination] that is, presaging or foretelling of things to come: see the notes on

on Deut. 18. 10. *according to this time]* or, *even at this time it shalbe sayd:* that is, not hereafter onely, but even now, it shalbe sayd by me, who am to prophesie of this people, what great things God hath wrought and wil work for them. It may also be referred unto time to come, as Chazkuni expoundeth it, *The next yere, after they are gone over Jordan, about this time, it shalbe sayd concerning Iakob and Israel, how many (great) works the holy blessed (God) hath wrought for them.* See the like phrase in the annotations on Gen. 18. 10. & 25. 31 *what hath God wrought!*] that is, how wonderfull things God hath wrought for them. The Greek translateth it, *What God shall performe.* He teacheth that all the valiant acts of Israel, should not be doen by themselves, but by God for them, as it is shewed in Psal. 44. 1. 2. &c. Wherefore it is written, *Lord thou wilt ordaine peace for us: for thou also hast wrought all our workes, in us, Esai. 26. 12.* And so the Apostle sayth, *It is God which worketh in you both to wil, and to doe, of his good pleasure, Phill. 2. 13. and, he which hath begun a good worke in you, will performe it, untill the day of Iesus Christ, Phil. 1. 6.*

24

Verf. 24. as a couragious-lion] Of these names of Lyons, see the annotations on Gen. 49. 9. Of the Lyons nature, Solomon sayth, *it is strongest among beasts, and turneth not away for any, Prov. 30. 30* Here, the blessing which was specially given to the tribe of Iudah, Gen. 49. is applied to all Israel, which were in Christ the Lyon of the tribe of Iudah, Rev. 5. 5. for, *just men are bold as a Lyon, Prov. 28. 1.* *lift up himselfe]* a signe of stoutnesse, courage, and maietie. By this, and the former *rising up*, is meant the valiant onset which they should make upon their enemies the Cananites, whereof the book of Iosua is a testimony: and under them, were figured the spirituall enemies of the salvation of Israel, Satan, syn, the world, &c. which the Church of Christ should resist and overcome by faith, 1. Pet. 5. 9. & 2. 11. 1. Ioh. 5. 4. *untill he eate the prey]* that is, as the

Chaldee, and Targum Ionathan expound it, *untill he have killed his enemies.* Signifying hereby Israels constant fighting of the Lords battels, not lying downe, or giving themselves rest, till they had gotten a full victory. This was in part fulfilled, in the conquest of Canaan, at the end whereof the two tribes and an halfe, returned with much riches, cattell, silver, gold, &c. to divide the spoyle of their enemies, with their brethren; Ios. 22. 3. 4. 8. And when David having fought the battels of the Lord, sang unto his praise, *I have pursued mine enemies, and destroyed them; and turned not againe, untill I had consumed them, 1. Sam. 22. 38.* But chiefly it is performed by the grace of God in Christ, against the enemies of our soules; whereof it is thus prophesied, *And the remnant of Iakob, shall be among the nations, in the midst of many peoples, as a venting-lion among the beasts of the forest, as a yong-lyon among the flockes of sheep: who if hee goe through, both treadeth downe, and teareth in peeces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. Mic. 5. 8. 9.* And this spirituall warfare, is not like the battels of the world, with confused noyse, and garments rolled in blood, Esai. 9. 5. but with the sword of the Spirit, which is the word of God, Eph. 6. 17. in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tossings to and fro, in labours, in watchings, in fastings, by purcnesse, by knowledge, by long-suffering, by kindness, by the holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, &c. 2. Cor. 6. 4. - 7. For even Christ himselfe, when he was called the Lion of the tribe of Iuda, appeared like a Lamb as it had been slaine, Rev. 5. 6. and his people for his sake are killed all the day long, are counted as sheep for the slaughter; and yet in all these things, are more then conquerours, through him that loved them, Rom. 8. 36. 37.

Verf. 25. Neither cursing curse him] in Greek, *Neither curse me him with curses, neither*

25

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ther blessing blesse him: that is, neither curse Israel at all, nor blesse him at all. Here Balaks indignation against Balaam, and sin against God, is increased: rejecting his owne prophet, resisting the word of the Lord now the second time: and when he could doe no evill to Israel, hee would hinder them from good.

27 Vers. 27. *peradventure it will be right in the eyes of God*] that is, it will please God, as the Chaldee expoundeth it; and so the Greek sayth, *if it may please God*. This is Balaks third and last attempt against the Church of Christ in another place; as Satan tempted Christ himselfe thrice in three severall places; which not succeeding, he then left him; *Mat. 4. 1. - 11.* And whereas before, the king supposed that Balaams seeing of the whole multitude, was the let why he did not curse them: he now perceiveth, God to be the cause; and therefore by sacrifices in a place idolatrous, hee seeketh to obtaine his favour.

14 Vers. 28. *the top of Peor*] the name of a mountain, called in Greek *Phogor*; and in Chaldee, *the top of the high-place of Peor*; where the Moabites used to sacrifice unto their idoll, called *Baal-peor*, *Numb. 25. 2. 3. 18.* and there they had a temple called *Beth-peor*, or *the house of Peor*, *Deut. 3. 29.* and neere it was a citie called *Beth-peor*, which the Israelites had taken from king Sihon, and it was after given for a possession to the Reubenites; *Ios. 13. 15. 20.* In this idolatrous mountaine, the king hoping to be heard of God, maketh supplication with new altars and sacrifices: so continuing the abuse of his religion, bent against the will of God, and to the destruction of his people.

CHAPTER 24.

1. Balaam leaving enchantments, prophesieth by the spirit of God, the happines of Israel. 10. Balak in anger dismisseth him. 14. but before his departure he prophesieth of the Starr of Iakob, and the destruction of some nations.

1 **A**Nd Balaam saw, that it was good
in the eyes of Iehovah, to blesse
Israel; and hee went not as at other
times, to meet with enchantments:
but he set his face, toward the wilder-
ness. And Balaam lifted up his
2 eyes, and hee saw Israel, abiding in-
tents, according to their tribes: and
the spirit of God, was upon him.
And hee tooke up his parable, and
3 sayd: Balaam the son of Beor, assu-
redly sayth; and the man, whose eye is
open, assuredly sayth. He assured-
4 ly sayth, which heard the oracles of
God: which saw, the vision of the
Almightie, falling and having his eyes
uncovered. How goodly are thy
5 tents, o Iakob: thy tabernacles, o Is-
rael! As the valleies are they spread-
6 forth, as gardens, by the river side: as
Lign-aloes-trees, which Iehovah hath
planted: as Cedar-trees, beside the
waters. He shall poure waters, out
7 of his buckets; and his seed, shall be in
many waters: and his king, shall be
higher then Agag; and his kingdom,
8 shall be exalted. God, brought him
forth out of Egypt; he hath as the
strengthes of an Vnicorne: hee shall
eat up, the nations his distressers; and
9 shall breake their bones, and peirce
them thorow with his arrowes. He
couched, he lay-downe as a renting-
lion, and as a courageous-lion, who
shall stirr him up? Blessed be every
one of them that blesse thee; and cur-
sed be every one of them that curse
thee.

10 And Balaks anger was kindled a-
gainst Balaam; and hee smote his
hands together: and Balak sayd, unto
Balaam, I called thee, to curse mine

- enemies; and behold, blessing thou hast blessed *them*, these three times.
- 11 And now, flee thou unto thy place: I sayd, honouring I will honour thee; but loe, Iehovah hath kept thee back from honour. And Balaam sayd, unto Balak: Spake I not also to thy messengers, which thou sentest unto me, saying: If Balak would give me his house full, of silver and gold, I cannot goe-beyond the mouth of Iehovah; to doe good, or evill, out of mine *owne* heart: what Iehovah shall speak, that will I speak. And now, behold I go, unto my people: Come, I will counsell thee; what this people shall doe to thy people, in the latter dayes.
- 15 And he took-up his parable, and sayd: Balaam the son of Beor assuredly-sayth; and the man *whose eye is* open, assuredly-sayth. He assuredly-sayth, *which* heard the oracles of God; and knew, the knowledge of the Most-high: *which* saw the vision of the Almighty; falling, and *having* his eyes uncovered. I shall see him, but not now; I shall behold him, but not nigh: There shall proceed a starr, out of Iakob; and a scepter shall rise, out of Israel; and shall smite-through, the corners of Moab; and shall unwall, all the sons of Seth. And Edom shall be a possession, and Seir shall be a possession, *for* his enemies: and Israel shall doe valiantnes. And he shall have dominion, out of Iakob: and shall destroy him that remaineth, out of the citie.
- 20 And he looked on Amalek; and hee rook up his parable, and sayd: Amalek, *was* the first of the nations; but

his latter-end *shall be*, that he perish for ever.

And he looked on the Kenite; and took-up his parable, & sayd: Strong is thy dwelling-place; and *thou* putttest thy nest, in a rocke. Nevertheless, Kain shall be wasted: until, Ashur shall carie thee away captive.

And hee tooke-up his parable, and sayd: Alas, who shall live, when God doth this? And shippes (*shall come*) from the coast of Kitim; and shall afflict Ashur, and shall afflict Heber: and he also shall perish for ever.

And Balaam rose-up; and went, and returned to his place: and Balak also went to his way.

Annotations.

HE went not at at other times] or, not at this time, at the time before, (which the Greek translateth, according to his custome;) to meet with. enchantments. This sheweth, that all his former altars and sacrifices, and consultations with the Lord, were by that wicked art of enchantment, or observing of fortunes; such as the prophets and diviners of the nations used. Deut. 18. 10. 14. Which thing he now left, as seeing it not availeable for his purpose: but that his evill heart was not changed, appeareth by his going with the king to mount Peor, to see if from thence hee might curse Israel, by his commanding of altars and sacrifices as before, Num. 23. 27. - 30. and by his pestilent counsell which he gave the king after this, for the destruction of Gods people, Num. 31. 16. Rev. 2. 14. *set his face toward the wilderness*] where Israel lay encamping, that he might as it were prevent God, and suddenly utter a curse against his people. The Chaldee paraphraseth. *he set his face towards the Calfe that Israel had made in the wilderness.*

wildernesse, (Exod. 31.) as if, looking vpon their sinns, he thought for them he might have cursed Israel: and so in Targum Ierusalem it is explained, He set his face toward the wildernesse, and remembred concerning them the worke of the Calfe, and would have cursed Israel.

2 Vers. 2. *abiding in tents*] or, dwelling; which the Greeke translateth *camping*, or *having their armie*, or *leager*. The order wherein God had placed the armies of Israel about his sanctuarie, Numb. 2. they alwayes kept, when they pitched in the wildernesse: the sight whereof astonished the enemy, so that he could not curse them as he desired, but blessed them the third time.

the spirit of God was upon him] that is, as the Chaldee explaineth it, the spirit of prophesie from before the Lord rested upon him: and as Sol. Jarchi here noteth, it came into his heart that he should not curse them. The like phrase was before in Numb. 11. v. 26. *the spirit rested upon them*, and they prophesied: and againe in v. 29. would God that all the Lords people were prophets, and that the Lord would put his spirit upon them. This was Gods powerfull worke, changing Balaams heart when hee intended evill; as when Saul and his messengers went with an evill purpose to have taken David in Naioth, the Spirit of God was upon them, and they also prophesied, 1. Sam. 19. 19. 20. - 23. And when wicked men, being thus overruled, uttered divine oracles, as now Balaam did; they spake not of themselves: as it is sayd of the holy prophets, *For prophesie came not at any time by the will of man: but holy men of God spake, being moved (or carried) by the holy Ghost*, 2. Pet. 1. 21.

3 Vers. 3. *he tooke up his parable*] that is, prophesied; see Numb. 23. 7. *assuredly* sayth] or *affirmeth*, *averteth*: a word appropriate to the oracle of God, which is a *faithfull saying*, 1 Tim. 1. 15. See the annotations on Gen. 22. 16. Here Balaam beginneth his third blessing with a solemne preface; avouching the truth and constancy of it from God: against whose wil the more he strugleth, the stronger he is re-

listeth. *the man whose eye is open*] which the Chaldee expoundeth, *the man that is faire sighted*; that seeth well; the Greeke translateth, *the true man*: he seemeth hereby to signifie that he was a prophet, who in old time was called a *Seer*, 1. Sam. 9. 9. *Shechum* the originall word, used onely here and in v. 15. is of contrary signification to *Sethum*, that is *closed*, or *shut up*: howbeit some take it to be of the same meaning, which may then be explained thus, *The man who had his eye shut*, but now open. And *eye* is put for *eyes*, understanding the eyes of his minde opened by the spirit of prophesie: though some of the Hebrewes (as Iarchi here observeth) have from hence conjectured, that Balaam was blinde of one eye.

4 Vers. 4. *the oracles of God*] or, *the sayings of God*, as the Chaldee sayth, *the word from before God*: but the Greeke translateth *strong oracles*, because God, (in Hebrew *El*) is so named of being strong or mightie.

vision of the Almighty] or, *of the Allsufficient*, that is, as the Greeke translate(h, of God. *falling*] understand, into a trance, or deep sleep, or falling on my face to the ground: for even the holy men of God, when they saw divine visions, used to fall down on their faces, and into deep-sleeps, as dead men. So a deep-sleep (or trance) fell upon Abraham, Gen. 15. 12. and Daniel was afraid, and fell on his face, and was in a deep-sleep on his face toward the ground, Dan. 8. 17. 18. and Iohn fell at his feet as dead, Rev. 1. 17. and Ezekiel fell on his face, Ezek. 1. 28. & 3. 23. & 43. 3. & 44. 4. Likewise when the spirit of prophesie came upon men, they are sayd to fall, or lye downe, as did Saul, 1. Sam. 19. 24. And in this place of Balaam, the Chaldee translateth it *lying downe*; the Greeke, *in a sleep*; so after, in v. 16. *eyes uncovered*] or, *unveiled*, to weet, to see the vision; as the Chaldee sayth, and it was revealed unto him.

5 Vers. 5. *How goodly*] or, *how good*! which word implieth profit, pleasure, beauty, joy, delight, &c. See the notes on

Gen. 1. 4. thy tents] in Greek, thy houses, or dwellings; but tents are a moveable habitation, fitting the people of God in this world, Heb. 11. 9. and a warlike life, Jer. 6. 3. Afterward the Church is called the tents of Jakob, Mal. 2. 12. and the tents of Judah, Zach. 12. 7. And Iakob their father is noted to have dwelled in tents, Gen. 28. 27. Moreover, when this people were seated in Canaan, their dwelling places were called their Tents, 2. Chron. 10. 16. & 7. 10. So this is meant of the state of the Church, not only then present, but throughout all ages. thy tabernacles] or, thy habitacles, dwelling-places; which have their name of vicinitie, or neerenesse together. This therefore noteth the communion of the Church with Christ, and one with another: and is by Targum Jonathan expounded, the Tabernacle of the congregation which is set among you, & your tabernacles which are round about it, O house of Israel. O Israel] that is, O Israelites. The Church is named after their father Jakob and Israel; Iakob is their name in respect of their owne infirmitie, (whereupon it is sayd, Feare not, thou worm Iakob, Esai. 41. 14. and by whom shall Jakob arise? for he is small, Amos 7. 2. 5.) but Israel is the name of their power and prevailing with God and men. See the annotations on Gen. 32. 28.

6 Vers. 6. spread-forth] or stretched-out, implying both length and bredth, and large extent of Israels habitations; compared therefore to valleyes or bournes, which are long, large, pleasant to behold, and watered with rivers, whereby they are fruitfull; as Song. 6. 11. as Gardens] which are inclosed, set with pleasant and wholesome plants, and by rivers are made alwayes fresh, green, and fruitfull. Wherefore the Scripture likeneth the Church to a garden full of pleasant fruits, Song. 4. 12. - 16. Esai. 61. 11. by the river] in Greek, by rivers: whereby the gardens are made green and fruitfull; without which they wither. Therefore when God threatneth judgement to Israel, he sayth,

ye shall be as a garden that hath no water, Esai. 1. 30 and promising mercie he sayth, Thou shalt be like a watered garden, Esai. 58. 11. Hereby was signified, that river of God full of water, Psal. 65. 9. the river, the streames whereof make glad the citie of God, Psal. 46. 4. even the Word and Spirit of the Lord, which refresheth and comforteth his people, as it is written, Their soule shall bee as a watered garden, and they shall not sorrow any more at all: Jer. 31. 12. Lign aloes-trees] or, as some think Santal-trees, in Hebrew Ahalim, which hath affinitie with the name of Aloes derived of it. The Greeke translateth it Tents; but the Chaldee Spices. The Lign-aloes is a tree growing in Arabia and India, which giveth a sweet odor; and is like the Thyme wood mentioned in Rev. 18. 12. and is here used to signifie the good fame of the Church, and report of her graces, which is as a sweet smell.

Jehovah hath planted] this signifieth the excellency of this tree above others, and the growth in the naturall place, where it best prospereth: so the Cedars are sayd to be planted by him, in Psal. 104. 16. and hee is the planter of his Church, Jer. 2. 21. Cedars by the waters] The Cedar is one of the goodliest trees, for tallnesse, bignesse, strength and durance; with the timber of it the Temple was built, 1. King. 6. 9. 10. and by the waters it best flourisheth; and signifieth the glory of the kingdome of Israel; as it is written of the kingdome of Assyria, Behold the Assyrian was a Cedar in Lebanon, with faire branches, and with a shadowing sbroud, and of an high stature, &c. The waters made him great, the deep set him up on high, with her rivers running round about his plants, &c. Ezek. 31. 3. 4. See also Psal. 1. 3.

7 Vers. 7. He shall poure waters] or, water shall flow out of his buckets: speaking of Israel. This parable is translated by the Greeke interpreters thus; There shall come forth a man out of his seed, and shall have dominion over many nations; and his kingdom shall be higher then Gog, and his kingdom shall bee increased. And by the Chaldee paraphrast thus,

thus, There shall grow up a King, which shall be anointed of his sons, and shall have dominion over many peoples; and his King shall be mightier then Agag, and his kingdome shall be exalted. And Targum Jonathan expoundeth it to the like effect; and the exposition accordeth with other scriptures which speak of the propagation of children, by the similitude of waters, fountaines, cisternes, and the like: as, Heare yee this, O house of Iakob, &c. which are come forth out of the waters of Iudah: Esai. 48. 1. and yee of the fountaine of Israel, Psal. 68. 27. And Solomon speaking of wife and children in the lawfull state of marriage, sayth, Drink waters out of thine own cistene, and running waters out of thine owne well. Let thy fountaines be dispersed abroad; and rivers of waters in the streets; Let them be onely thine owne, &c. Prov. 5. 15. — 18. And againe speaking of the harlot, hee sayth, Stollen waters are sweet, Prov. 9. 17. Thus Balaam prophesieth here of Israels great increase, and of the glory of their kingdome, in David and Solomon, but chiefly in Christ. Otherwise, by waters may be understood the word and spirit of God, as Ioh. 3. 5. & 4. 10. & 7. 38. 39. which should plentifully be poured out in the Church; that they might with joy draw water out of the wells of salvation; as Esai. 12. 3. his seed, in many waters] this seed may be understood as before, of children; and many waters, of many peoples, as in Rev. 17. 15. Esai. 57. 19. Psal. 144. 7. Or seed may mean corn, sowne in warry moist and fruitfull places, to bring forth much increase: as, Blessed are yee that sow beside all waters, that send forth thither, the feet of the Oxe and the Asse, Esai. 32. 10. higher then Agag] the king of the Amalekites, whom Saul the king of Israel subdued, 1. Sam. 15. 8. and it seemeth this was a common name to all the kings of Amalek, as Pharaoh was to all the kings of Egypt. Spiritually the king of Israel, is Christ, Ioh. 1. 49. & 11. 13. 15. who is higher then the kings of the earth, Psal. 89. 28. amongst whom Agag sometime excelled. his kingdome] the kingdome of Israel,

exalted by David and Solomon; but above all by Christ, whose Church and kingdome is above all kingdomes, in grace, glory, and incorruption. Esai. 2. 2. Dan. 2. 44. Rev. 11. 15.

V. 8. of an Unicorn] This similitude is here repeated and enlarged from the former blessing, in Num. 23. 22. eat up] that is, consume the nations, as the seven nations in Canaan, Deut. 7. 1. and all other, subdued by faith, as it is sayd, The nation and kingdome that will not serve thee, shall perish: yea those nations shall be utterly wasted. Esai. 60. 12. See also Num. 14. 9. break their bones] in Greek, u. marrow (or eat out the marrow of) their fat bones. It signifieth an utter weakning of them, that they should never recover their strength. peirce them] in Greek, shoot thorow the enemy with his arrowes. Arrowes are often mentioned among other instruments of warre, Ier. 50. 9. 14 & 51. 11. Zac. 9. 14. These peirce inwardly, and are figuratively applyed to peircing words, Psal. 64. 4. and spiritually, to the words of Christ, whose arrowes are sharp, in the heart of the kings enemies, Psal. 45. 6.

Verl. 9. He couched] Here Balaam applyeth unto Israel, that blessing which Iakob gave unto his son Iudah, the father of our Lord Christ, the Lyon of that tribe, Gen. 49. 9. & it signifieth the victory of the Church over their enemies: see also Num. 23. 24. who shall stir him up] who dare provoke him? meaning, none. So the victory gotten, shall quietly be held; and the peace of the Church after her warfare, is here foretold: but accomplished in Christ. Blessed bee every one of them] The conclusion of this blessing, is the same wherewith Iakob ended the blessing upon Iakob the father of this people, Gen. 27. 29. and like that which God gave unto Abraham, Gen. 12. 3. Thus God continueth his grace to the faithfull and their seed for ever: and here by Balaams own mouth, curseth all this wicked plot and practise of the king and prophet, who had indeavoured with their utmost craft to

- 10 curse the people whom God had blessed; and Balaam is condemned of himselfe.
- 11 Vers. 10. *he smote his hands*] or, *clapped the palms of his hands*, a signe of indignation and griefe in the king, with a contempt of the prophet; as elsewhere it is sayd, *Men shal clap their hands at him, and shal hiss him out of his place*, Job. 37. 23. and, *All that passe by the way, clap their hands at thee, they hiss, and wag their head*, Eccl. 2. 15.
- 12 Vers. 11. *Flee thou*] or, *Flee for thy selfe*; that is, *Get thee gone speedily*: so *fleeing* is used for speedy departing, in *Esai. 48. 10. Zac. 1. 6. Job. 9. 25. & 14. 2. Amos 7. 12.* Here Balak being out of hope to effect his purpose, leadeth not Balaam to another place, as he had done before, but turneth him off with ignominie. *unto thy place*] thy country Mesopotamia, as the place of the Canaanites, &c. in *Exod. 3. 8.* is their country; and in *Exod. 13. 10.* the place, is in Greek, the land. Or, unto thy citie Pethor; as, unto the place of Sichem, *Gen. 12. 6.* is the citie of Sichem: see *Amos 4. 6.* *Kept thee back*] in Greek, *deprived thee of honour.* Here Balaam who ambitiously sought after honour and riches, is sent away with shame, and misseth of the wages of unrighteousnesse which he loved: for, *The wicked worketh a deceitfull worke; but to him that soweth righteousness, shalbe a sure reward*, *Prov. 11. 18.*
- 13 Vers. 13. *goe-beyond the mouth*] in Greek, *transgress the word*: see *Num. 22. 18.* *out of mine owne hart*] in Greek, *of my selfe.*
- 14 Vers. 14. *I will counsell thee, what this people shall doe*] This seemeth to be an unperfect speech, which the Chaldee paraphrast well explaineth thus; *I will counsell thee what thou shalt doe; and I will shew thee what this people shal doe.* For the Scriptures have many like brieft speeches, as is noted on *Exod. 4. 5. & 13. 8.* And Moses after sheweth, that Balaam gave Balak wicked counsell against Israel, to draw them unto idolatry and fornication, *Num. 31. 16.* and our Saviour calleth it the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things

sacrificed unto idols, and to commit fornication, *Rev. 2. 14.* the history whereof followeth in *Num. 25.* And thus the Hebrewes also expound this place: Chazkuni, in these words, *I will counsell thee: Moses our Teacher concealeth the counsell, because Balaam sayd it to Balak in secret: but in Num. 31. 16. it is revealed, To like effect writeth Sol. Iarchi, saying, This scripture is brieft; I will counsell thee to cause them to stumble (or fall) and I will tell thee what evil they shall doe to Moab in the latter dayes: and Targum Jonathan openeth it by Num. 25. 1. 2. &c. in the latter dayes]* that is, the dayes after following: see the like in *Gen. 49. 1.* For the time present, Israel might not meddle with the people of Moab, *Deut. 2. 9.* but after in Davids dayes, hee smote Moab and measured them with a line, casting them downe to the ground: even with two lines measured he to put to death, and with one full line to keep-alive; and so the Moabites became Davids servants; *2. Sam. 8. 2.* Againe in *Ier. 48.* there is a large prophesie of Moabs destruction, with a promise of the returning of their captivity in the latter dayes.

Vers. 15. *tooke up his parable*] that is, prophesied, but darkly and in parables: see v. 3. *whose eye is open*] in Greeke, the true man: see the notes on v. 3.

Vers. 16. *the knowledge of the Most-high*] in Chaldee, *knowledge from before the Most high*; that is, made known to him of God. This sentence is here added more then in v. 4. *Baal hatturim* here noteth, that he sayth this, because he would reveale the dayes of Christ. *falling*] into a trance; the Greeke translate it in a sleep: see this opened on v. 4.

Vers. 17. *I shall see him*] or, *shall see it*; meaning the person or thing that now he is to speake of; namely David, and his kingdome, the accomplishment whereof should be in Christ and his Church. Sol. Iarchi explaineth it thus; *I see the praise of Iakob, and their greatnesse: but it is not now, but after a time.* Chazkuni here sayth, *Hee prophesieth of David.* *but not nigh*] that is, as the Chaldee explaineth it, *his coming*

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16

17

is not nigh. This may bee understood of Christ, for of him he after prophesieth; whom Balaam sayth, he shall behold, (for every eye shall see him, and they also which peirced him, Rev. 1. 17.) but hee had not Iobs faith, to behold him his Redeemer, Iob. 19. 25. 27. *shall proceed a star*] or, a star hath proceeded, speaking after the manner of prophesie, of a thing to come, as already done. The Greek translateth, a star shall arise; which the Chaldee expoundeth, *A king shall arise out of the house Iacob*. This is to be understood in part of David, and chiefly of Christ our Lord, who thus testifieth of himselfe, *I am the root and the offspring of David, the bright and morning star*. Thus also the Hebrewes understood it of old; for the false Christ that arose unto the Iewes in the dayes of Trajan the Emperour, was called (in allusion to this prophesie) *Bar Chochab*, that is, *the son of the star*: but being after slaine in battell, the Iewes seeing themselves deceived, called him *Bar Coxiba*, that is, *the son of falshood*. Of him there is mention in Talmud Bab. in Sanhedrin c. Chelek; and Maimony in treat. of Kings, c. 11. f. 3. sayth of R. Akiba, who was the armour bearer of Ben Coxiba the king, that he sayd of him, *he was the King Christ*. And he and all the wise men of his age, thought that he was the King Christ; untill he was killed for iniquity: when he was killed, they knew hee was not. *a scepter*] or, a rod, a staffe; a signe of kingdome and government: see the notes on Gen. 49. 10. The Greek translateth it, *a man shall rise out of Israel*; the Chaldee saith, *Messias* (or Christ) *shall be anointed of the house of Israel*. As David and other Kings had scepters, so Christ is sayd to have a rod or scepter, as, *The scepter of thy kingdome, is a scepter of righteousness*, Psal. 45. 7. Heb. 1. 8. and, *Thou shalt rule them with a rod* (or scepter) *of iron*, Psal. 2. 9. *the corners*] or, *the sides*, (the quarters) of Moab; meaning a conquest of the whole countrey, in every quarter and corner of it. The Greek interpreters understood it figuratively, *the Dukes of Moab*, likewise the Chaldee paraphrast, saying, *he shall kil the Princes of*

Moab. This was literally fulfilled by David, who smote Moab, and cast them downe to the ground &c: 2 Sam. 8. 2. Spiritually by Christ, destroying idolaters & Antichristians, in religion like Moabites. *shall unwall*] shall cast down the walls; that is, conquer and subdue; which the Greek expoundeth *shal captive* (or *make a prey*;) the Chaldee, *shal rule*, or *have dominion*.

the sonns of Seth] who was the son of Adam, set in Abels room whom Kain killed, Gen. 4. 25. and all Kains race being drowned in the flood, onely Seths posteritie in Noah remayned: so that all the world now, are the sonns of Seth, as of Adam: wherfore the Chaldee explaineth it, *he shall have dominion over all the sonns of men*. So it is a prophesie of Christ, whom all kings should worship, all nations should serve, Psal. 72. 11. and the ends of the earth should be his possession, Psal. 2. 8. *That at the name of Iesus, every knee should bow*, Phil. 2. 10. And this conquest is gotten by the preaching of the Gospel, as it is written, *The weapons of our warfare, are not carnall, but mightie through God, to the pulling-downe of strong-holds; casting-downe imaginations, and every high thing that exalteth it selfe against the knowledge of God; and bringing into captivity every thought to the obedience of Christ; and having in a readinesse to revenge all disobedience*, 2. Cor. 10. 4. 5. 6. Some take Seth here to be meant not of a mans name, but to signifie the hinder part, and to meane the peoples then behinde Balaam, as the Ammonites, Midianites, and the like: but besides the Chaldee forementioned, the Greeke also translateth it, *all the sonns of Seth*: and the Hebrewes doe most so expound it; as Sol. Iarchi sayth, *all the sonns of Seth*, i. all peoples, which doe all come of Seth the son of Adam the first. Maimony in Mishn. tom. 4. treat. of Kings, c. 11. f. 1. explaineth Balaams prophesie thus; *I shall see him, but not now: this is David: I shall behold him, but not nigh; this is the King Christ. There shall proceed a star out of Iacob; this is David: and a scepter shall rise out of Israel; this is the King Christ: and shall smite through* the

the corners of Moab; this is David, as it is written (in 2. Sam. 8. 2.) And he smote Moab, &c. And he shall unwall all the sons of Seth; this is the King Christ; of whom it is written (in Psal. 72. 8.) Hee shall have dominion from sea to sea. And Edom shall be a possession; to David; as it is sayd, And all they of Edom became Davids servants, 2. Sam. 8. 14. And Seir shall be a possession; this is unto the King Christ: as it is sayd, And Saviours shall come up on mount Zion, to judge the mount of Esau, and the kingdom shall be the Lords, Hobad. v. 21.

18

V. 18. Edom] the Edomites the posteritie of Esau; these became a possession to David, 1 Chron. 18. 13. after that, unto Christ; as it is written, Who is this that cometh from Edom &c. Esai. 63. 1. — 6. Seir] the mountaine where Esau dwelt, Gen. 36. 7. 8. wherfore the Greek, in stead of Seir, nameth Esau. *shal doe valiantnes*] or, doe valiantly, valiant acts; which phrase is sometime understood of warrs and victories, as in 1 Sam. 14. 48. sometime, of getting wealth and riches, as in Ezek. 28. 4. Both may be here meant, and the Chaldee expoundeth it of the latter. And as this was answerable to the name of Israel, which signified his power and prevailing with God and with men, Gen. 32. 28. so David, after he had vanquished the Edomites, celebrated the trueth of this promise, saying, Through God we shall doe valiantnes; and he wil tread downe our enemies, Psalm. 60. 14.

19

V. 19. And he shall have dominion] he, that is, one of the house of Jakob, as the Chaldee expresseth it. So Targum Jonathan sayth, And a ruler shal rise up out of the house of Jakob. And it may be understood of David first, then and chiefly of Christ. Sol. Larchi openeth it thus, And yet there shalbe an other ruler, out of Jakob, and he shal destroy him that remayneth out of the citie. Of the King Christ he speaketh thus, of whom it is sayd (in Psalms. 72.) he shal have dominion from sea to sea out of the citie] that is, of every citie, to weet of the Edomites, as v. 18. or more generally, of all cities; as the Chaldee expoundeth it, the citie of the peo-

ples. Chazkuni referreth it to Joab Davids captaine, of whom it is sayd, Six moneths did Joab remaine there with all Israel, until he had cut-off every male in Edom. 1 King. 11. 25. 16. But it hath reference also to further victories, as is sayd, The house of Jakob shalbe a fyre, and the house of Joseph a flame, and the house of Esau for stubble, and they shal kinde in them, and devoure them, and there shall not be any remayning of the house of Esau, for the Lord hath spoken it. Hobad. vers. 18. The Targum called Ionathans, nameth it Constantinople: by which it is evident, that the aurnor of that work, was not Jonathan ben Vzziel who paraphrased on the Prophets, and was of the Apostles age; but some later Jew, who put forth his work in that Ionathans name.

V. 20. he looked on Amalek] on the countrie or people of the Amalekites, the posteritie of Esau; Gen. 36. 12. As the sight of Israel occasioned Balaam to bless the, vers. 2. &c. so the beholding of the wicked, occasioned the utterance of their judgment and curse. *the first*] or *the beginning of the nations*; meaning eyther the chiefest of them; or, as the Chaldee expoundeth it, *the first of the that warred against Israel*; for which God thretned their ruine before, in Exod. 17. as now he foretellet it againe by Balaam. As Israel was the Lords first fruits, Jer. 2. 3. and therefore by him preserved: so Amalek being the first fruits of the wicked nations, is devoted to destruction; fulfilled in part, by Saul, 1 Sam. 15. and after in Mordecaies time, Est. 7. but spiritually accomplished by Christ. Thus Iericho the first fruits of the Cananean cities, was also devoted and destroyed, Jos. 6. *his later-end*] or, *his posterity*; as the Greek translateth his seed: (see Psal. 37. 38. *that he perish for ever*) or, unto perdition; which the Greek translateth shall perish; the Chaldee, shall perish for ever. So in v. 24.

20

Vers. 21. the Kenite] that is, the Kenites, or Kenazans; these the Chaldee calleth Salmeans; so that hee tooke them for those Kenites mentioned in Gen. 15. 19. But Targum

21

Targum Jonathan expoundeth it of *Iethro*, that became a proselyte, *Exod. 18*. And so in *Judg. 1. 16*. it is sayd, *the children of the Kenite, Moses father in law, went up, &c.* And these are mentioned here next Amalek, because they dwelt with them; as is written, *And Saul sayd unto the Kenites; Goe, depart, get you downe from among the Amalekites, &c. 1. Sam. 15. 6.* [thou puttest thy nest] Hebr. *to put thy nest*, of which phrase see the annotations on *Gen. 5. 19*. And here the Hebrew *Ken*, which is a nest, hath allusion to the Kenites name: by nest, meaning an habitation, as in *Iob. 29. 18*. a similitude taken from Eagles, which build their nests on high rocks: see *Obad. v. 4. Habak. 2. 9.* So hereby was signified the secure dwelling of the Kenites by Israel, without disturbance: till the Assyrian wasted all.

22 Vers. 22. *Kain*] that is, the Kenite, who came, as it seemeth, of a man named Kain, and so is by the Chaldee expounded as before, *the Salmaan*. Some thinke it to bee the name of the place where they dwelt. [wasted] or, eaten up; to weet, by enemies. [untill Asshur] or, whiles Asshur, the Assyrians, and Babylonians; who carried away captive the ten tribes of Israel, *2. King. 17. 6.* and the Jewes into Babylon, *2. King. 25.* and so the Kenites with them, as appeareth by this prophesie, and after the returne of the people out of Babylon, there is mention of these Kenites also, in *1. Chron. 2. 55.*

23 Vers. 23. *Alas, who shall live*] the Chaldee explaineth it, *Woe to the sinners that shall live, &c.* He signifieth hereby extraordinary and greivous calamities. [doth thou] Hebr. *putteth, or disposeth thou*: to weet, this that followeth. Targum Jonathan explaineth it, *When the word of the Lord shall bee revealed, to give a good reward unto the just, and to take vengeance on the wicked, &c.*

24 Vers. 24. *from the coast of Kitim*] Hebr. *from the hand of Kitim*, which the Chaldee expoundeth *from the Romanes*; the old Latine version, *from Italie*, the Greek keep-

eth the Hebrew phrase, *from the hand of the Kitians*. *Kitim* (or *Chitim*) was one of the sons of Lavan, the son of Iaphet, the son of Noe, *Gen. 10. 4.* His posterity seated in Cilicia, Macedonia, Cyprus, and Italie also, as Iosephus observeth in *Antiq. lib. 4. c. 22.* Wherefore *Kitim* is taken sometime for the one, and sometime for the other. Here it may imply both the troubles that befell the Assyrians and Jewes, by the Greekes and Seleucides, in the troublous dayes of Antiochus, according to that in *Dan. 11. 30.* *For the ships of Kitim shall come against him*: and after calamities that befell the Hebrewes, from the Romanes.

[shall afflict Assur] they, the ships, that is the armies of Kitim shall afflict the Assyrians, which come of Assur, the sonne of Sem, the son of Noe, *Gen. 10. 22.* Hebr.] or, Eber; that is Hebers children, as the Greek translateth it *the Ebrewes*: of Heber see *Gen. 10. 22. 24.* All Israel were his posterity, afflicted by Greeks and Romanes. Christ was the chiefest of Eber, *Luk. 3. 23.* hee was killed by Pilate the Romane Deputie. Since that time, Rome by Antichrist there reigning, hath afflicted Christ in his members. [be also] that is, *Kitim shall perish for ever*: or, shall goe unto perdition. Thus Balaam, as he began with the blessing of Israel, endeth with the destruction of their enemies: God by his mouth confirming the promises made unto Abraham and to his seed for ever; the accomplishment of all which, is in Christ.

25 Vers. 25. *returned to his place*] that is, went away with a purpose to returne home: but was slayed by the Midianites, and among them was killed by the sword of Israel, *Num. 31. 8.* But this is here so signified, to shew how God disappointed their first plots and practises, that Balaam returned as he came, and could not curse Israel, but denounced woes against their enemies. Things which men purpose and indeavour to doe, are sayd to be doen by them; though perhaps not effected; as is noted on *Exod. 8. 18. Num. 14. 40.* It might

also be, that Balaam indeed returned to his place; and afterward came againe to the Midianites. So Charkani (on Num. 31.) sayth, *After that he had returned to his place, to Mesopotamia, he came againe to Midian, to receive money of the Elders of Midian, when he heard say of the plague which had been in Israel by his counsel.*

CHAPTER 25.

1. Israel at Shittim commit whoredome with the daughters of Moab, and idolatry with Baal-peor. 4. The idolaters are commanded to bee slaine. 6. Phinehas killeth Zimri and Cozbi. 10. God therefore giveth him an everlasting Priesthood. 16 The Midianites are to be vexed for their wiles against Israel.

1 **A**ND Israel abode, in Shittim: and
2 the people began to commit
whoredome, with the daughters of
Moab. And they called the peo-
ple, unto the sacrifices of their gods:
and the people did eat, and bowed
themselves downe to their gods.
3 And Israel was joyned to Baal-Peor:
4 and the anger of Iehovah was kind-
led against Israel. And Iehovah
sayd unto Moses; Take all the heads
of the people, and hang them up be-
fore Iehovah, against the Sun: that
the fierce anger of Iehovah may bee
turned away from Israel. And Mo-
ses sayd unto the Iudges of Israel:
5 Slay yee every-man his men, that were
joyned unto Baal-peor. And be-
6 hold, a man of the sonns of Israel,
came, and brought neer unto his
brethren, a Midianitess, in the eyes of
Moses, and in the eyes of all the con-
gregation of the sonns of Israel: and
they were weeping at the dore of the
7 Tent of the congregation. And
Phinehas the son of Eleazar, the son

of Aaron the Priest, saw it: and hee
rose-up, from amongst the Congre-
gation, and tooke a javelin, in his
hand. And hee went in, after the
man of Israel, into the tent; and
thrust both of them through; the
man of Israel, and the woman, tho-
row her belly: and the plague was
stayed, from the sonns of Israel.
And those that died in the plague,
were, foure and twenty thousand.



And Iehovah spake unto Moses, say-
ing: Phinehas the son Eleazar, the
son of Aaron the Priest, hath turned
my wrath away, from the sonns of
Israel; whiles he was zealous with my
zeale, among them: that I consumed
not the sonns of Israel in my zeale.
Therefore, say: Behold I give unto
him, my covenant of peace. And
there shall be to him, and to his seed
after him, the covenant of an ever-
lasting Priesthood: because he was
zealous for his God; and made at-
onement, for the sonns of Israel.
And the name of the man of Israel
that was smitten, that was smitten
with the Midianitess, was Zimri, the
son of Salu: a prince of a fathers
house, of the Simeonites. And the
name of the woman the Midianitess
that was smitten, was Cozbi the
daughter of Zur: hee was an head of
nations, of a fathers house of Mi-
dian.

And Iehovah spake unto Moses,
saying. Vexe thou the Midianites;
and smite yee them. For they vex
you, with their wiles, wherewith they
have beguiled you, in the matter of
Peor:

Peor: and in the matter of Cozbi, the daughter of a Prince of Midian their sister; which was smitten in the day of the plague, for Peors sake.

Annotations.

I **A** *Bode in Shittim*] a place in the wilderness, in the plaines of Moab, nere Jordan, called *Abel Shittim*, in Num. 33. 48. 49. In this place Israell did sit, or abide, untill after Moses death; and from thence Iosua removed them to Iordan, where they passed over to Gilgal, *Ios. 2. 1. & 3. 1.* Wherefore God after willed the people to remember the things that befell unto them, from Shittim to Gilgal, that they might know the righteousness of the Lord, *Mic. 6. 5.* And the history now following, sheweth, how when Balak, the Princes of Moab and Midian, and Balaam their prophet, had plotted and practised with all their art and might, to withdraw Gods favour and blessing from his people, but prevailed nothing: the prophet gave Balak and the Midianites counsell to put a stumbling-block before the Israelites, to see if they could withdraw the people from the love, feare, and obedience of the Lord their God, that Israel sinning, might fall and bring themselves into the curse, (which Balaam could not bring upon them) and so perish. By this wicked counsell, they prevailed against many, to the death of 24. thousand Israelites: but the state and body of the Church was by Gods grace still preserved, the wicked being taken away by his judgement.

the people] some of the people of Israel: for they that fell to this wickednes, did all perish; but they that cleaved to the Lord, remained alive: *Deut. 4. 3. 4.* *to commit-whoredome*] or, to commit fornication; which the Chaldee expoundeth, to err (or goe astray) after the daughters of Moab; understanding also, the daughters of Midian,

as appeareth by *v. 4. 17. 18.* This evill they fell into, by the wicked counsell and doctrine of Balaam, who taught Balak to cast a stumbling-block before the sonns of Israel, to eat things sacrificed to Idols, and to commit fornication, *Rev. 2. 14.* So Moses likewise sayth, Behold these (women) caused the sonns of Israel, through the word of Balaam, to commit trespass against Jehovah in the matter of Peor, *Num. 31. 16.* That hypocrite, who had so often blessed Israel, and pronounced those accursed which cursed them, who had heard and uttered the oracles of God, had his eyes opened, had escaped the sword of the Angell, &c. to the end that he should not speake or doe any thing but what the Lord commanded: yet after all this, hee was the authour of this mischiefe, that it might appeare how evill men and seducers waxe worse and worse, deceiving, and being deceived, *2. Tim. 3. 13.* and that men might beware of false prophets, which come in sheeps clothing, but inwardly are ravening wolves, *Mat. 7. 15.*

Vers. 2. they called] that is, the daughters of Moab called, or invited. Thus the intended warr of Moab against Israel, was turned to a pretended peace, and feigned amitie: alluring the people by fleshly bayts, to debile their bodies and soules with whoredome and idolatry. By the women of Moab, and of other strange peoples, Solomon the wile was also drawn into syn, *1. King. 11. 1. 4.* *sacrifices of their gods*] or, of their god; in Greek and Chaldee, of their idols: meaning of Baal Peor: whereof David speaketh thus, They were joyued unto Baal Peor, and ate the sacrifices of the dead, *Psa. 106. 28.* By the dead, meaning Idols, unto which the scriptures doe oppose the living and true God, *1. Thess. 1. 9. 10. 9. 10.* *did eate*] and so communicated with their idolatry: for they which eate of the sacrifices, are partakers of the Altar; *1. Cor. 10. 18.* This sin God in speciall manner had forewarned them of; in *Exod. 34. 14. 15.* *bowed to their gods*] in Greeke and Chaldee, to their idols. This people whom God had guided through

through the wilderness 40. yeares, who had seen Gods workes, and felt his punishments for their owne and their fathers sinns, were delivered from many enemies round about, and now abiding in Shittim, were ready to enter into the promised land: are here prevented and overthrown, through their own corruption.

3 Vers. 3. *was joyued*] or, *was coupled*, *was yoked*: unto which word the Apostle seemeth to have respect, when hee sayth, *Be ye not unequally-yoked together with unbelievers*, 2. Cor. 6. 14. *to Baal Peor*] which the Chaldee expoundeth, *to them that served Baal Peor*, that was the idol of the Moabites and Midianites, called in Greeke *Bel phegor*. Baal is by interpretation a Lord or Patron: by which name it is probable that the heathens called the Sun, or some star, as is noted on Lev. 18. 21. *Peor* or *Phegor*, was the name of a mountaine, Numb. 23. 28. and of the idoll there worshipped, Num. 25. 17. Jos. 22. 17. And because Baal was a common name to many idols, and much revered of the peoples, through corruption the Israelites called also the LORD, Baal, but hee blameth them for it, saying, *Thou shalt call me no more Baal*, Hos. 2. 16. and in detestation of the name, the Prophets put *Bosheth*, that is *Shame*, instead of Baal, that is *Lord*: as it is written, *They went to Baal Peor, and separated themselves unto that Shame*: Hos. 9. 10. and the Greek interpreters in 1. King. 18. 25. translate Baal, *Shame*: yea and the Hebrew prophets sometime put one for another: as *Ierub Baal* (who was Gedeon) Judg. 8. 35. & 9. 1. is called *Ierub-Besheth*, 2. Sam. 11. 21. *Esh-Baal*, 1. Chro. 8. 33. is called *Ish-Bosheth*, 2. Sam. 2. 10. and *Merib Baal*, 1. Chro. 8. 34. is *Adphi-Bosheth*, 2. Sam. 9. 10. Hereupon it is sayd, *Ye set up Altars to that Shame*, even *Altars to burne incense unto Baal*, Lev. 11. 13. *Peor*, hath the signification of *opening the mouth*; and was the name of this Idoll, as some thinke of filhiness and fornication committed together with idolatry, (as this history sheweth,) and to bee that which in other language was called *Pri-*

pus. But as *Neba* the god of Babylon hath his name of *Propheying*, so *Peor* might likewise be so called of *opening the mouth* in speech and prophesie; as the scripture mentioneth the prophets of Baal, 1. King. 18. 22. and of the prophets that prophesied by Baal, Lev. 23. 13. *the anger of Jehovah*] *They provoked him to indignation by their actions*, and the plague brake in upon them, Psal. 106. 29. Thus Balaam by his counsell brought them into sin, and so under wrath and curse through their owne default: which hee could not obtaine of God otherwise against them by any meanes.

4 Vers. 4. *the heads*] that is, as the Greeke translateth, *the captaines of the people*, such as were chiefe in the transgression. *hang them up*] the Greeke translateth it; *Make them a publick example*: the Chaldee, *Judge and kill him that is worthy to bee killed*; but Targum Ionathan expoundeth it, *crucifie them*. The Law after sayth, *he that is hanged is the curse of God*, that is, *accursed of God*, Deut. 21. 23. so the sinners brought the curse upon themselves. *before Jehovah*] or, *for*, or *unto Jehovah*, to his honour, in doing vengeance on his enemies. Both these phrases are used as one, in 2. Sam. 21. *we will hang them up unto Jehovah*, v. 6. and, *they hanged them before Jehovah*, v. 9. *that the fierce anger*] or, as the Greeke translateth, *and the fierce anger (or heat of the anger) of the Lord shall be turned away*. Signifying that the rooting out of sinners, turneth away Gods anger from a people: for, to doe justice and judgement, is more acceptable to the Lord then sacrifice, Pro. 21. 3.

5 Vers. 5. *his men*] the men under his government, as they were distributed in Exod. 18. 25. Although the Midianites were the beginners of this mischief, yet God first punisheth and purgeth his Church; and after he giveth order to destroy the Midianites, v. 17. Num. 31. 2. for judgement must begin at the house of God, 1. Pet. 4. 17. Ezek. 9. 6. Compare herewith the judgement inflicted for the golden Calf, Exod. 32. 27. &c.

Verf.

6 Vers. 6, brought neere] this word signifieth a bringing to commit fornication; as in Gen. 20. 4. *Abimelech had not come-neere unto her: see the notes on Lev. 18. 6. they were weeping*] these circumstances shew the sin to be done with an high hand, in contempt of Moses, of the congregation, of God himselfe and his iudgements (for which the people now wept:) and so of all religion: and with a purpose to stir up the people unto open rebellion.

8 Vers. 8. into the tent] The original word used here for a tent, is not the ordinarie name, but such as signifieth a cave, or hollow place; and is thought to meane such a tent as was made for fornication: and so it more sheweth the height of his impiety, that erected such a place of wickednesse. *her belly*] in Chaldee, *her bowels*; in Greek, *her wombe* (or *matrice*.)

the plague was stayed] or, *was restrained*: this plague, which the Chaldee calleth *death*, seemeth to be a pestilence which God sent among the people; as the like speech elsewhere sheweth, Num. 16. 50. 1. Chron. 21. 12. as also in that David sayth, *the plague brake in upon them*, Psal. 106. 29. Howbeit the word is sometime used for slaughter by the sword, as in 1. Sam. 4. 17.

9 Vers. 9. 24. thousand] all the men that had folowed Baal Peor, the Lord destroyed them from among his people; Deut. 4. 3. The Apostle speaking hereof, sayth, *Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand*; 1. Cor. 10. 8. It seemeth that one thousand were slaine by the Iudges, v. 5. and 23. thousand by the hand of God, of which latter number the Apostle speaketh: or, one thousand of the chiefe were hanged, and the rest slaine by the sword.

Here the Hebrewes begin the 41 Section, or Lecture of the Law, which they call *Phinehas*.

11 Vers. 11. hath turned away] in Greeke, *hath caused my wrath to cease*. The fact of *Phinehas*, who was but a priests son, no ordinary Magistrate, and who proceeded

not with the malefactors judicially, but caried with zeale of God, thrust them through suddenly, might seeme blameworthy in the eyes of men, and might procure him much ill will, considering the persons whom he killed, the man being a Prince in Israel, and the woman a Princes daughter of Midian: therefore God here justifieth and rewardeth his work, done by the motion of his Spirit.

he was zealous with my zeale] or, *hee was gealous with my gealousie*, for Gods cause, not his owne. The Apostle hath a like speech, *I am gealous over you with gealousie of God*, that is, *with godly gealousie*. Zeale or gealousie (both which are signified by one word in the Hebrew) meaneth both a fervent indignation against the sinners, and a fervent love unto the Lord, shewed in his former act, as Targum Jonathan addeth for explanation, *and hee killed the guiltie among them*. *in my zeale*] or, *in my gealousie*; it is the word before used, and applied here to God, as in Exod. 20. 5. and often.

Vers. 12. *I give*] in Chaldee, *I decree*. of peace] understand, *my covenant*, (the covenant of) peace: so God sayth of Levi, *my covenant was with him*, (the covenant of) life and peace; and *I gave them unto him, for the feare, wherewith hee feared me*, &c. Mal. 2. 5. So in this place Targum Jonathan paraphraseth, *Behold I decree unto him my covenant of peace, and I will make him the messenger of my covenant, and hee shall live for ever, to preach the Gospell of redemption in the end of dayes*. By which words, *Phinehas* in this covenant was a figure of Christ, who is called the messenger of the covenant, Mal. 3. 1. and hath an everlasting priesthood, *after the power of an endlesse life*, Heb. 7. 16. 17. and hath both wrought and preached redemption in these latter dayes, Heb. 1. 1. 2. 3.

Vers. 13. of an everlasting Priesthood] meaning untill Christs coming, to whom the Priesthood of Aaron was to give place, Heb. 7. 11. &c. *Phinehas* himselfe lived to a great old age, as appeareth by

Judg. 20. 18. his Sonns successively were high Priests til the captivity of Babylon, 1. Chron. 6. 4. — 15. and at the returne out of captivity, Ezra the great Priest and Scribe, was of his line, Ezra 7. 1. — 5. And God, by his prophet, promiseth, that David shall never want a man to sit upon the throne of the house of Israel: neither shall the Priests the Levites want a man before me, to offer burnt-offerings, and to kindle meat offerings, and to doe sacrifice continually, Jer. 33. 17. 18. 21. 22. Both which are accomplished in Christ, Luk. 1. 32. 33. Heb. 3. 1. & 5. 1. — 5. & 8. 1. 2. 3. &c.

zealous for his God] or, zealous for his God; that is, for the dishonour doen unto his God; as God himselfe is sayd to bee zealous for Jerusalem, when hee was sore displeased with the heathens that afflicted it, Zach. 1. 14. 15. It is good to be zealously-affected alwayes in a good-thing, Gal. 4. 18. that God sheweth here, in rewarding Phinehas zeale, who stood up, and executed judgement, and the plague was stayed: and it was counted to him for justice, to generation and generation for ever, Psal. 106. 30. 31. The Hebrewes in ages following, mentioned his glory; as Ben Sirach sayth, because hee had zeale in the feare of the Lord, and stood up with good courage of hart, when the people wereturned backe, and made atonement for Israel; therefore was there a covenant of peace made with him, that he should be the chiefe of the Sanctuary, and of his people; and that he and his posteritie should have the dignity of the Priesthood for ever. Eccles. 45. 23. 24. The scripture noteth the contrary of Eli (who came of Ithamar the brother of Eleazar) for when his owne sonns committed whoredome with the women of Israel, that assembled at the dore of the Tabernacle of the congregation, and made themselves vile, hee restrained them not, but honoured his sonns above the Lord: therefore God threatened to cut off his arme, and the arme of his fathers house, that there should not be an old man in his house for ever. And he sware unto the house of Eli, that the iniquity of Elies house should not bee purged with sacrifice, nor offering for ever, 1. Sam. 2. 22. 29. 31. &c.

3. 13. 14. made atonement] or, made reconciliation, pacified Gods vvrath, through faith: this word used for atonement by sacrifice, is here applied to the executing of judgement upon the malefactors, vvherupon God stayed the plague, which had begun upon the congregation. As oftentimes for the sin of some, God is wrath with the whole congregation, Ios. 7. 1. 12. & 22. 17. 18. so here for the just fact of Phinehas, his wrath was turned away, v. 11. and atonement is made. So the proverb was fulfilled, The Kings wrath is as messengers of death; but a wise man wil pacifie it, Prov. 16. 14. Thus David also made atonement, by doing justice on Sauls house, 1. Sam. 21. 3. &c.

Verf. 14. smitten] that is, killed, as the Chaldee explaineth it: so in v. 15. & 17.

Zimri] in Greeke, Zambri son of Salo; the notation of his name agreeth with his end; for Zimri signifieth cutting-off, as superfluous boughes are pruned, or cut off from the vine: Salo signifieth treading under foot; so as a fruitlesse branch hee was cut off from the vine of Israel, and troden down of God and men. As it is written, Thou hast troden down all them that goe astray from thy statutes; for their deceit is falshood, Psal. 119. 118. among the Simeonites] in Chaldee, of the tribe of Simeon. And being a Prince, and bringing that harlot unto his brethren, v. 6. it is likely that many of that Tribe took part with him, and perished in the plague aforesayd. For whereas that tribe at the former muster, had 59. thousand and three hundred men of vvarre among them, Numb. 1. 22. 23. they were diminished now after this plague, 37. thousand, and one hundred, that there remained at the next muster, but 22. thousand and two hundred men, Num. 26. 1. 14.

Verf. 15. Coxbi] in Greeke, Chosbi daughter of Sour. Coxbi signifieth lying, or falsehood; Zur, is a Rock. an head of nations] that is, a governour of peoples; for hee was a Prince of Midian, v. 17. and afterward he is sayd to be one of the five Kings of Midian, Numb. 31. 8. And as Balaam with his wicked

wicked counsell and doctrine, is named as a figure of Antichristian seducers, corrupting the Christian Church with fornication and idolatry, Rev. 2. 14. so in this Prince of Midian, and the harlot his daughter, we may behold the type of Antichrist, who by the spirit and doctrine of Balaam hath drawn the Church unto fornication and idolatry with false gods, and heresies. His false Prophets, like the daughters of Moab, allure men unto those abominations: for as the wisdom of God in (in Christ) sendeth forth her maidens, to invite the simple to come and eate of her bread, and drinke of the wine that shee hath mingled, Prov. 9. 1. — 5. so the foolish woman, (or whore of 'Babylon, Rev. 17. 1. 5.) hath also her tol-guests, the spirits of Devils working miracles, which goe forth unto the Kings of the earth, &c. Rev. 16. 13. 14. and she calleth passengers, who goe right on their wayes, to partake of her stolen waters which are sweet, and bread in secret, which is pleasant: and many do follow her pernicious wayes, yea many strong men have been slaine by her, Prov. 9. 13 — 18. & 7. 26. 2. Pet. 2. 1. 2. The kings also of the earth have committed fornication with her, Rev. 18. 3. and brought her by their lawes unto their brethren and subjects. And as the harlots name was Cozbi, that is, a Lye, or Falsbood, the daughter of Zur, that is, a Rocke, a Prince of Midian, of Abrahams degenerate children, Gen. 25. 1. 2. so is the Church of Antichrist, false and deceitfull, yet the pretended daughter of the Rocke, which Christ hath promised to build his Church upon, Math. 16. 18. though being departed from the true faith of Christ, as the Midianites were from the faith of their father Abraham. For those Antichristian idolatries, God sendeth forth his plagues, Rev. 16. But when with the sword of the Spirit, (which is the word of God, Eph. 6. 17.) those abominations are cut off, and the authors of them thrust through, as in Zach. 13. 2. 3. the wrath of God which now is kindled against the sinners, shall be turned away. of a fa-

thers house] Sol. Iarchi here noteth from Gen. 25. 4. that Midian had five fathers houses, Ephah, and Ephes, and Hanoch, and Abida, and Eldaah: and this man was king of one of them.

V. 17. Vex the Midianites] or, Distresse, that is, warre against the Midianites; as the Greek translate it *Vse enmitie* against them: Hebr. *To vex*, or *To distress*, of which phrase see the notes on Exod. 13. 3. God who had first punished his owne people for their synns, doth now decree vengeance against their enemies, which was doen by Moses before his death; Numb. 31. 2. For as God sayeth to the nations, *Loe I begin to bring evil on the citie, upon which my name is called; and should ye be utterly unpunished? ye shall not be unpunished; Lev. 25. 19* He speaketh this against the Midianites, rather then against the Moabites (whom he had forbidden Israel to vex or distress, Deut. 2. 9.) because they were chief in the mischief. For though Balaam gave the counsel to the king of Moab, Revel. 2. 14. & the Moabitish women were prostitute also unto whordome, Numb. 25. 1. yet Balak at first did not much regard that counsel, but turned Balaam away with shame, Numb. 24. 11. 25. but the Midianites re- teyned him, and amongst them he was slayn, Nu. 31. 8. And Cozbi a kings daughter of Midian, was a principal instrument of evil unto Israel, as God sheweth in v. 18. therefore the Midianites were first in the punishment. *smite ye them*] that is, as the Chaldee expoundeth it, *kill ye them*.

V. 18. For they vex you] or, distress you: not with warre, but with wiles and deceyt. So God sayth of Babylon, *Reward her even as she hath rewarded you, Rev. 18. 6.* The reward of unrighteous works, is righteous judgment. *their wiles*] or, *their guiles, deceyts, crafts.* *beguiled you*] or, *dealt wilyly and craftily with you;* as the Egyptians when they thought to deale wisely for the suppressing of Israel, Exod. 1. 10. are sayd to *deal-craftily*, Psalm 105. 25. and Iosephs brethren, when they craftily-

conspired his death, Gen. 37. 18. By this it appeareth, that the amitie of the Midianites was but feigned; and that they plotted the destruction of Israel.

matter] Hebr. word of Peor; the idolatrie with Bial Peor, which Israel was drawn unto, *vers. 23.* So the *matter* (or word) of Cozbi, is meant the fornication with her, *vers. 6.* *for Peors sake]* Hebr. *for the word of Peor;* that is, which plague came on Israel for Peors sake, or cause.

CHAPTER 26.

1. The summe of all the men of Israel from twentie yeres old and upward, is taken in the plaines of Moab. 5. The families and numbers of Reuben, 12. Simeon, 15. Gad, 19. Iudah, 23. Issachar, 26. Zabulon, 29. Manasseh, 31. Ephraim, 38. Benjamin, 41. Dan, 44. Aser, 48. Naphtali. 51. The summe of them all. 52. The law of dividing among them the inheritance of the land. 57. The families and number of the Levites. 61. The cause why they were not numbred among the Israelites. 63. None were left of them which were numbred at Sinai, but Caleb and Josua.

1 **A**ND it was, after the plague; that Iehovah sayd unto Moses, and unto Eleazar, the son of Aaron the Preist, saying. Take ye the summe, of all the congregation of the sonns of Israel; from twentie yeres old, and upward, according to the house of their fathers: every-one that goeth forth with the armie, in Israel. And Moses and Eleazar the preist, spake with them, in the plaines of Moab: by Iordan neer Iericho, saying. From twentie yeres old, and upward: as Iehovah commanded Moses, and the sonns of Israel, which went forth, out of the land of Egypt.

5 Reuben, the first borne of Israel: the sonns of Reuben; of Enoch, the

familie of the Enochites; of Phallu, the familie of the Phalluites. Of 6
Hezro, the familie of the Hezronites: of Carmi, the familie of the Carmites. 7
These, are the families of the Reubenites: and they that were mustered of them, were three and fourtie thousand, and seven hundred, and thirtie. And the sonns of Phallu, Eliab. And 8
the sonns of Eliab, Nemuel, and Dathan & Abiram: this is that Dathan 9
& Abiram, the called of the cōgregation, who strove against Moses and against Aaron, in the congregation of Korah; when they strove, against Iehovah. And the earth opened 10
her mouth, and swallowed-up them, and Korah, when the congregation dyed: when the fire devoured two hundred and fiftie men; and they were for a signe. But the sonns of 11
Korah, died not.

The sonns of Simeon, according to their families: of Nemuel, the familie of the Nemuelites; of Iamin, the familie of the Iaminites: of Iachin, the familie of the Iachinites. Of Zerah, the familie of the Zarhites: of Saul, the familie of the Saulites. These are the families of the Simeonites: two and twenty thousand, and two hundred. 12
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The sonns of Gad, according to their families: of Zephon, the familie of the Zephonites, of Haggi, the familie of the Haggites: of Suni, the familie of the Sunites. Of Ozni, the familie of the Oznites: of Eri, the familie of the Erites. Of Arod, the familie of the Arodites: of Areli, the familie of the Arelites. These are the families of the sonns of Gad, according to those 15
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those that were mustered of them :
fourtie thousand, and five hundred.

19 The sonns of Iudah were Er and
Onan : and Er and Onan died, in

20 the land of Canaan. And the sonns
of Iudah, according to their families,

21 were : of Selah, the familie of the Se-
lanites ; of Pharez, the familie of the

22 Pharezites : of Zarah, the familie of
the Zarhites. And the sonns of

23 Pharez, were, of Hezron, the familie
of the Hezronites : of Hamul, the fa-

24 milie of the Hamulites. These, are
the families of Iudah, according to

25 those that were mustered of them : se-
ventie and sixe thousand, and five

26 hundred.

27 The sonns of Issachar, according to
their families : of Thola, the familie

28 of the Tholaites : of Phuva, the fami-
lie of the Phunites. Of Iashub,

29 the familie of the Iashubites : of Sim-
ron, the familie of the Simronites.

30 These, are the families of Issachar, ac-
cording to those that were mustered of

31 them : sixtie and foure thousand, and
three hundred.

32 The sonns of Zabulon, according to
their families : of Sered, the familie

33 of the Sardites ; of Elon, the familie
of the Elonites : of Iahleel, the familie

34 of the Iahleelites. These, are the fa-
milies of the Zabulonites, according to

35 those that were mustered of them :
sixtie thousand, and five hundred.

36 The sonns of Ioseph, according to
their families, were Manasses, and E-

37 phraim. The sonns of Manasses ;
of Machir, the familie of the Machi-

38 rites ; and Machir begat Gilead : of
Gilead, the familie of the Gileadites.

39 These, are the sonns of Gilead ; of Iee-

zer, the familie of the Ieezerites : of
Helek, the familie of the Helekites.

And of Asriel the familie of the Asrie-
lites : and of Shechem, the familie of

the Shechemites. And of Shemida,
the familie of the Shemidaïtes : and

of Hephher, the familie of the Heph-
erites. And Zelophehad the son of He-

phher, had no sonns, but daughters :

and the names of the daughters of
Zelophehad, were Machlah, & Noah,

Hoglah, Milcah, and Tirzah. These,
are the families of Manasses : and

those that were mustered of them, two
and fiftie thousand, and seven hun-

dred.

These are the sonns of Ephraim, ac-
cording to their families : of Shuthel-

lah, the familie of the Shuthalhites ;
of Becher, the familie of the Bach-

rites : of Tahan, the familie of the
Tahanites. And these, are the sonns

of Shuthelah : of Eran, the familie of
the Eranites. These are the families

of the sons of Ephraim, according to
those that were mustered of them ; two

and thirtie thousand, and five hun-
dred : these are the sonns of Ioseph,

according to their families.

The sonns of Benjamin, according to
their families : of Bela, the familie of

the Belaites ; of Ashbel, the familie of
the Ashbelites : of Ahiram, the fami-

lie of the Ahiramites. Of Shephu-
pham, the familie of the Shupha-

mites : of Hupham, the familie of the
Huphamites. And the sonns of

Bela, were Ard and Naaman : the fa-
milie of the Ardites ; of Naaman, the

familie of the Naamites. These, are
the sonns of Benjamin, according to

their families : and those that were
mustered

- mustered of them; five and fourtie thousand, and sixe hundred.
- 42 These are the sonns of Dan, according to their families; of Shuham, the familie of the Shuhamites: these are the families of Dan, according to their families.
- 43 All the families of the Shuhamites, according to those that were mustered of them: sixtie and foure thousand, and foure hundred.
- 44 The sonns of Aser, according to their families: of Iimnah, the familie of the Iimnaïtes; of Iisvi, the familie of the Iisvites; of Beriah, the familie of the Beriites. Of the sonns of Beriah; of Cheber, the family of the Chebrites: of Malchiel, the family of the Malchielites. And the name of the daughter of Aser, was Serah.
- 47 These are the families of the sonns of Aser, according to those that were mustered of them: three and fiftie thousand, and foure hundred.
- 48 The sonns of Naphtali, according to their families; of Iachzeel, the familie of the Iachzeelites: of Guni, the familie of the Gunites. Of Iezer, the family of the Iizrites: of Sillem, the familie of the Sillemites. These are the families of Naphtali, according to their families: and they that were mustered of them; five and fourtie thousand, and foure hundred.
- 51 These were the mustered of the sons of Israel; six hundred thousand, and a thousand, seven hundred, and thirtie.
- 52 And Iehovah spake unto Moses saying. Vnto these, the land shall bee divided, for an inheritance, according to the number of names. To the many, thou shalt give them the more
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inheritance; and to the few thou shalt give them the lesse inheritance: to every-man, according to those that were mustered of him, shall his inheritance bee given. Notwithstanding, the land shall be divided by lot: according to the names of the tribes of their fathers, they shall inherit. According to the lot, shall the inheritance thereof bee divided between many and few.

And these are they that were mustered of the Levites, according to their families: of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites: of Merari, the family of the Merarites. These are the families of the Levites; the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites; the family of the Korachites: and Kohath begate Amram. And the name of Amrams wife was Iochebed, the daughter of Levi, whom she bare to Levi in Egypt: and she bare unto Amram, Aaron and Moses, and Mary their sister. And unto Aaron was borne Nadab, and Abihu: Eleazar and Ithamar. And Nadab and Abihu died; when they offered strange fire before Iehovah. And those that were mustered of them, were, three and twentie thousand; all males, from a moneth old and upward: for they were not mustered among the sonns of Israel; because there was no inheritance given to them, among the sonns of Israel.

These are they that were mustered by Moses and Eleazar the Priest: who mustered the sonns of Israel, in the plaines

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64 plaines of Moab; by Iordan, near Ie-
richo. And among these, there was
not a man, of those that were mustered
by Moses, and Aaron the Priest, who
mustered the sonns of Israel in the
65 wilderness of Sinai. For Iehovah
had sayd of them, Dying they shall
die, in the wilderness: and there was
not left a man of them, save Caleb
the son of Iephunneh, and Ioshua the
son of Nun.

Annotations.

1 **A**fter the plague] after the death of
the 24. thousand that perished for
the sin of Peor (Num. 25. 9.) the Lord
commandeth the people to be numbred,
which should have inheritance in his
land: to signifie his love and care of those
that cleaved unto him, Deut. 4. 3. 4. The
Hebrewes explaine it by the similitude of a
shepherd, who when Wolves have gotten a-
mong his flocke, and worried some of them, he
counteth them, to know the number of those that
are left. Again; As when they came out of
Egypt, and were delivered to Moses, they were
delivered him by tale, (Exod. 38. 26.) so now
when Moses was ready to dye, and to deliver
his flocke againe, he delivered them by tale. Sol.
Iarchi on Num. 26. Eleazar] who now
was high Priest, after the death of Aaron
his father, who had before numbred them
with Moses, Num. 1. 3. And this Eleazar
was he, who after with Iosua divided the
land of Canaan to this people, Ios. 14. 1.
&c.

2 Vers. 2. the summe] Hebr. the head; which
the Chaldee expoundeth the count, or
summe; see Exod. 30. 12. This was the third
time that Israel was numbred, for to fight
the Lords battels against the Canaanites,
and to receive their land for an inheri-
tance. See the annotations on Num. 1. 2.
20. yeares old] Hebr. son of twenty yeare,
see Num. 1. 3. house] that is, as the

Greek explaineth it, houses of their fathers.
Iarchi sayth, they were reckoned by the tribe
of the father, and not after the mother: So in
Numb. 1. 2. goeth forth with the armie]
able to go out to warr, the warfare of the
Lord: see the notes on Num. 1. 3.

3 Vers. 3. spake with them] in Chaldee,
spake, and sayd to number them; but Targum
Ionat. addeth spake with the Princes, and sayd
to number them. So it accordeth with Num.
1. 4. plaines] or, champion countrey of
Moab: see Num. 22. 1.

4 Vers. 4. From 20. yeares old] Hebr. From
a son of 20. yeare, 25 v. 2. and here is to bee
understood, the people are to be numbred, or
the like.

5 Vers. 5. the first borne] Reuben for this
cause is here first numbred, as also in Num.
1. 5. 20. though hee lost his dignity by his
sin, 1. Chron. 5. 1. and was put down to the
second quarter, as they encamped about
the Sanctuarie, and marched towards Ca-
naan, Num. 2. 10. - 16. Enoch] in Hebr.
Chanoch: see Gen. 5. 18. & 46. 9. of the
Enochites] Hebr. of the Enochite, (or Chano-
chite) the singular number put for the plu-
rall: so after throughout this chapter.
See the annotations on Gen. 10. 16. And
here Reuben hath foure families, accor-
ding to Gen 46. 9. & 1. Chron. 5. 3.

7 Vers. 7. mustered] or numbred; Hebr. visi-
ted: see the notes on Num. 1. 3.

43. thousand, &c.] at the former mus-
ter, they were 46. thousand, and five hundred,
Num. 1. 21. so they increased not, but de-
creased whiles they travelled in the wil-
dernesse.

9 Vers. 9. the called] that is, renowned, fa-
mous: see Num. 1. 16. & 15. 1. 2. &c.

strove] in Greeke, made insurrection; in
Chaldee, gathered themselves together. This
mutinie stirred by the chief of the tribe,
seemeth to be one cause of their decrease,
by the hand of God against them.

10 Vers. 10. and Korah] that is, the men
and goods that pertained unto Korah, as
Numb. 16. 32. the congregation died] in
Greek, his congregation, meaning Korahs, as
Num. 16. 40. 250. men] that offered in-
cense,

cense, Num. 16. 35. for a signe] or, for an ensigne, a banner. the Greeke and Chaldee translate it a signe: whereby God signified his anger to be displayed against all that should rebell in like manner. In Num. 16. 40. it is called *A memoriall unto the sons of Israel, that no stranger, &c. come neere to offer incense before Jehovah; that hee be not as Korah, &c.* Of such things the Apostle sayth, *they were our examples, 1. Cor. 10. 6.*

11 Vers. 11. died not] to weete, either by that fire, or by the swallowing up of the earth, Num. 16. 32. 35. It seemeth they consented not to their fathers rebellion, or at least repented at the warning given by Moses, Num. 16. 5. &c. The sons of Korah were *Assir, and Elkanaah, & Abisaph, Exod. 6. 24.* these and their posteritie lived and kept their office in Israel; for their genealogie is reckned in 1. Chron. 6. 22. — 38. and they were appoynted by David to bee singers in the house of the Lord, 1. Chron. 6. 31. 32. and of them came Samuel the prophet, 1. Chron. 6. 33. 34 compared with 1. Sam. 1. 1. 10. and Heman, who with his off-spring were singers. 1. Chron. 6. 33. & 25. 4. 5. 6. And many Psalmes have in their titles, *To the sons of Korah,* 35 Psal. 42. & 44. & 45. & 46. & 47. & 48. & 49. & 84. & 85. & 87. & 88.

12 Vers. 12. Nemuel] called also Semuel, in Gen. 46. 10. and Exod. 6. 15. in Greeke here *Namouel*: so in 1. Chron. 4. 24. *Iachin*] in Greeke *Achein*: he is called *Iarib*, in 1. Chron. 4. 24.

13 Vers. 13. Zerab] in Greeke *Zara*, so in 1. Chron. 4. 24. elsewhere called *Zohar*, Gen. 46. 10. Exod. 6. 15. *Saul*] the son of a Canaanitess, Gen. 46. 10.

14 Vers. 14. These are the families] to weete which remained: for there was one family more of Ohad, Gen. 46. 10. Exod. 6. 15. but that was extinct in the wilderness: and therefore omitted here and in 1. Chron. 4. 24. 21000. and 100.] their number was greatly diminished; for at the former muster, they were 59. thousand and 300. Numb. 1. 23. Among other sinns, that fore-mentioned in Num. 25. 14. seemeth to be a

speciall cause hereof. And Moses blessing all the other tribes before his death, maketh no expresse mention of Simeons, in Deut. 33.

15 Vers. 15. Gad] though he was not the next borne to Simeon, nor of that mother, yet is he mustered in the third place, because he was joyned with Reuben and Simeon in the south quarter, as they encamped about the Sanctuary, Num. 2. 10. 14. *Zephon*] in Greeke *Saphon*; he was called also *Zephion*, in Gen. 46. 16.

16 Vers. 16. Ozni] in Greeke, *Azeni*; in Gen. 46. 16. he is named *Ezbon*.

17 Vers. 17. Arod] in Greeke *Aroadi*; and in Gen. 46. 16. *Arodi*.

18 Vers. 18. and five hundred] so this tribe had fewer now by five thousand one hundred and fiftie men, then at the former muster, Num. 2. 15.

19 V. 19. and Onan died] both of them died without yssue, God did cut them off for their wickednesse, in their youth, Gen. 38. 7. 10.

20 Vers. 20. Selah] in Greeke *Selon*.

21 Vers. 21. of Pharez] The sons of Judah, were five in all, Gen. 38. so noted by the holy Ghost, in 1. Chron. 2. 4. they were all to have been heads of families; but two dying childlesse, here are taken two of his sons sons (*Hexron* and *Hamul*) in their sted; and these were of Pharez, (the second brother of the twinns, Gen. 38. 28. 29.) of whom our Lord Christ came according to the flesh, Math. 1. So Judah hath five families continued, according to the number of his five sons.

22 Vers. 22. and six thousand] at the first muster he had but 74. thousand and six hundred, Num. 2. 4. now hee is increased nineteene hundred more; and as he, so all the tribes under his standerd were increased also; whereas in Reubens they were all diminished. For Judah prevailed above his brethren, for the honour of Christ who was to come of his stocke: see 1. Chron. 5. 2. Gen. 49. 8. — 10. Heb. 7. 14.

23 Vers. 23. Issachar] he is numbred next Judah, for hee was next him under his standerd,

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stander, Numb. 2. 5. next him graved on the high Priests breast-plate, Exod. 28. borne next of the same mother Leah, Gen. 30. 17. 18. Of him and his four families here reckned, see the notes on Gen. 46. 13.

Phuvah] called also Phuvah in 1. Chron. 7. 1. and so here in Greek Phoua.

Verf. 24. [fashub] hee is called Job, in Gen. 46. 13.

Verf. 25. 64. thousand] he had before but 54. thousand, and four hundred, Num. 2. 6. so that his tribe is increased nine thousand and nine hundred men of war.

Verf. 26. Zebulon] or Zebulun; he was next brother to Issachar, Gen. 30. 19. 20. next him on Aarons breastplate, Exod. 28. and next him in marching and camping about the Tabernacle, Numb. 2. His three families continue here, as they were in Gen. 46. 23.

Verf. 27. [fatie thousand, &c.] who were before 57. thousand and four hundred, Num. 2. 8. so they are increased three thousand and one hundred men.

Verf. 28. [Joseph] of him came two tribes, for he had the first birthright, a double portion, 1. Chron. 5. 2. Gen. 48. 1. 5.

Verf. 29. Manasses] he, though the elder brother, was put down to the second place, by Iakobs prophesie, Gen. 48. 14. 19. 20. and by Gods disposition of the tribes, Num. 2. 18. 20. yet here he is mustered before Ephraim the stander bearer, as his armie was increased in the wilderness, when Ephraim was diminished, which after doth appeare.

Machir] hee was the sonne of Manasses by his concubine an Amiteß, 1. Chron. 7. 14. Gilead] in Greek Galaad. There was also a place called Gilead, which the sons of this Machir conquered, and had it for their possession, Numb. 32. 39. 40. Jos. 17. 1.

Verf. 30. [Acher] in Greeke Achier: in Jos. 17. 2. Abier: Here not onely the sons sons (as was noted before of Iudah, v. 21.) but the sons sons sons, are made heads of families in the tribe of Manasses: the like whereof is not in any

other tribe. This honour hath Ioseph above his brethren: who also whiles hee lived, saw unto Ephraim sons of the third generation: also the sons of Machir, son of Manasses, were borne upon Iosephs knees, Gen. 50. 23. And Manasses here hath eight families, when no other Tribe hath so many.

Verf. 33. Zelophehad] or, Zelophchad] in Greek, Salpaad. the names] Hebr. the name. Machlah] in Greek their names

are written Maala, Noua, Aigla, Melcha, and Thersa: Of these daughters see Num. 27. 1. &c. Num. 36. 2. 11. Jos. 17. 3.

Verf. 34. 52. thousand, &c.] he had before but 32. thousand and 200. Numb. 2. 21. so that now he was increased 20 thousand and five hundred men of war: none of all the other tribes had halfe so much increase. Thus Iakobs prophesie is fulfilled; Ioseph shall be the son of a fruitful vine Gen. 49. 22.

Verf. 35. Shushelah] in Greek Sushala: Bicher] this some thinke to be hee which is called Bered, in 1. Chron. 7. 20.

Tahan] or Tachan, in Greeke Tanach, by transposition of letters.

Verf. 36. Eran] in 1. Chron. 7. 26. called Edan (or Ladan) so the Greek here writeoth him Eden: for the likenesse of the Hebrew letters, whereof see the annotations on Gen. 4. 18. & Num. 2. 14. Of this Eran (or Edan) came Iosua the son of Nun, 1. Chron. 7. 26. 27. And here Ephraims son, is head of a family, as was before in Iudahs tribe, v. 21.

Verf. 37. 32. thousand, &c.] he had before 40 thousand, Num. 2. 19. so eight thousand of this tribe are now diminished.

V. 38. Bela] in Greek, Bale: he was Benjamins first borne, 1. Chron. 8. 1.

Asbel] called Iediel, 1. Chron. 7. 6. Benjamins second son, 1. Chron. 8. 1. The Greek here writeeth him Asuber, or as some copies have it Asubel. Ahiram] or Achiram, in Greek Achiran: elsewhere he is named Achi, Gen. 46. 22. and Achrah the third son of Benjamin, 1. Chron. 8. 1.

Verf. 39. Shephupham] in Greek Sophax,

in 1. Chron. 7. 12. he is called *Shuppin*; in Gen. 46. 22. *Mappim*. *Hupham* otherwise *Huppin*, Gen. 46. 22. 1. Chron. 7. 12.

40 Vers. 40. *Ard*] in Greeke *Ader*: so in 1. Chron. 8. 3. the Hebrew writeth him *A-dar*. the familie] understand (as the Greek also supplieth) of *Ard* the familie of the *Ardites*. Here Benjamin hath but seven families, who in Gen. 46. 21. had ten.

41 Vers. 41. 45. thousand, &c.] he had before but 35. thousand and 400. Numb. 2. 23. now his number is increased ten thousand and two hundred: that though his families were diminished, yet he had the greatest increase of men of warre, amongst all the Tribes, save Manasseh and Aser.

42 Vers. 42. *Shuham*] or *Shucham*; called by transplacing of letters *Hushim* (or *Chushim*) in Gen. 46. 23. in Greek *Same*.

43 Vers. 43. 64. thousand, &c.] of one family of Dan, there sprang so many thousand men, that none of all the tribes save Judah, have the like multitude: and hee is increased 17. hundred men more then at the former numbring, Num. 2. 26.

44 Vers. 44. *Jimnah*] in Greek *Iamein*. *Isvi*] in Greeke *Iesoui*. Betweene these there was another called *Isvah*, Gen. 46. 17. whose family here omitted, seemeth to be perished.

45 Vers. 45. *Cheber*] or *Heber*, in Greeke *Chober*: of his posterity see 1. Chron. 7. 32. Here Aser's sons sons, are also heads of families; as were before in Judah and Ephraim, v. 21. & 36.

46 Vers. 46. *Serah*] or *Serach*, in Greeke *Sa-ra*: mentioned also in Gen. 46. 17. 1. Chron. 7. 30.

47 Vers. 47. 53. thousand, &c.] when before hee had but 41. thousand and five hundred, Num. 2. 28. that his increase in the wilderness was eleven thousand and nine hundred men of warre: none but Manasseh was before him.

48 Vers. 48. *Naphtali*] in Greeke *Nephthaleim*. *Jachzeel*] in Greeke *Asiel*. The four families of *Naphtali* continue as in Gen. 46. 24.

V. 50. 45. thousand, &c.] whereas before hee had been 53. thousand and four hundred, Num. 2. 30. so that eight thousand fewer are at the last, then at the first.

Vers. 51. and a thousand, &c.] The number of all at the former count, was 600. thousand, and three thousand, and 550. Numb. 2. 32. so that now in the whole summe, the host of Israel is decreased in their 38. yeares travell, eighteen hundred and twenty men: exempting the Levites, which were numbred a part. Wherein Gods worke for them all in generall, and for the tribes and families in particular, is to be regarded. When they were under bondage and affliction in Egypt, they multiplied like fish, and filled the land, Exod. 1. (for outward persecution encreaseth the Church, and lesseneth it not:) but when they were come out from that yron furnace, and caried of God, as on Eagles wings, through the wilderness in safety; they so provoked him by their murmurings, rebellions, and idolatries, that hee consumed their dayes in vanity, and their yeeres in hasty-terror, Psal. 78. 17.-33. And though amongst other blessings, God gave them his Lawes to direct them, Exod. 20. &c. and his good spirit to instruct them, Nehem. 9. 20. and led them like a flock, by the hand of Moses and Aaron, Psal. 77. 21. yet learned they not obedience, but mount Sinai gendered to bondage, Gal. 4. 24. and the Law wrought wrath, Rom. 4. 15. and Moses their Law-giver could not bring them into the promised land, but left that unto his successor Iesus the son of Nun, who figured Iesus the son of God, by whom cometh grace and truth, and the inheritance of the kingdome of heaven, Deut. 31. 2. 7. 14. Job. 1. 17. Rom. 6. 23.

The speciall hand of God touching the tribes, and the mothers that bare them, and the families and persons that proceeded of them, may thus be viewed.

Seven of the twelve tribes did increase in multitude as they traveled besides the tribe of Levi, which also was a thousand

at

NUMBERS, Ch. XXVI.

at the last numbring, more then at the first.
verf. 62.

1. Iudah increased 1900.
2. Issachar 9900.
3. Zabulon 3100.
4. Manasseh 10500.
5. Benjamin 10200.
6. Dan 1700.
7. Afer 11900.

The summe of all increased was nine & fiftie thousand and two hundred. Besides the thousand Levites. Notwithstanding the decrease of the five tribes was more: for,

1. Reuben decreased 3770.
2. Simeon — 37100.
3. Gad — 5150.
4. Ephraim — 8000.
5. Naphtali — 8000.

So the summe of all that were diminished, was one and sixtie thousand, and twentie men.

Observe also the work of God in resp. of Iakobs wives, the foure mothers of the tribes; *Leah, Rachel, Zilpah, and Bilhah*, whom the holy Ghost mentioneth in *Gen. 46. 15. 18. 19. 25.*

1. Leah was multiplied. { in Iudah, 1900.
in Issachar 9900.
in Zabulon 3100.

So the fruit of Leahs bodie increased in the wilderness, fourteen thousand & nine hundred; besides the thousand of Levi.

2. Rachel was multiplied { in Manasseh 10500.
in Benjamin 10200.

So Rachels increase was thirtie thousand and seven hundred.

3. Zilpah Leahs handmayd, increased in her son Afer, eleven thousand and nine hundred.

4. Bilhah Rachels handmayd was multiplied in her son Dan, seventeen hundred. Thus God imparted his blessing among them all; but chiefly to Rachel, whom Iakob loved: for her increase was more then of all the other three.

They were likewise all of them par-

takers of his chastisements, in their posteritie: for

1. Leah was diminished in Reuben, 3770. in Simeon, 37100. so she lost of her increase, in the wilderness, nine and thirtie thousand, eight hundred and seventie men.

2. Rachel was diminished in Ephraim, eight thousand.

3. Zilpah lost in Gad her son, five thousand one hundred and fiftie.

4. Bilhah lost in Naphtali, eight thousand men.

So the farr greatest loss was Leahs, who now might weep for her children, because they were nor; as long after befell unto Rachel; *Mat. 2. 18.*

Again, as the twelve tribes camped in foure quarters about the Tabernacle, *Num. 2.* so the hand of God for the increase and diminishing of their camps, may be seen, thus.

In the first and chiefeft quarter Eastward, were I V D A H, Issachar, and Zabulon, all increased. Iudah was the father and figure of Christ; under whose standard, all that campe and march, are blessed.

In the second quarter Southward, were R E V B E N, Simeon and Gad: who were all diminished: as Reuben for his sin lost his honour and birth-right, *1. Chron. 5. 1.* so his sonnes rebelled, *Numb. 16.* and Simeon sinned with an high hand, *Num. 25.*

In the third quarter Westward, were E P H R A I M, Manasseh, and Benjamin; of whom, the first was diminished, the other two increased.

In the fourth quarter Nothward, were D A N, Afer, and Naphtali: of whom, the two former were multiplied, the third and last diminished.

Concerning the families of the tribes, (excepting Levi) they are 57 in all. For here are families

- 1 Of Manasseh 8.
- 2 Of Benjamin 7.
- 3 Of Gad 7.
- 4 Of Simeon 5.

- 5 Of Judah 5.
 6 Of Aser 5.
 7 Of Reuben 4.
 8 Of Issachar 4.
 9 Of Ephraim 4.
 10 Of Naphtali 4.
 11 Of Zabulon 3.
 12 Of Dan 1.

The summe of all the families is 57. to whom if we adde the twelve tribes, and Iakob himselfe the father of them all, the whole number is Seventie: which was the number of the soules of Iakobs house that went into Egypt, Gen. 46. 27. But comparing these now with the heads of families named in Gen. 46. we shal see five families rooted out; one of Simeon, Leahs sonn; one of Aser, the son of Leahs hand-mayd; and three of Benjamin, Rachels son; whose ten families are decayed unto seven. In these numbers, increase and decrease of the tribes and families of Israel, we may behold that which Iob sayth of Gods workes; *Who knoweth not in all these, that the hand of the Lord hath wrought this? In whose hand is the soule of every living thing; and the breath of all flesh of man. Behold hee breaketh downe, and it cannot be built againe: he shattereth up a man, and there can bee no opening. Hee increaseth the nations, and destroyeth them; he enlargeth the nations, and straiteneth them.* Iob. 12. 9. 10. 14. 13.

Verf. 53. *Vnto these the land shall bee divided*] So the naturall sons of Israel onely, had inheritance; but under the Gospell it is prophesied, that the strangers also should have inheritance among the tribes; Ezek. 47. 22. 23. By this also it appeareth, that the tribes diminished, had a double punishment, losse of men, and a lesser inheritance in the holy land: both which are opposed to the covenant and promise made to their fathers, which stood on these two branches, multitude of children, and inheritance of the land, Gen. 12. 2. 7. & 13. 15. 16. & 15. 5. 8. 18. & 17. 2. 6. 8. & 22. 17. & 26. 3. 4. & 28. 13. 14. & 35. 11. 12. Sol. Iarchi here sayth, *To these, and not to them that are lesse then twentie*

years old, although they came to full twentie before the division of the land. For loe the land was seven yeares in conquering, &c. yet none had portion in the land, but these six hundred thousand, and one thousand; and if one of them had six sonns, they received but their fathers portion onely. But Chazkuni referreth it to the families, saying: *To these, the 57. families reckoned here, shall the land bee divided for inheritance, by the number of names, 57. portions according to the 57. heads of families.* So it is written in Numb. 33. 54. *Ye shall divide the land by lot, for an inheritance among your families.* This figured, that onely such shall have their part in the kingdome of heaven, as are chosen and called of God, and have their names written in the Lambs booke of life, Rom. 8. 28. 29. 30. 1. Pet. 1. 2. 3. 4. 5. Rev. 21. 27.

Verf. 54. *To the many*] To the tribe and family which hath many persons in it, Thou shalt give them the more (Hebr. thou shalt multiply he) inheritance. So the portions were not all equall in quantitie, but proportioned to the multitude of men in the tribes and families. To the tribes which had the greater multitudes, they gave the greater portion, though the portions were not equall: for loe every tribe had his portion according to his multitude, sayth Sol. Iarchi on Numb. 26. Hereupon the sonns of Ioseph complained of their small portion in respect of their great multitude, Ios. 17. 14.

V. 55. *by lot*] Although Eleazar the high Priest, Iosua the governour, and 12. princes of the tribes, (appointed of God, Numb. 34. 17. 18. &c.) were to divide the land; yet to cut off contention, and to shew the providence and disposition of God according to the purpose of his will, he commandeth lots to be cast; for, *The lot causeth contention to cease; and parteth between the mightie, Prov. 18. 18. and, The lot is cast into the lap; but the whole disposing thereof is of the LORD, Prov. 16. 33.* And the Hebrew doctors say, *The portions were not made but by lot, and the lot was by the mouth of the holy Ghost: Sol. Iarchi on Num. 26.* The manner of doing it was thus, first the land was by men

men divided into parts, according to the number of the tribes; as Iosua sent men to divide the land which remayned into seven parts, and to describe it according to the inheritance of them, and so to bring the description unto him, that he might cast lots for them before the Lord. And they described it by cities, into seven parts, in a book; and brought it to Iosua, who cast lots for them in Shiloh, before the Lord; and to every tribe received as their lot came up, according to their families: Jos. 18. 4. — 11. &c. Moreover, in the Hebrew records it is sayd, that it was not divided but by *Vrim* and *Thummim*, [which was the Oracle of God, in the Brest-plate of the high Preist, Exo. 28. Numb. 27. 21.] as it is sayd (in Num. 26. 56.) According to (or At the mouth of) the lot. When Eleazar was clothed with *Vrim* and *Thummim*, and Iosua and all Israel stood before him: there was a *Kalphi* [a vessell wherein to the lots were put, whereof see the annotations on Levit. 16. 8.] of the Tribes names, and a *Kalphi* of the names of the limits (or bounds of the countries) set before him: and hee being directed by the holy Ghost, sayd; *Naphтали* commeth up; the *limit Genasareth* commeth up: hee tooke out of the *Kalphi* of the tribes, and *Naphтали* came up in his hand; out of the *Kalphi* of the limits, and the *limit Genasareth* came up in his hand. And so for every tribe. Talmud Bab. in *Baba bathra*, chap. 8. in *Gemara*, and *Sol. Iarchi* on Num. 26. But observe, that the land within Iordan was divided onely to nine tribes and an halfe, because two tribes and an halfe had their portion on the outside of Iordan, Numb. 34. 13. 14. 15. By reason of this dividing the land by lot, the Scripture calleth inheritances by the name of *Lots*; as, Come up with me into my lot, Judg. 1. 3. And not lands onely, but whatsoever befall th unto men from the hand of God, is called a lot; as, Thou is the portion of them that spoyle us, and the lot of them that rob us, Esai. 17. 14. and, Thou hast neither part nor lot, in this matter, Act. 8. 21. and, That they may receive forgiveness of sinns, and a lot (that is inheritance) among them which are sanctified

by faith, &c. Act. 26. 18. and, The part of the lot, (that is, of the inheritance) of the Saints, in light, Coloss. 1. 12. So that in the Greeke, used by the Apostles, *Cleros* a lot, and *Cleronomia* a division by lot, is the common name of an inheritance, 1. Pet. 4. 3. Ephes. 1. 14. 18.

Verf. 56. According to the lot] Hebr. At (or Upon) the mouth of the lot: as the lot (whereon the name of the tribe or of the inheritance is written) shall speake. This lot being of the Lord, figured the diversities of gifts in the Church, which the Spirit of God divideth to every man severally as he will, 1. Cor. 12. 4. — 11. as also the dispensation of his graces concerning our heavenly inheritance, which the Election onely obtaineth; that the purpose of God according to election might stand, not of works, but of him that calleth, Rom. 11. 7. & 9. 11.

Verf. 57. of the Levites] who though they had no inheritance in the land, v. 61. yet were they to have 48 cities, and their suburbs, for their habitaion, Num. 35. which also fell unto them by lot, Jos. 21. 4. &c.

Verf. 58. *Korachites*] or *Korhites*, of *Korah* the son of *Izhar*, the son of *Kohath*, the son of *Levi*, Numb. 16. 1. *Korah* himselfe died in the rebellion, but his sonns died not, Num. 25. 11. therefore they are reckned here for a family in the fourth generation from *Levi*, which is one degree further then the other families. And whereas in Exod. 6. 16. &c. there are reckned of *Gershen* two sonns, *Libni* and *Shimei*; here the familie of the *Libnites* is mustered, but *Shimei* left out. There *Kohath* hath foure sonns, *Amram* and *Izhar*, and *Hebron*, and *Vxxiel*; here *Vxxiel* is omitted; neither is *Isbar* named, but in his sonns the *Korhites*.

V. 59. she bare to Levi] by she understand *Levies* wife, or *Lochebeds* mother; *Sol. Iarchi* expoundeth it, by wife bare her in Egypt. — [she bare to *Amram*] that is, *Lochebed* *Amrams* wife, (who was also his aunt) bare to *Amram*, Exod. 6. 20. *Marie*] Hebr. *Miriam*: she was a prophetess; see Exod. 15. 20. Num. 12. 1.

60 V. 60. unto Aaron was born] Here Moses children, Gershon and Eliezer, are againe omitted: see the notes on Numb. 3. 38.

61 Vers. 61. and Abihu died] and they had no sonns, Num. 3. 4. See the historie in Levit. 10.

62 Vers. 62. 23. thousand] who at the former numbring were but 22. thousand, Num. 3. 39. So they increased in the wilderness a thousand males.

65 Vers. 65. dying they shall dye] i. they shall surely dye: this was threatened for their rebellion, and refusing to goe into the promised land, Num. 14. and the fulfilling of Gods judgement is here shewed.

and Iosua] in Greek, Jesus the son of Naue: these two survived, because they faithfully followed the Lord, Numb. 14. 24. 38. See the annotations there. In that all the rest were dead save these two; it sheweth that all the 600. thousand men now mustered, which should conquer Canaan, were a valiant company, between 20. and 60. yeares of age, (none being above 60. but Caleb and Iosua;) and as they were in body, so in minde; being trained up these 38. yeares in the study of the Law and ordinances of God, and beholding his workes, having Moses and Aaron for their leaders, and Gods good spirit for their instructour. Nehem. 9. 20.

CHAPTER 27.

1. The daughters of Zelophehad sue for an inheritance. 5. Moses bringeth their cause before the Lord, who granteth their request. 8. The Law of inheritances, when a man dieth without a son. 12. Moses is bidden go up and see the land, and is told of his death for his trespass: 14. he requesteth of the Lord that a man may be set governour in his place. 18. The Lord appoynteth Iosua to succeed him. 22. and Moses by imposition of hands, ordaineth him to his office.

1 **T**hen came the daughters of Zelophehad, the son of Hopher, the

son of Gilead, the son of Machir, the son of Manasses, of the families of Manasses the sonne of Ioseph: and these are the names of his daughters; Machlah, Noah, and Hoglah, and Milcah, and Tirzah. And they stood before Moses, and before Eleazar the Priest, and before the Princes, and all the Congregation: at the dore of the Tent of the congregation, saying. Our father, died in the wilderness: and he, was not among the congregation, of them that gathered themselves together against Ichovah, in the congregation of Korah: but in his sin he died, and hee had no sonns. Why should the name of our father bee doene-away from among his family, because hee hath no son? Give unto us a possession, among the brethren of our father. And Moses brought their cause before Ichovah.

And Ichovah, sayd unto Moses, saying. The daughters of Zelophehad, speake right: giving thou shalt give them, a possession of an inheritance, among the brethren of their father: and thou shalt cause the inheritance of their father to passe unto them. And thou shalt speake unto the sonns of Israel, saying: If a man dye, and hee have no son; then yee shall cause his inheritance to passe unto his daughter. And if hee have no daughter: then yee shall give his inheritance unto his brethren. And if he have no brethren: then ye shall give his inheritance unto the brethren of his father. And if his father have no brethren: then yee shall give his inheritance unto his kinsman

man that is next to him, of his family, and hee shall inherit it: and it shall be unto the sonns of Israel, for a statute of judgement; as Iehovah commanded Moses.

12 And Iehovah sayd unto Moses; Goe thou up into this mountaine of Abarim: and see the land, which I have given to the sonns of Israel.
13 And thou shalt see it, and thou also shalt be gathered unto thy peoples: as Aaron thy brother was gathered.
14 For yee rebelled against my mouth, in the wilderness of Zin, in the strife of the congregation, to sanctifie me at the water, before their eyes: that is the water of Meribah of Kadesh, in the wilderness of Zin.

15 And Moses spake unto Iehovah, saying. Let Iehovah, the God of the spirits, of all flesh; set a man over the congregation: Which may go out before them, and which may go in before them; and which may lead them out, and which may bring them in: that the congregation of Iehovah be not, as sheep which have no shepherd.
16 And Iehovah sayd unto Moses; Take unto thee, Ioshua the son of Nun; a man, in whom is the spirit: and lay thine hand upon him.
17 And cause him to stand before Eleazar the Priest, and before all the congregation: and charge thou him, before their eyes.
18 And thou shalt give of thine honour upon him: that all the congregation of the sonns of Israel may heare.
19 And hee shall stand before Eleazar the Priest; and hee shall ask (counsel) for him, by the judgement of Urim, before Iehovah: at his mouth shall they goe-out, and

at his mouth shall they come-in; hee, and all the sonns of Israel with him, and all the congregation. And Moses did, as Iehovah commanded him: and he took Ioshua, and caused him to stand before Eleazar the Priest, and before all the congregation. And hee layd his hands upon him, and charged him: as Iehovah spake, by the hand of Moses.

Annotations.

Then came] Hebr. And they came-neere (or approached) to weete unto Moses, &c. v. 2. Targum Jonathan sayth, they came to the place of judgement. Zelophehad] or Zelophchad; in Greek Salpaad son of Opher, son of Galaad, &c. See Num. 26. 33.

of the families] or with (among) the families of Manasseh; as coming before, when all the other families came to bee mustered, chap. 26. but the Greek translateth, of the familie of Manasses. of Joseph] what needeth he to be named here? Sol Iarchi answereth, because Joseph loved the land, as it is sayd (in Gen. 50. 25.) and yee shall carry up my bones from hence: and his daughters loved the land; as it is sayd (in Num. 27. 4.) Give us a possession, &c. Machlah] or Mahlah, Nognah, Choglah, &c. in Greek, Maala, Noua, Sigla, &c. the scripture nameth them foure times, here, and in Chap. 26. 33. & 36. 11. & Ios. 17. 3. The order of their names is altered in Nu. 36. 11. Machlah, Tirzah, and Hoglah, &c. whereupon Iarchi here saith, They were all of like esteeme one as another; therefore the order of them is changed.

Verf. 3. of Korah] who was a rebell, Num. 16. Zelophehad was not among other Rebels, whereby he and his posteritie might be deprived of his inheritance. in his syn] in (or for) his own syn, as other men did in the wilderness: and he had not been a mean to draw other men

into sin, as did Korah, and other rebellious persons.

4 **Vers. 4.** *Why should the name of our father be doer-away for, be diminished; that is, let not his name bee doer-away; as the Greek translateth. Let not our fathers name be blotted out: see the notes on Exod. 32. 11. It was esteemed as a curse to have their fathers name abolished; as it is written, In the generation following, let his name be blotted out, Psal. 109. 13. Give unto us a possession* These daughters, as they honoured their father deceased, in seeking to have his name continued, so they shewed faith in God, beleiving that the land should be given them for inheritance, which the men of Israel before beleived not, and therefore could not come into it, but it was promised to their children, Numb. 14. And though these were women, no warriors, not mustered among the armie, Numb. 26. yet beleived they the promise to belong unto them; as the inheritance was given to Abraham by promise, not by the Law; Gal. 3. 18. Wherefore in claiming right in the holy land, they figuratively claimed inheritance in the kingdom of heaven: which shall bee given to them which worke not, but beleive in him which justifieth the ungodly, Rom. 4. 5. &c. So these five virgins may be considered as the five wise virgins, which took oyle in their vessels with their lampes, that they might be ready to goe in with the bridegrooms to the marriage, Mat. 25. 1.---10. & they are our examples, that we should seek comfort and assurance (in the wilderness of this world, where wee are weake and orphans,) of our inheritance with those that are sanctified by faith in Christ: and to claime this portion in the land of the living, without respecting either our workes or weaknesse, by vertue of the covenant of grace confirmed by Christ, in whom there is neither Jew nor Gentile, bond nor free, male nor female; but all are one: and whosoever are Christs, are Abrahams seed, and heires according to the promise, Gal. 3. 28. 29. Their names also

seeme to be not without myserie: for Zelophchad by interpretation signifieth The shadow of feare, or of dread: his first daughter Machlah, Infirmitie; the second, Nophnah, Wandering; the third, Choglah, Turning-about for joy, or Dancing: the fourth, Milcab, a Quene; the fift, Tirzah, Wel-pleasing, or Acceptable. By these names we may observe the degrees of our reviving by grace in Christ: for we all are born as of the shadow of feare, being brought forth in sin, and for feare of death were all our life time subject to bondage, Heb. 2. 15. This begitteth Infirmitie, or Sicknesse, griefe of heart for our estate; after which, Wandering abroad for helpe and comfort, we finde it in Christ, by whom our sorrow is turned into joy. He communicateth to us of his royalty, making us Kings and Priests unto God his Father, Rev. 1. 6. and shal be presented unto him glorious, and without blemish, Ephes. 5. 27. So the Church is beautifull as Tirzah, Song. 6. 3.

V. 5. *brought their cause* or, brought-neere their judgment, that is, their cause to be judged of: as in difficult cases he used to do. Foure principally are observed, of which this was one: see the annotations on Nu. 15. 34.

7 **Vers. 7.** *Speak right* speak that which is iust, and meet to be doer: so God approveth their desire and request of faith, and sheweth himselfe to be the father of the fatherlesse, Psal. 68. 7. And of them. Sol. 7. archi here observeth, that their eyes saw that which Moses eyes saw not. giving thou shalt give them that is, thou shalt surely give them without faile. This commandment was fulfilled in Ios. 17. 4. Here the word them, (a Chasiduni also noteth) is of the male or masculine gender, though he speaketh of females: which may be either in respect of their faith and confidence, such as might beseme men; or, of Gods gift (especially of his grace in Christ hereby figured) which hee giveth without difference of male and female, Gal. 3. 28. The Hebrewes (in Talmud Bab. in Baba bathra, c. 8.) have recorded that The daughters of Zelophchad had three portions for inheritance

inheritance; their fathers portion, because he was one of them that came out of Egypt; and his portion with his brethren in the goods of Hephher (his father,) and because hee was the first borne, he had two portions. Which Rabbam in his annotations on that place, explaineth thus; All that came out of Egypt were to have part in the land; and if the father and his sonne both came out, each of them had a portion alike. And Zelophehad and Hephher were both of them that came out of Egypt: so Zelophehad was to have had his part, and so have had by inheritance of Hephher, two parts, because he was the first borne, &c.

8 Vers. 8. [If a man] or, Any man, when hee dieth, and have no son: here God passeth from the special case of these virgins, and giveth a generall law for inheritances, that they should passe to the female, if the father died without male yssue: but otherwise the daughters had no part in the inheritance with the sonns.

11 Vers. 11. unto his kinsman] or, unto his neer-kin, of which word see the notes on Lev. 18. 6. From this word, and that which followeth, next to him, Sol. Iarchi noteth, he should be of his family; and none is called a family, but on the fathers side. Touching the right of inheritances, the Hebrew Canons lay it down thus; Who so dyeth, his children doe inherit that which is his: and they are before all other. And the males are before the females. But the female never inheriteth with the male. If he have no children, his father shall be his heire; or if it be a mother, she is heire to her children; and this thing is by tradition. And whosoever is first for inheritance, of them that first come out of the thigh (that is, are begotten first.) Therefore who so dieth, be it man or woman, if they leave a son, he inheriteth all: if his son be not found alive, they look next to the seed of that son. If any of his seed be found, whether males or females, though it be the sonns daughters daughters daughter to the end of the world, she inheriteth all. If he have no male yssue, they turne to the daughter. If hee have a daughter, she inheriteth all. If his daughter bee not found in the world, they looke unto the daughters seed; which if any be found,

whether males or females to the worlds end, is inheriteth all. If the daughter have no seed, the inheritance returneth to his father. If his father be not living, they look next to the seed of the father, which are the brethren of him that is dead. If hee have a brother found, or brothers seed; he inheriteth all: if not, they turne to the sisters: if he have a sister, or sisters seed, it inheriteth all. And if there bee neither brothers seed, nor sisters seed, soasmuch as the father hath no seed, the inheritance returneth to the fathers father. If the grandfather be not living, they look to the grandfathers seed, which are the brethren of his father that is deceased: and there the males are before the females, and the seed of the males, before the females; as was the right of the seed of the dead himselfe. If none of his fathers brethren, nor of their seed, be found: the inheritance returneth to the great grandfather: and after this manner it proceedeth upwards. Thus the son is before the daughter, and all the yssue of the son, before the daughter: and the daughter is before her grandfather, and all her yssue are before her grandfather. And the father of the deceased is before the brethren of the deceased: and the brother, before the sister; and all the brothers yssue, before the sister. And the sister before her grandfather; and all the sisters yssue, before her grandfather. The grandfather is before the brethren of the father of him that is deceased; and his fathers brethren, are before his fathers sisters: and all that come out of the thigh of his fathers brother, are before his fathers sisters; and his fathers sisters, are before the fathers grandfather of him that is deceased; and so all that come out of the thigh of his fathers sister, are before his fathers grandfather: and after this manner it proceedeth and ascendeth, untill the beginning of the generations. Therefore there is no man of Israel, that is without heirs. Who so dyeth, and leaveth a son, and a sonns daughter, though it be a sonns daughters daughters daughter to to the end of many generations, she is formost & heire of all, and the (first mans) daughter hath nothing. And the same law is for the brothers daughter with the sister; and for the daughter of his fathers brothers son, with his fathers sister; and so all in like sort. Who so hath two sonns, and they both dye while hee

liveth; and the one son leave three sons, and the other son leave one daughter: afterward when the old man dyeth, the three sons of his son shall inherit the halfe of his heritage; and the daughter of his (other) son, shall inherit the (other) halfe; for each of them was to inherit a portion of his father: and after this manner doe the sons of brethren divide, and the sons of the fathers brother, unto the beginning of the generations. The familie of the mother is not called a familie; neither is there inheritance but to the familie of the father: therefore brethren by the mother, are not heires one of another; but brethren by the father, are heirs one of another; & this, whether it be his brother by his father only, or his brother by his father and his mother. All that are neere (in blood) by transgression, doe inherit, as they which are lawfully begotten; as if one have a bastard son, or a bastard brother, loe they are as other sons and as other brethren for inheritance. But the sons of a bond-woman, or of a strange woman, is not counted a son for any matter, neither is he an heire at all. Maimony tom. 4. in Nachaloth (or treat. of Inheritances) chapt. 1. f. 1. — 7. As the sons had their fathers inheritance divided among them, (the first borne having a double portion, Deut. 21. 17.) so for reliefe of the widow, and of the daughters, the Hebrewes had these lawes. A widow is to be sustained by the goods of the heires, all the time of her widowhood, untill shee receive her dowrie; and after shee hath received her dowrie in the Iudgement Hall, shee hath not that sustenance. As they susteine her (with food) after her husbands death, with his goods; so they give her raiment, and household stufte, and dwelling: or she remaineth in the dwelling which shee had whiles her husband lived. If the widow dye, her husbands heires are bound to bury her. Our wise men have commanded that a man should give a little of his goods to his daughter, &c. If a father dye, and leave a daughter: they measure his purpose, how much was in his heart to give unto her for her livelihood, and they give it her: and his acquaintance, are they that measure his purpose. If they know it not, the Magistrates rate it, and give her a tenth part of his goods for her livelihood. If he leave many daughters, eve-

ry one of them when she commeth to be married, hath a tenth of his goods. And shee which is after her, hath a tenth part of that which remaineth of the first: and she which is after her, hath a tenth of that which is left of the second. And if they come all to be married at once: the first receiveth a tenth part, and the second a tenth part of that which remaineth of the first; and the third, a tenth of that which remaineth of the second; and so (the rest) though they be ten, &c. and the residue of the goods, are the brethren. If the brethren have sold or mortgaged their fathers lands: the daughter taketh her livelihood from the purchasers, even as a creditor taketh his debt of the purchasers. Who so commandeth at his death, that they should give his daughters no livelihood of his goods: they doe hearken unto him: for this is not of the nature of a dowrie. Maimony tom. 2. treat. of Wives, c. 18. f. 1. &c. & c. 10. f. 1. &c.

Verf. 12. this mountaine of Abarim] There were many mountaines of Abarim, Numb. 33. 47. by this mountaine therefore is meant one speciall, which was called Nebo, which was in the land of Moab over against Jericho, Deut. 32. 49. And they were called Abarim, of the tooords or passages which were by them over Iordan into the land of Canaan. Wherefore the Greek version sayth, Goe thou up into the mountaine which is on this side (Iordan) of mount Naban, (or this mount Nabau:) And Mos. Gerundens. explaineth it thus, The mountain of Abarim, is mount Nebo, as is expounded in Deut. 32. and is so called, because it is by the tooords of Iordan, where they passe over into the land of Canaan.

See the land] the land of Canaan, sayth the Greek: and so Moses expresseth it, in Deut. 32. 49. Though this were some comfort unto Moses, to see the land a farr off, and salute the same (as the faithfull fathers are sayd to do the promises, which they received not, Heb. 11. 13.) yet his desire and earnest suit unto the Lord, was, that he might have gone over and seene it: but hee would not grant it him, because hee had sinned, and God had denounced his death before, Deut. 3. 23. — 26. Num. 20. 12. See the annotations on Deut.

34. where his viewing of the land is described.

13 Vers. 13. *be gathered unto thy peoples*] in Greek, *be added unto thy people*: meaning, that he should dye there, and be buried, Deut. 32. 50. & 34. 5. 6. and his soule should be gathered unto his godly forefathers: see Num. 20. 24.

14 Vers. 14. *For ye rebelled*] or, *Forasmuch as ye rebelled against my mouth*, that is, as the Greek and Chaldee expound it, *against my word*: so in Num. 20. 24. *to sanctifie me*] that is, which word and commandment of mine was, that ye by faith should sanctifie me, but ye sanctified me not. Wherefore the Greek here translateth, *ye sanctified me not*: & so it is explained in Deut. 32. 51. *because ye sanctified me not.* Meribah of Kadesb] or, *strife of Kadesb*: as the Greek translateth it *of the contradiction of Kades*, & the Chaldee, *the strife of Rekam*. By this name Kadesb it is distinguished from the other Meribah spoken of in Exod. 17. 7. So in Deut. 32. 51.

16 Vers. 15. *of the spirits of all flesh*] the Greek translateth, *of the spirits, and of all flesh*: so before in Numb. 16. 22. It meaneth, that God is both the creator of all mens soules or spirits, Eccles. 12. 7. Zach. 12. 1. and he that giveth them spirituall gifts, of wisdom, knowledge, grace, &c. as Spirits are used for spirituall gifts, in 1. Cor. 14. 12. *set*] or *visit*, that is, provide and constitute for Bishop or overseer: who therefore is called in v. 17. a *Shepherd*, or *Pastor*. Though for the peoples sake the Lord was angry with Moses, and would not let him goe into the good land, Deut. 4. 21. yet such was Moses love unto them, and care for their welfare, that he procureth what in him lieth, their good after his decease; by having a faithfull governour set over them of God; which is a blessing unto a land or people; Eccles. 10. 17.

17 Vers. 17. *goe out before them*] by this phrase of *going out, and coming in*, and that which followeth, *leading out and bringing in*, is signified the administration of the

officer, and government of his people, both in time of peace and of warre: wherefore when Moses was old, and the time of his administration expired, hee sayd, *I can no more goe out and come in*, Deut. 31. 2. So the Priests administration in the Lords house, is called a *going in thereto*, 1. Chron. 24. 19. The similitude is taken from a Shepherd, whose dutie is to goe before the sheep, and to lead them out, that by his guidance they may goe in and out, and finde pasture, as is spoken of our great Shepherd, the Lord Iesus, whom this Iesus the successor of Moses prefigured; Ioh. 10. 3. 4. 9. *which have no Shepherd*] or, *no Pastor*: which estate is miserable, as is noted of our Saviour, that when hee saw the multitudes, hee was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no Shepherd, Math. 9. 36.

Vers. 18. *Iosua the son of Nun*] in Greek, *Iesus the son of Naue*: so in the new Testament he is called *Iesus*, Act. 7. 45. Heb. 4. 8.

the spirit] to weete, the spirit of God; meaning the gifts and graces of the Spirit; as wisdom, Deut. 34. 9. and the like. The Chaldee expoundeth it, *the spirit of prophesie*; and Targ. Ionat. sayth, *the spirit of prophesie from before the Lord, remaineth upon him*: which accordeth with Num. 11. 24. But whether in prophesie or other graces, he was but a shadow of Iesus the son of God, to whom he gave not the spirit by measure, Ioh. 3. 34. *lay thine hand*] or, *impose thine hand*, that is, *thine hands*, as the Greeke translateth, and as Moses after sheweth in v. 23. which was a signe of his calling and ordination to his office, as in Num. 8. 10. with which also, it seemeth, he received a greater measure of the Spirit: as it is sayd, *And Iosua the son of Nun was full of the spirit of wisdom; for Moses had layd his hands upon him*, Deut. 34. 9.

Vers. 19. *charge thou him*] or, *command him*; give him a charge for the faithfull executing of his office: such as we read of in Deut. 31. 7. 8. Besides that which was now doen by Moses, God himselfe did after

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after give him a charge in the Tabernacle, Deut. 31. 24. 25.

20 Vers. 20. give of thine honour] or, give (that is put) of thy glory, or of thy maiestie: whereby the gifts fitting the government of Israel, seem to be meant, as wisdom; according to Deut. 34. 9. or some other exterior signe of his calling from God, whereby the people might be obedient to him. As it is sayd of Solomon, when he sat on the throne of the Lord, and all Israel obeyed him, that the Lord magnified Solomon exceedingly before the eyes of all Israel, and gave upon him the honour of the kingdom, (or royall maiestie) such as had not been on any king before him in Israel, 1. Chron. 29. 23. 25. And the contrary is spoken of Antiochus, that vile person, they shall not give upon him the honour of the kingdom; but he shall come in peaceably, and obtaine the kingdom by flatteries, Dan. 11. 21. The Chaldee translateth, thou shalt give of thy brightnesse (in Greek thy glory) upon him: as referring it to the shining of Moyses face, spoken of in Exod. 34. 30. 35. and so other Hebrewes expound it; as Sol. Jarchi here sayth, This is the shining of the skin of his face; and R. Menachem from the judgement of former Doctors, sayth thus, of thine honour, and not all thine honour: Hereupon they say, The face of Moyses, was like the face of the Sun; the face of Josua like the face of the Moone. Though Josua had not all the honour of Moyses, for There arose not a prophet since in Israel, like unto Moyses, Deut. 34. 10. yet Iesus Christ was counted worthy of more glory then Moyses, Heb. 3. 3. may heare] that is, heare him, as the Greek translateth, and so obey his authority. Thus it is opened in Deut. 34. 9. Moyses had layd his hands upon him, and the sons of Israel hearkned unto him, that is, obeyed him: which is further manifested by their words unto him, in Jos. 1. 16. 17. 18. Herein Iesus the son of Nun was a figure of Iesus the son of God, of whom it is writt-n. We were eye-witnesses of his Majesty; for he received from God the Father, honour and glory; when there came such a voyce to him from the excellent glory, This is my belo-

ved Son, in whom I am wel-pleased, H E A R E Y E H I M. 2. Pet. 1. 16. 17. Math. 17. 5.

21 Vers. 21. and he shall ask for him] that is, Eleazar shall ask counsell of God for Josua, in all doubtfull cases, in all their wars, &c. Or, and he shall ask of him, that is, Josua shall ask of Eleazar: this the Greek favoureth, translating, and they shall ask of him the judgement of Vrim (or of manifestations.) by the judgement of Vrim] by the breastplate of Iudgement, wherein were Vrim and Thummim; whereof see the annotations on Exod. 28. 30. Thus Saul enquired of the Lord by Vrim, but he answered him not, 1. Sam. 28. 6. at his mouth] in Chaldee, at his word; by his, understanding Gods mouth, or Eleazars mouth, speaking from the Lord: so in Targum Jonathan it is expounded. At the word of Eleazar the Priest, they shall goe out. But then is implied the Lords word, by which the Priest was to give answer: for it is a rule among the Hebrew Doctors, Every Priest that speaketh not by the Holy Ghost, and the divine Majesty residing on him; they ask not (counsell) by him. Talmud Bab. in Tuma, c. 7. in Gemara. For in such consultations, though they enquired by the Priest, yet the answer came from the Lord; as there is an example in David, 1. Sam. 23. 9. 10. 11. 12. shall they goe out] out to warr, and in againe from the same; and so in all weightie affaires which were extraordinary. Wherefore it was an over-sight in Josua and Israel that they made peace with the Gibeonites, and asked not (counsell at) the mouth of the Lord, Jos. 9. 14. 15.

be] that is Josua himselfe, and all the people. Whereas the high Priest with Vrim and Thummim, Lights and Perfections, was a figure of Christ, (as is shewed on Exod. 28. 30) the Lord by this ordinance signified, that all governours and people should have their administrations directed by the mouth of Christ: For God, who commanded the light to shine out of darknesse, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Iesus Christ, 2. Cor. 4. 6.

CHAPTER 28.

1. The Lords oblations are commanded to be offered in the time-appointed. 3. The continuall Burnt-offerings every day, with their Meat and Drink-offerings. 9. The offerings in the Sabbath; 11. in the beginnings of the moneths; 16. at the Pasſover; 26. and in the day of Firstfruits, or Pentecost.

1 **A**ND Iehovah spake unto Moses,
2 saying. Command the ſonns
of Iſrael, and ſay unto them: Mine
oblation, my bread for my Fyre-
offerings, the ſavour of my reſt; ye ſhall
3 obſerve, to offer unto me, in his ap-
pointed-time. And thou ſhalt ſay
unto them; This is the Fyre-offring,
which yee ſhall offer unto Iehovah:
Two hee-lambes of the firſt yeare,
perfect, day by day, for a continuall
4 Burnt-offring. The one lamb, thou
ſhalt make ready in the morning: and
the other lamb, thou ſhalt make ready
5 between the two-evenings. And
a tenth part of an Ephah of fine-flour,
for a Meat-offring: mingled with the
fourth part of an Hin of beaten oyle.
6 The continuall Burnt-offring: which
was made in mount Sinai, for a ſavour
of reſt, a Fyre-offring unto Iehovah.
7 And the Drink offering thereof, ſhall
be the fourth part of an Hin, for the
one lamb: in the holy-place ſhalt thou
cauſe to bee poured-out, a drinke-
offring of ſtrong-wine, unto Iehovah.
8 And the other lamb, thou ſhalt make
ready between the two-evenings: as
the Meat-offring of the morning,
and as the Drink-offring thereof, thou
ſhalt make ready; a Fyre-offring, a ſa-
vour of reſt, unto Iehovah.

9 And in the Sabbath day, two- hee-

lambes of the firſt yeare, perfect: and
two tenth parts of fine floure for a
Meat-offring, mingled with oyle, and
the Drinke-offring thereof. The
Burnt-offring of the Sabbath, in his
Sabbath: beſide the continuall Burnt-
offring, and his Drink-offring.

And in the beginnings of your
moneths, ye ſhall offer a Burnt-offring
unto Iehovah: Two bullockes yong-
lings of the herd, and one ram; ſeven
hee-lambes of the firſt yeare, perfect.
And three tenth parts of fine floure
for a Meat-offring, mingled with oyle,
for one bullock: and two tenth parts
of floure for a Meat-offring, mingled
with oyle, for one ramme. And a
ſeverall tenth part of fine floure, for a
Meat-offring, mingled with oyle, for
one lamb: for a Burnt-offring, a ſa-
vour of reſt; a Fyre-offring unto Ieho-
vah. And their Drinke-offrings;
halfe an Hin of wine, ſhall bee for a
bullock; and the third part of an Hin
for a ramme, and the fourth part of an
Hin for a lamb: This is the Burnt-
offring of the moneth, in his moneth;
throughout the moneths of the
year. And one goat-buck of the
goats, for a Syn-offring unto Iehovah:
it ſhall be made ready beſide the con-
tinuall Burnt-offring, and his Drink-
offring.

And in the firſt moneth, in the
fourteenth day of the moneth: ſhall
be the Paſſover unto Iehovah. And
in the fifteenth day of this moneth,
ſhall be the feaſt: ſeven dayes, ſhall un-
leavened cakes be eaten. In the firſt
day, ſhall be a convocation of holy-
neſſe: yee ſhall not doe any ſervile
worke. But yee ſhall offer a Fyre-

offering for a Burnt-offring, unto Iehovah; two bullocks, yonglings of the herd, and one ramm: and seven hee-lambs of the first yeare, perfect shall they be unto you. And their Meat-offring; fine-floure, mingled with oyle: three tenth parts, shall ye make ready, for a bullock; and two tenth parts, for a ramm. A severall tenth part shalt thou make ready, for one lamb: throughout the seven lambs. And one goat-buck, for a Syn-offring: to make atonement for you. Beside the Burnt-offring of the morning, which is for a continuall Burnt-offring; ye shall make ready these. After this maner ye shall make ready for every day, seven dayes; the bread of the Fire-offring of a savour of rest unto Iehovah: it shall be made ready, beside the continual Burnt-offring, and his Drink-offring. And in the seventh day, yee shall have a convocation of holynesse: yee shall not doe any servile worke. And in the day of the Firstfruits, when yee offer a new Meat-offring unto Iehovah, after your weekes: yee shall have a convocation of holynes; yee shall not doe any servile worke. And ye shall offer a Burnt-offring, for a savour of rest, unto Iehovah; two bullocks, yonglings of the herd, one ramm: seven hee-lambs, of the first yeare. And their Meat-offring; fine-floure, mingled with oyle: three tenth parts, for one bullock; two tenth parts, for one ramm. A severall tenth part, for one lamb, throughout the seven lambs. One goat-buck of the goats; to make atonement for you. Yee shall make

them ready, beside the continuall Burnt-offring, and his Meat-offring: perfect shall they be unto you, and their Drink-offrings.

Annotations.

Command the sonns of Israel After that God had numbred the people, and appoynted them their inheritance; he now repeateth and explaineth former lawes concerning his service which they should doe unto him in that their inheritance, daily, weekly, monethly, and at their solempne feasts as they fell every yeare: for he therefore would give unto them the lands of the heathens; and they should inherit the labour of the peoples, that they might observe his statutes, and keepe his lawes; Psal. 105. 44. 45. And because they had omitted the solemnizing of these feasts now 38. yeares, (from the keeping of the Passover in the wilderness in the second yeare, Num. 9. untill the circumcision and Passover at Gilgal, Ios. 5.) by reason of their travels, wherein the Sanctuary, Altar, and holy things were folden up and removed from place to place, and the generation which had been before mustered, was dead; Num. 26. 64. 65. therefore lest the ordinances formerly given should be forgotten or neglected, and the people continue to doe as now they did, every man whatsoever was right in his owne eyes, Deut. 12. 8. the Lord causeth the law of sacrificing to bee againe commanded. Which sacrifices being all figures of Christ, and our service of God by him, (as hath been shewed in the book of Leviticus) teach us to serve the Lord under the Gospell of his Son, in spirit and truth: for thereof were these legall feasts a figure, Esai. 66. 23. Zach. 14. 16-19. 1. Cor. 5. 7. 8. Coloss. 2. 16. 17. Heb. 13. 15. Mine oblation) that is, mine oblations, in Greeke, my gifts: Hebr. my Korban, which is an offering or gift by which men drew nigh unto God, through faith in Christ. See the notes

notes on Levit. 1.2. *my bread for my Fyre-offrings*] the Chaldee expoundeth it, *the bread ordained for my oblations*. Under the name of bread all food is implied, and the flesh it selfe, or fat of the sacrifices, as is noted on Levit. 3. 11. *the favour of my rest*] the favour or odour of sacrifices which may quiet or pacifie my spirit and anger, and make you and your service, pleasing and acceptable to mee. The Greek translateth it, *for a favour of sweetness*: the Chaldee, *to be accepted with favour*. See Lev. 1.9. *in his appointed-time*] every one in the time appointed therefore of God: the Greek sayth, *in my feasts*; for the same word which signifieth an appointed time, is also used for a solemne feast appointed of God, Lev. 23.2. Hereby God limiteth every sacrifice to his proper day and time; which if it were let slip, that oblation might not be offered in another day or time. This is further manifested in v. 10. where he sayth, *The Burnt-offring of the Sabbath, in his Sabbath*: which the Hebrewes expound thus, *and not the Burnt-offring of one Sabbath, in an other Sabbath*; Maimony tom. 3. in *Tamidin*, c. 1. f. 7. And it is a comon proverb among them, *Gnabar xeman, gnabar korban*; *If the time bee past, the oblation is past*: and it is prophesied of Antiochus the wicked, that he should *thinke to change the times, and the lawes*, Dan. 7.25. And Ieroboam king of Israel, who kept the feast of the seventh moneth, in the eighth moneth, is taxed for it in the scripture, which calleth it *the moneth which hee had devised of his own hart*; 1. King. 12. 32. 33.

3 Vers. 3. *the Fyre-offring*] the sacrifices to bee burned with fire unto the Lord: which Fyre signified both the worke of Gods spirit, and the fyerie trials and afflictions through which Christ and his children should bee consecrated unto God, *Math. 3. 11. Heb. 9. 14. 1. Pet. 4. 12. 13. 14.* *of the first yeare*] Hebr. *son of the yeare*: so after orden, in this and the next chapter: of which phrase see the annotations on Exod. 12. 5. *perfect*] that is, perfect lambs, without blemish or corrup-

tion, what this meant is shewed on Lev. 1.3. & 12.21. *day by day*] or *for a day*, that is, *dayly*. *a continual Burnt-offring*] Hebr. *a Burnt-offring of continuation*; which should be offered without intermission. See the notes on Exod. 29. 42 & Lev. 1.

4 Vers. 4. *make-ready*] or *doe*, that is, kill, sprinkle the blood, cut in peeces, burn on the Altar, and all other rites pertaining to sacrificing, shewed in Lev. 1. *between the two evenings*] that is, in the after-noon: of which phrase, see the annotations on Exod. 12. 6. God setteth no houres for the morning or evening sacrifices, because they might occasionally be changed. By the Hebrew Canons, the ordinary time of killing the morning sacrifice, was *before Sun-rising, after that the face of all the East was inlightened*, that is, between day breaking and Sun-rising. The time of killing the evening sacrifice, though it might bee all the after-noon, yet they used not to kill it till *half an houre after two of the clock*: and this they did by reason of the sacrifices of particular persons, or of the congregation: because it was *unlawfull to offer any oblation at all, before the continuall Burnt-offring of the morning*: neither killed they any oblation after the continuall evening sacrifice, save the oblation of the Passover onely: for it was impossible for all Israel to offer their Passovers in two houres. So they killed not the Passover, but after the dayly evening sacrifice. Maimony in *Tamidin*, c. 1. f. 3. 4. By this dayly sacrifice morning and evening, was signified the reconciliation of the church unto God by faith in Christ; notwithstanding their continuall infirmities which they fell into night and day; (as one end of the Burnt-offring was to make atonement for sinns, *Iob. 1. 5.*) and that being reconciled, they should both shew their thankfulness for it unto God, and expect from him a blessing upon them, their labours and their rest. Wherefore at such times, speciall favours were shewed of God unto his people: as, *in the morning, when the Meat-offring was offered*, the country was miraculously filled with water,

for Israel, when they were in distresse, 2. *King. 3. 9. 10. 10.* And about the time of the evening oblation, God answered unto Daniels prayers, by sending the Angel Gabriel unto him, who foretold him when Christ should come, for the salvation of his people, *Dan. 9. 20. 21. 22.* &c. See also the notes on *Exod. 29. 39.*

5 Vers. 5. *a tenth part*] that is, an omer; for that was the tenth deale of an Ephah or Bushell, as is shewed in *Exod. 16. 36.*

fine flour] meaning wheaten flour, as *Exod. 29. 2.* So Chazkuni here sayth, *as the flour spoken of in the consecration (of the Priests) was of wheat: so all flour spoken of in the Law, is of wheat.*

the fourth part] that was somewhat lesse then a quart of oyle: for an Hin contained twelve Logs; and a Log held as much as sixe eggs: see the annotations on *Exod. 30. 24.* and *Levit. 14. 10.* When God shewed unto Ezekiel, the spirituall Temple which Christ should build, and the service therein, (declared after the similitude of the Legall service of Moses,) hee sayth, that every Lamb should have for the Meat-offring, *the sixt part of an Ephah, and the third part of an Hin of oyle; Ezek. 46. 13. 14.* where the quantity is increased more then was offred under Moses: to teach, that as Gods grace and blessing aboundeth towards us in Christ: so should our thankfulness againe towards him, abound more then under the Law; by a more cheerefull obedience unto him, and more ample fruits of the spirit: figured by the flour and oyle.

beaten oyle] oyle signified grace, beating of it signified afflictions, whereby the grace of God is more perfected in us, *1. Cor. 1. 21. & 12. 9. 10.* The oyle was beaten in a mortar, and they strained it out with hands, and pressed it not out in an (oyle) presse, to the end there might be found no dreggs in it, sayth Chazkuni on *Numb. 18.*

6 Vers. 6. *which was made*] that is, which (or such as) was offred: as in Targum Jonathan it is expounded, *such as was offred at the mount of Sinai.* Or, by made, understand ordained of God: having reference to the

ordinance in *Exod. 29. 38. - 42.* Thus God calleth them throughout their generations, unto his first institution; which they were to keep, till he himselfe made a change of the Law. And here observe, that the Lamb, the flour, and the oyle, are all of them together called a *Burnt-offring*, as also in *Ezek. 46. 15.* because the Meat-offring with the oyle, was all burned on the Altar, as was the lamb: and so differed from the Meat-offring in *Levit. 2.* whereof an handfull onely was burned.

7 Vers. 7. *Drinke-offring*] so named of pouring out upon the Altar, as is noted on *Numb. 15. 5.*

in the holy place] the Court of the Sanctuary: Hebr. *in the Holynesse.*

strong wine] in Hebrew *Shekar*, which name the Greeke reteineth, calling it *Sikera*, and so in the Evangelists writing, *Luk. 1. 15.* It is generally used for all strong drink, which causeth mirth, fulnes, and (if it bee taken excessively) drunkenesse: see the notes on *Gen. 43. 34.* The Chaldee here translateth it, *old wine*: and that is better then new, *Luk. 5. 39.* Thus God required the best liquour, wine; and the best sort of wine to be given with his sacrifice: which was a figure, not onely of the blood of Christ, (the memoriall whereof he hath stil left unto his Church in wine, *Math. 26. 27. 28. 29.*) but of the blood also of his servants, poured out in martyrdom, upon the sacrifice and service of the faith (as in the holy place) *Phil. 2. 17.* See the annotations on *Numb. 15. 12.*

9 Vers. 9. *the Sabbath day*] Hebr. *the day of Sabbath*, that is, of Rest; which the Greeke expresth in the forme plurall, *the day of Sabbathes*, and so in the new Testament, *Luk. 4. 16. Act. 13. 14. & 16. 13.*

two hee-lambes] understand, as the Greeke version addeth, *ye shall bring two he-lambes*: these were over and beside the daily sacrifices forementioned, v. 10. The Sabbath was a remembrance of the creation of the world, *Exod. 20. 11.* of Israels comming out of Egypt, *Deut. 5. 15.* a signe of their sanctification by the Lord, *Ez. 4.*

10. 11. and a figure of grace & rest which should come by faith in Christ, Heb. 4. As therefore this day was a signe of more then ordinary favours from the Lord, so he required greater testimonies of their thankfulness and sanctification. And Ezekiel prophesying of the Churches service under the gospel, under the figure of these legall ordinances, he sayth, *And the Burnt-offring that the Prince shall offer unto the L O R D, in the Sabbath day, shall be six lambs, perfect, and a ramm, perfect: and the Meat-offring shall be an Ephah for a ramm; and the Meat-offring for the lambs, shall be the gift of his hand: and an Hin of oyle to an Ephah, Ezek. 46. 4. 5.* signifying that the service of God now in spirit and truth, should exceed the legall services of old.

10 V. 10. *in his Sabbath*] the Chaldee expoundeth it, *that shall be done in the Sabbath*: it meaneth, that on the Sabbath it should be offered, and not deferred till another day or weeke; as is before noted vers. 2. The like is for the moneth in v. 14.

11 Vers. 11. *the beginnings of your moneths*] that is, as the Greeke translateth it, *the new-moones*; for in Israel they began the moneth with the new moone: and it was proclaimed by the Synedrion, or Magistrates, as Maimony sheweth in *Kiddush haodesh*, c. 1. These new-moones were dayes sanctified to the service of God, by speciall sacrifices appointed, as after followeth; then did they blow with the silver trumpets in the Sanctuary, Numb. 10. 10. and for Burnt-offrings on the Sabbathes, New-moones, and solemne feasts, was Solomons Temple dedicated, 1 Chro. 2. 4. Then also did they throughout the coasts of Israel, repaire unto the Prophets, or other Ministers of God, for to heare his word, as appeareth by 1 King. 4. 23. *Wherefore wilt thou goe to him (to the man of God) to day? it is neither New-moon, nor Sabbath.* Then also they kept religious feasts, 1 Sam. 10. 5. 6. neither was it lawfull to buy or sell, or doe other like worldly workes, Amos 8. 5. but they were to meditate of their light, sanctification, graces,

and comforts to come by Christ, whereof these and other holy dayes were a shadow, Col. 2. 16. 17. And in Christ we spiritually keep this feast (as the Apostle speaketh of the Passover, 1 Cor. 5. 7. 8.) for so it is prophesied, *From one New-moone to another, and from one Sabbath to another, shall all flesh come to worship before mee, sayth the L O R D. Esai. 66. 23.* Not that wee are now bound to observe dayes, and moneths, and times, and yeares, Gal. 4. 10. but are taught by those figurative speeches in the Propheets, to worship the Father in spirit and in truth, Ioh. 4. 21. 23. who will accept of our service performed in Christ, in every place, as he did at Ierusalem, Malac. 1. 11. and at all times, as hee did at the solemne feasts of Israel. The renewing of the Moone, (which borroweth her light of the Sun) might figure the renewing of the Church (sayd to be faire as the Moone, Song. 6. 10.) by Christ the Sun of righteousness, Mal. 4. 2. whiles her light and joy is by him increased and continued; as it is written, *Thy Sun shall no more goe downe, neither shall thy Moone withdraw it selfe: for the L O R D shall be thine everlasting light, and the dayes of thy mourning shall be ended, Esai. 60. 20.* And Ezekiel (prophesying of the dayes of Christ) sayth of the gate of the inner Court of the Sanctuary, *that looketh toward the East, which should bee shut the six working dayes; that in the Sabbath, and in the day of the New moone, it should bee opened; Ezek. 46. 1.* The Hebrewes say, *As the beginnings of the moneths are sanctified and renewed in this world; so shall Israel be sanctified and renewed, in time to come. Pirke R. Eliezer, per. 51.*

two bullocks] The service at the New-moone was much more then in the Sabbath, for that was but two lambs, v. 9. but this at the New-moone, is two bullocks, one ramm, and seven lambs, all Burnt-offrings; and one goat-buck, for a Syn-offring, v. 11. 15. These sacrifices were offered, beside the dayly Burnt-offring, and after the same: but Ezekiel foretelleth a lessening of this service, speaking but of one bullock, six lambs, and a ramm, which the

- 12 Prince should offer, Ezek. 46. 6.
 Vers. 12. *three tenth parts*] of an Ephah or Bushel, as in v. 5. that is, three Omers. The like quantity was prescribed in Numb. 15. 9. and so two Omers for a ram, Numb. 15. 8. But in Ezek. 46. 7. the Meat-offring is increased; an Ephah for a bullock, and an Ephah for a ram; and for the lambs, according as his hand shall attaine unto. See before on v. 9.
- 13 Vers. 13. *a severall tenth part*] Hebr. a tenth part a tenth part, that is, for every one a tenth part; or, (as Moses explaineth it in Numb. 29. 4.) one tenth part for one lamb. So after in v. 21. & 29. & chap. 29. v. 10. 15. with oyle] with the fourth part of an Hin of beaten oyle; as was declared in v. 5. But when there was an Ephah of floure for a Meat-offring, there was an Hin of oyle to an Ephah, Ezek. 46. 5. 7. 11.
- 15 Vers. 15. *for a Syn-offring*] in Greeke, for syn; this was to make atonement for them, v. 22. the law for syn-offrings was given in Levit. 4. And wheras some Syn-offrings were eaten by the Priests, and other some (whose blood was caried into the Holy place) were not eaten, but burnt without the camp, Levit. 6. 26. 30. of this the Hebrewes say, *The offering (or doing) of the Syn-offrings at the beginnings of the moneths, and at the sollemne feasts, is like the offering of the Syn-offring that is eaten.* Maimony in Tamidin, c. 7. f. 2.
- 16 Vers. 16. *the first moneth*] called of the Hebrewes Abib, and Nisan; it answereth in part to that which we call March: see the notes on Exod. 12. 2. & Levit. 23. 5.
- 17 Vers. 17. *the feast*] of unleavened cakes; as is expressed in Levit. 23. 6. The Passover was a figure of Christ our passover to be sacrificed for us: the unleavened cakes, signified sincerity and truth, with which wee should keep the feast, 1 Cor. 5. 7. 8. See the annotations on Exod. 12. 15.
- 18 Vers. 18. *any servile work*] Hebr. any worke of service: it meaneth any worke save about that which men should eate; that onely was to be doen of them, Exod. 12. 16. See the notes there, and on Levit. 23. 7.
- Vers. 19. *two bullockes, &c.*] the same sacrifices, and so many as were offered at the New-moones, v. 11. The Meat and Drink offrings also were the same, v. 12. 13. 20. 21. But Ezekiel prophesieth of a change, how at the Passover on the fourteenth day, the Prince should prepare for himselfe, and for all the people of the land, a bullock for a Syn-offring. And the seven dayes of the feast (of unleavened cakes) hee should prepare a Burnt-offring to the L O R D, seven bullocks, and seven rammes perfect, dayly the seven dayes: and for a Syn-offring, a goat-bucke of the goats dayly. The Meat-offrings also should be increased; an Ephah for a bullock, and an Ephah for a ramm, and an Hin of oyle for an Ephah, Ezek. 45. 12. 23. 24.
- Vers. 22. *a Syn-offring*] of it the Hebrewes say; it was eaten in the second day of the Passover, which was the sixteenth day of (the first moneth) Nisan: Maim. in Tamidin, ch. 7. sect. 3. See before, on vers. 15.
- V. 23. *Beside the Burnt-offring*] the dayly sacrifice, appointed in v. 3. unto which these sacrifices forementioned were added. And beside all these, there was the Lamb for a Burnt-offring, which was sacrificed with the wave Sheaf or Omer; as was commanded in Levit. 23. 10. -- 13.
- V. 25. *the seventh day*] which was the last day of the feast of unleavened cakes: & in this day it is sayd, there should be a feast to Jehovah, Exod. 13. 6. called here a convocation of holynes, or holy assemblie. So in Exod. 12. 16. and Levit. 23. 8.
- V. 26. *day of the Firstfruits*] called Pentecost, Act. 2. 1. the feast of harvest, Exod. 23. 16. the feast of Weeks, of the firstfruits of wheat harvest, Exod. 34. 22. a new Meat-offring] called so; in respect of the former offered at the Passover: the law for this, was given in Lev. 23. 16. after your weeks] after the seven weeks, or fiftie dayes, which the Israelites were commanded to number unto them, from the Passover, Levit. 23. 15. 16. The Hebrew which usually signifieth in your weeks, is here to be interpreted after: see the annotations on Exod. 2. 23.

27 V. 17. *two bullocks*] these and the rest following, are here added to the feast, over and beside those *seven lambs, one bullock & two rams*, which were offered with the firstfruits, *Levit. 23. 18.* as is shewed in the annotations there; and beside the continual *Burnt-offring*, or daily sacrifice, as after followeth, in *vers. 31.*

31 V. 31. *and their drink-offrings*] This seemeth to be referred not onely to the former, ye shall make them ready; but also to the latter, they shall be perfect: that as the beasts; flower and oil, were to be perfect, unblemished, sound and sweet; so the wine for drink offerings should likewise be perfect, (as he called it strong wine, in *vers. 7.*) not dead, soure, mixed with dreggs or lees, or otherwayes corrupted. See the annotations on *Gen. 4. 4.*

CHAPTER 29.

1. The offerings at the feast of Trumpets on the first day of the seventh moneth; 7. at the day of afflicting their soules, which was the tenth day of the seventh moneth; 12. and on the eight dayes of the feast of Tabernacles, which began on the fifteenth day of the seventh moneth.

1 **A**ND in the seventh moneth, in the first day of the moneth, ye shall have a convocation of holynes; ye shall not doe, any servile work: a day of blowing of trumpets, shall it be unto you. And ye shall make ready a Burnt-offring, for a savour of rest, unto Iehovah; one bullock, a yongling of the herd; one ramm: seven hee lambs of the first yere, perfect. And their Meat-offring, shall be of fine-floure, mingled with oile: three tenth parts, for a bullock; two tenth parts, for a ramm. And one tenth part, for one lamb, throughout the seven lambs. And one goat-buck of the

goats, for a Syn-offring: to make atonement for you. Beside the Burnt-offring of the moneth, and his Meat-offring; and the continual Burnt-offring, and his Meat-offring; and their Drink-offrings, according to their manner: for a savour of rest; a Fyre-offring, unto Iehovah.

And in the tenth day of this seventh moneth, ye shall have a convocation of holynes; and ye shall afflict your soules: ye shall not doe any work. And ye shall offer a Burnt-offring unto Iehovah, for a savour of rest; one bullock, a yongling of the herd; one ramm: seven hee lambs, of the first yere; perfect shall they be unto you. And their Meat-offring, shall be of fine-floure, mingled with oile: three tenth parts, for a bullock; two tenth parts, for one ramm. A several tenth part, for one lamb: throughout the seven lambs. One goat-buck of the goats, for a Syn-offring: beside the Syn-offring of atonements, and the continual Burnt-offring; and the Meat-offring of it, and their Drink-offrings.

And in the fifteenth day of the seventh moneth, ye shall have a convocation of holynes; ye shall not doe any servile work: and ye shall festively-keep a feast unto Iehovah, seven dayes. And ye shall offer a Burnt-offring, a Fyre-offring for a savour of rest, unto Iehovah; thirteen bullocks yonglings of the herd, two rams: fourteen hee lambs of the first yere, they shall be perfect. And their Meat-offring, shall be of fine-floure, mingled with oile: three tenth parts, for one bullock, throughout the thirteen

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15 teen bullocks; two tenth parts for each
16 ramm, of the two rammes. And a
several tenth part, for one lamb:
throughout the fourteen lambs. And
one goat-buck of the goats, for a Syn-
offring: beside the continual Burnt-
offring; his Meat-offring, and his
Drink-offring.

17 And in the second day; twelve
bullocks yonglings of the herd, two
18 rammes: fourteen hee-lambs of the
first yere, perfect. And their Meat-
offring and their Drink-offrings, for
the bullocks, for the rammes, and for
the lambs, by the number of them,
20 according to the manner. And one
goatbuck of the goats, for a Syn-of-
fring: beside the continual Burnt-of-
fring; and the Meat-offring therof, &
their Drink-offrings.

20 And in the third day, eleven bul-
locks, two rammes: fourteen hee-
21 lambs of the first yere, perfect. And
their Meat-offring and their Drink-
offrings; for the bullocks, for the
rammes, and for the lambs, by the
number of them, according to the
22 manner. And one goat-buck for a
Syn-offring: beside the continuall
Burnt-offring; and his Meat-offring,
and his Drink-offring.

23 And in the fourth day, ten bul-
locks, two rammes: fourteen hee-
24 lambs of the first yere, perfect. Their
Meat-offring & their Drink-offrings,
for the bullocks, for the rammes, and
for the lambs, by the number of the,
25 according to the maner. And one
goat-buck of the goats, for a Syn-of-
fring: beside the continual Burnt-of-
fring; his Meat-offring, & his Drink-
offring.

And in the fift day, nine bullocks,
two rammes; fourteen hee-lambs of
the first yere, perfect. And their
Meat-offring, & their Drink-offrings,
for the bullocks, for the rammes, and
for the lambs, by the number of the,
according to the manner. And one
goat-buck, for a Syn-offring: beside
the continual Burnt-offring; and his
Meat-offring, and his Drink-offring.

And in the sixt day, eight bullocks,
two rammes; fourteen hee-lambs of
the first yere, perfect. And their
Meat-offring, & their Drink-offrings,
for the bullocks, for the rammes, and
for the lambs, by the number of the,
according to the manner. And
one goat-buck, for a Syn-offring: beside
the continuall Burnt-offring; his
Meat-offring, and his Drink-offring.

And in the seventh day, seven bul-
locks, two rammes; fourteene hee-
lambs of the first yere, perfect. And
their Meat-offring, and their Drink-
offrings, for the bullockes, for the
rammes, and for the lambes, by the
number of them, according to the
manner. And one goat-buck, for a
Syn-offring: beside the continuall
Burnt-offring; his Meat-offring, and
his Drink-offring.

In the eight day, yee shall have a
solemne-assembley: yee shall not doe,
any servile worke. And yee shall
offer a Burnt-offring, a Fyre-offring,
for a savour of rest unto Iehovah; one
bullock, one ramm: seven he-lambes
of the first yeare, perfect. Their
Meat-offring & their Drink-offrings,
for the bullock, for the ramm, and
for the lambes, by the number of
them, according the manner. And

one

39 one goat-buck, for a Syn-offring : be-
 side the continuall Burnt-offring; and
 his Meat-offring, and his Drinke-
 40 offring. These things yee shall doe
 unto Iehovah, in your solemne feasts:
 beside your voves, and your volunta-
 rie-offrings, for your Burnt-offrings,
 and for your Meat-offrings, and for
 your Drink-offrings, and for your
 Peace-offrings. And Moses spake
 unto the sonns of Israel : according
 to al that Iehovah comanded Moses.

Annotations.

I **T**H E seventh moneth] called in 1. King.
 8.2. the moneth Ethanim; of the He-
 brewes commonly Tisri; of us, Sep-
 tember. This moneth was the going-out of
 the year, Exod. 23. 16. and the revolution of
 the year, Exod. 34. 22. for then the old
 yeare went out, and the new began, as
 touching the Iubilees, Levit. 25. 9. 10. and
 other civill affaires : but by reason of Is-
 rael's coming out of Egypt in Abib, or
 March, that moneth was made unto them
 the first of the moneths of the year, Exod. 12. 2.
 So the Ecclesiasticall feasts were reckned
 after this order : and that which had
 been the first moneth, is here and usually
 called the seventh. the first day] Hebr.
 the one day; of which phrase see Gen. 1. 5.

blowing of trumpets] of this rite, see
 Levit. 23. 24. and the annotations there.

2 Ver. 2. favour of rest] which the Greek
 translateth of sweet smell; the Chaldee, to
 be accepted with favour before the LORD.
 See Gen. 8. 21. one bullock] at every
 new-moone they were to offer two bul-
 locks, one ram, and seven lambs, Num. 28. 11.
 the same were to bee offred at this
 New-moone; and this one bullocke, one
 ramm, and seven lambs, &c. here mention-
 ed, were added over and beside the Burnt-
 offring of the moneth, as is after expressed in

v. 6. So this day, they sacrificed three bul-
 locks, two rammes, and fourteen lambs,
 for Burnt offrings, and two goats for Syn;
 besides the two lambs for the daily obla-
 tion. For as the solemnity was greater, by
 reason of the blowing of the Trumpets,
 (which figured the preaching of repen-
 tance and beliefe in Christ, Esai. 58. 1.
 Mar. 1. 1. 2. 3. 4.) so their service & thank-
 fulnesse unto God was to be testified by
 the moe sacrifices. And if this new-moon
 fell to be on the Sabbath, then besides all
 the former oblations; they offred also the
 two lambs, which were added for the Sab-
 bath, Numb. 28. 9. 10. The order of offring
 is sayd to be thus; After the daily morn-
 ing sacrifice was offred, the addition of the
 Sabbath was first; and after that, the addition of
 the new-moone; and after it, the addition of this
 good day (or feast) Maimony in Tamidin, c.
 9. f. 2.

Ver. 6. their manner] Hebr. their judge-
 ment] that is, the law and ordinance pre-
 scribed of God. So in v. 18. 21. 24. &c.
 Vnder this word manner, or judgement, the
 Hebrewes understand the order also here
 set downe : for whereas sometimes the
 Syn-offring was offred first, before the
 Burnt-offring, Levit. 5. 7. 8. 10 in the oblations
 of the feast (they say) it was not so, but they
 offred according to the order that is written, as
 it is sayd, According to their manner. At,
 first, the Bullocke; and after them the Rammes,
 and after them the Lambs; and after them the
 Goat-buckes, although the Goat-buckes were
 Syn-offrings, and all those before them were
 Burnt-offrings. Maimony in Tamidin, c. 9. f. 7.

Ver. 7. the tenth day] which was, the
 day of Atonements, Levit. 23. 27. called the
 Fast, Act. 27. 9. The manner of Atonement,
 and the service on that day, is described
 at large, in Levit. 16. affl. of your soules]
 with fasting and abstinence; see the anno-
 tations on Lev. 16. 29.

Ver. 11. beside the Syn-offring of At-
 onements] that Goat-buck, whose blood
 was carried into the holy place, and the
 body burned without the camp, Lev. 16.
 9. 29. besides it, this sacrifice here com-
 manded,

manded, was to bee offered, and besides the daily Burnt-offring. On Atonement day, they offer an addition according to the addition of the beginning of the year [which was the first day of the seventh moneth, forementioned in v. 1. 2. a bullock and a ramm: and this ramm is called the peoples ramm; and seven lambs, all of them for Burnt-offrings: and a goat buck for a Syn-offring, and that was eaten at evening. Moreover the congregation offered a goat-buck for a Syn-offring, which was burnt; the fellow whereof was sent away for a Scape-goat, (Lev. 16. 9. 10.) Maim. in Tamidin, c. 10. f. 1. 2. This Atonement, was a lively figure of our reconciliation unto God, by the death of Christ, (as is shewed on Lev. 16.) the afflicting of their soules, figured repentance and humiliation for sins, with our fellowship in the afflictions of Christ, Rom. 6. 3. 4. 6. 1. Pet. 2. 21. The sacrifices added here, signified the faith that Gods people should have in Christ sacrificed, and thankfulness unto God therefore, 1. Ioh. 1. 1. 2. Heb. 10. 10. 19. 21. &c. Rom. 12. 1. 2.

12 Vers. 12. the fifteenth day] when the feast of Boother, or of Tabernacles did begin, which lasted seven dayes, Levit. 23. 34. 35. 36. &c. the signification of which feast, is shewed in the annotations on that place.

13 Vers. 13. thirteen bullockes] Whereas at the other feasts forementioned, they offered but two bullockes, one ramm, and seven lambs in a day; at this, they were to offer thirteen bullockes, two ramms, and fourteene lambs: both because the solemnity was greater, and at this time they had gathered in their corne and wine, and had seen the blessing of God in all their increase, and in all the workes of their hands, Deut. 16. 13. 15. therefore the Lord required more sacrifices, in signe of thankfulness. But Ezekiel prophesying of the dayes of Christ (under whom wee keepe this feast in spirit and truth, Zach. 14. 16. - 19.) appointeth like sacrifices as were to be offered at the Passover; as that the Prince should prepare seven bullocks

and seven rams daily, for a Burnt-offring, &c. Ezek. 45. 23. 25.

17 Vers. 17. twelve bullockes] in every of the seven dayes of this feast, one bullock is abated, as on the second day twelve, on the third day eleven, v. 20. on the fourth day ten, v. 23. and so forward, till on the seventh day they were to offer seven bullockes, v. 32. (all which, in seven dayes amounted to seventie bullockes) but the ramms and lambs, were every day alike. By this diminishing of one bullock every day, the Holy Ghost might teach their durie to grow in grace, and increase in sanctification: that their sins decreasing, the number of their sacrifices (whereby Atonement was made for their sinnes) should also decrease daily. Or it might signifie a diminishing and wearing away of the legall offrings, to lead them unto the spirituall and reasonable service, by presenting their owne bodies a living sacrifice, holy, acceptable unto God, Rom. 12. 1.

18 Vers. 18. and for the lambs] The Hebrewes say, that the Meat and Drink-offrings of these severall sacrifices, were never to be mixed together, but the Meat and Drink-offrings of the Bullockes, were by themselves; and the Meat and Drink-offrings of the ramms, by themselves; and of the lambs, by themselves; whether they were the oblations of the congregation, or the oblations of a particular person. Maimony in Tamidin, c. 10. f. 15.

35 Vers. 35. In the eighth day] Chaskuni here observeth, that it is not sayd (as was of the former dayes) And in the eighth day: to teach that it was a good day (or feast) by it selfe. a solemne assembly] or, generall-assembly: see the notes on Levit. 23. 36.

36 Vers. 36. one bullock] though this was the last, and the great day of the feast, Ioh. 7. 37. yet were the sacrifices fewer then on any other day: as if God would call them from the multitude of outward oblations, to his spirituall worship, as is noted on v. 17. And our Saviour on that day, called the people from their many carnal observations (some whereof are noted on Levit.

Levit. 23. 40.) unto himselfe to drinke the waters of his Spirit, Ioh. 7. 38. 39.

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Verf. 39. beside your vows, &c.] of the difference between Vowes and Voluntary-offerings, see the annotations on Levit. 7. 16. The sacrifices forementioned, the congregation of Israel was bound to offer, every thing in his day: but all men as they had either vowed, or voluntarily would, brought their sacrifices at the feasts, (especially Peace-offrings, which the owners did eat before the Lord:) that according to the blessing of God upon them, they, their children and their servants, the Levites, the stranger, the fatherlesse and the widow with them, might eat and drinke, and rejoyce before the Lord, Deut. 16. 10. 11. 14. 15. The trueth and complement of all which solemnities, are now fulfilled unto us by Christ: who by once offering of himselfe, hath reconciled us unto God, and wrought our eternall redemption; and hath given us of his Spirit, whereby we know that hee abideth in us; and hath placed in us the kingdom of God, which consisteth in righteousness and peace, and joy in the holy Ghost. That by him we should offer the sacrifice of praise to God continually; that is, the fruit of our lips, confessing to his Name: and should not forget to doe good, and to communicate; for with such sacrifices God is well-pleased. Coloss. 2. 16. 17. Heb. 9. 12. 26. 28. 1. Ioh. 3. 24. Rom. 14. 17. Heb. 13. 15. 16.

CHAPTER 30.

1. The Lord commandeth that mens vowes or oathes be not prophaned, but kept. 3. A mayd in her fathers house, the father hath power to establish her vow, or to disanull it. 6. Likewise a married woman is in her husbands power, hee may confirme or disanull her vow, in the day that he heareth it. 9. But the vowes of a widow, or divorced woman, are to stand. 10. An explanation of the case between man and wife, concerning vowes or oathes.

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AND Moses spake unto the heads of the tribes, concerning the sonns of Israel, saying: This is the thing, which Iehovah commanded. A man, when he shall vow a vow unto Iehovah; or sweare an oath, to binde a bond upon his soule; he shall not prophane his word: he shall doe according to all that proceedeth out of his mouth. And a woman, when she shall vow a vow unto Iehovah: and bind a bond; in her fathers house, in her youth: And her father heare her vow; and her bond, which she hath bound upon her soule; and her father shall hold-his-peace at her: then all her vowes shall stand; and every bond which shee hath bound upon her soule, shall stand. But if her father disallow her, in the day that he heareth; not any of her vowes, or of her bonds, which she hath bound upon her soule, shall stand: and Iehovah will mercifully forgive her, because her father disallowed her. And if having she have an husband, and her vowes be upon her: or the utterance of her lips, which shee hath bound upon her soule; And her husband heare, and hold-his-peace at her in the day that he heareth: then her vowes shall stand; and her bonds, which shee hath bound upon her soule, shall stand. But if in the day that her husband heareth, he disallow her; then he shall make voyd her vow which is upon her; and the utterance of her lips, which she hath bound upon her soule: and Iehovah will mercifully forgive her. But the vow

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- of a widow, and of her *that* is put away : whatsoever she hath bound upon her soule, shall stand upon her.
- 10 And if shee vowed *in* her husbands house; or bound a bond upon her
- 11 soule, with an oath : And her husband heard, and held-his-peace at her, and disallowed her not : then all her vowes shall stand; and every bond, which shee hath bound upon
- 12 her soule, shall stand. But if her husband hath utterly made-them voyd, in the day *that* he heard: whatsoever proceeded out of her lips, concerning her vowes, or concerning the bond of her soule, shall not stand : her husband hath made them voyd, and Iehovah will mercifully-forgive
- 13 her. Every vow, and every oath of bond to afflict the soule : her husband may establisth it, and her husband may make it voyd. But if her
- 14 husband altogether hold-his-peace at her from day to day, then hee establistheth all her vowes, or all her bonds, which *are* upon her : he establistheth them, because hee held-his-peace at her, in the day *that* he heard
- 15 *them*. But if he shall utterly make them voyd, after *that* hee hath heard *them* : then he shall beare her iniquitie. These *are* the statutes, which
- 16 Iehovah commanded Moses, between a man and his wife : between a father and his daughter, in her youth, *in* her fathers house.

Annotations.

Here beginneth the 42. Lecture of the Law : see Gen. 6. 9.

THE heads] that is, as the Greeke translateth, *the rulers* (or *Princes*) of the Tribes. In the two former chapters, were lawes for necessary duties commanded : here foloweth the law for voluntarie things, which people having by vow or oath taken upon them, were bound to performe. *concerning the sonns*] or, to the sonns of Israel; or as the Greeke ioyneth it with the former, *the Princes of the Tribes of the sonns of Israel*. It was spoken by Moses to the Princes, that by them it might be orderly communicated unto the people; as in Exod. 12. 3. 21. & 4. 29. also that the Governours should look unto the people for the performance of their religious promises. *the thing*] Hebr. *the word*,

Verf. 2. *a vow*] a religious promise to the Lord. Of *a vow*, and how it differed from a voluntary gift, see the annotations on Levit. 27. 2. and 7. 16. and of *an oath*, see the notes on Lev. 5. 1. 4. And that almes promised for the poore, is comprehended also under the name of vowes, is shewed on Deut. 23. 21. *a bond upon his soule*] that is, to binde his soule (or himselfe) with a bond. Hereupon is that manner of speech, *Thy vowes are upon mee, O God* : Psal. 56. 12. *not prophane his word*] not violate or breake his promise; but shall have an holy care to keep it. A like phrase is of *prophaning a covenant*, in Psal. 55. 20. & 89. 34. And as vowes might not be broken, so neither might they bee delayed, Deut. 23. 21. *all that proceedeth out of his mouth*] that is, every word of his; as the phrase is opened in Luke 4. 4. from Deut. 8. 3. This is to be understood of good and lawfull vowes, and such as are in a mans power to performe : for impossible vowes are to be repented of, and wicked vowes or oathes are not to kept but broken. Act. 23. 21. &c.

Verf. 3. *and binde a bond*] to weert, upon her soule, as in v. 4. that is, bound herself with a bond. And, may here be used for Or (as it is often, and as the Greeke here translateth, or *determine a determination*) to imply either

either a vow to sanctifie any thing to the Lord; or a bond to restreine herselfe from something, as by afflicting her soule, or abstinence; as in v. 13. *in her fathers house*] she abiding there, and being under his power. The Hebrewes (as Sol. Jarchi on this place) by *house*, doe understand power, saying, under the power of her father, though she be not in his house. *in her youth*] youth differeth from childhood, for in her youth she understandeth what a vow is, whereof in childhood shee is ignorant. The Hebrew Canons have limited the time both for men and women, thus. *A yong-man that is a son of twelve yeares and one day, and a yong-woman that is a daughter of eleven yeares and one day, which doe sweare or vow, either vowes of binding (or restreint,) or vowes of sanctifying (any thing to the Lord;) they doe examine them, and ask questions of them. If they know to whose name they have vowed, &c. then their vowes are stablised: but if they know not, then is there nothing in their vowes or words. And this examination is necessary all that yeare, which is the twelfth yeare for a yong-mayd, and the thirteenth yeare for a yong-man. Before this time, although they say, we know to whose name wee have vowed, their vowes are no vowes. But after this time, when the son is a son of thirteen yeares and one day, and the daughter is a daughter of twelve yeares and one day, although they say, we know not to whose name we have vowed; their words are establisht, and their vowes are vowes, &c. And this is the time of vowes, spoken of in every place: forasmuch as they are come to the yeares of great (or agod) persons, their vowes are stablised. Maimony tom. 3. treat. of Vowes, c. 11. f. 1.3.4.*

4 Vers. 4. *hold his peace at her*] or, keep-silence at it: though he doe not by words approve, yet by silence hee seemeth to consent; therefore her vow standeth firme.

shall stand] that is, shall be stable, firme and sure: as the field which Abraham bought, was sayd to stand, when by sale it was made sure, Gen. 13. 17. 20. So ones counsell or word is sayd to stand, when it abideth firme, Prov. 19. 21. Esai. 14. 24. &

40. 8. *Jerem. 44. 29.*

5 Vers. 5. *disallow her*] or, disallow (nullifie) it, to weet, her vow: so after. *the day that he heareth*] whether it be in the day that she vowed, or many dayes after that her father heareth of it. *If she vow and wayt many dayes, and afterward her father or her husband heare of it, then he may break it in the day that he heareth, &c. as it is sayd, In the day that he heareth; and not in the day that she voweth onely. Maim. in Vowes, c. 12. f. 16.*

will mercifully-forgive her] in Greek, will purge (or cleanse) her: her syn in vowing, (when she was not in her own power but in her fathers) shall be forgiven: but she may not performe her vow, which by her fathers authority is disanulled. So for her husband in like sort, v. 12.

6 V. 6. *if having she have a husband*] Hebr. *if being she be to a man; that is, if she be at all married. or the utterance of her lips*] or pronunciation; that which she hath pronounced, or distinctly uttered, to weet, by oath; as appeareth by the word Or; which distinguisheth it from her vowes; and by that which followeth, which shee hath bound upon her soule, that is by oath, as in v. 2. & 10. So the pronouncing with the lips, is joyned with swearing, in Levit. 5. 4. and Chazkuni here sayth, the pronunciation is not (meant) but of an oath.

8 Vers. 8. *he disallow her*] or, disallow it: that is, signifie his disallowance of her vow or oath. The Hebrewes say, *A man maketh voyd, or establisht the words of his wife, or of his daughter, in any language, although she know it not: for it is not of necessity that the woman should heare the making voyd, or the establishtment, &c. He that maketh voyd the words of his daughter, or of his wife, it is necessary that he utter it with his lips: and if he make it voyd in his heart (onely) hee doth not make it voyd: Maim. in Vowes, c. 13. f. 1.7.*

9 Vers. 9. *put away*] to weet, from her husband, as is expressed in Levit. 21. 7. that is, divorced. *shall stand*] she is to performe her vow: and this (as the Hebrewes thinke) though she be afterward married. As, *A woman which hath no husband.*

band, and which is not under her fathers power, if she say, Lo (such) flesh be unlawfull to me after 30. dayes, and she be married within 30. dayes: although at the time when the vow be-
 10 ginneeth, she be under the power of an husband, he cannot make it voyd: because at the time of the vow (making) she was not under his power. And of this it is sayd (in Num. 30. 9.) But the vow of a vvidow, and of her that is put away, &c. Maim. in Vowes, c. 13. f. 16.

10 Vers. 10. in her husbands house] after that she is married, and in her husbands power. But what if shee were betrothed onely, and remained yet in her fathers house? Of this case, the Hebrewes say, A mayd that is betrothed, none can make her vow voyd, but her father and her husband joyntly together. And if the one of them alone do make it voyd, it is not made voyd. If her espoused husband dye: she returneth into the power of her father: and whatsoever shee voweith, her father may make voyd, as before her espousals. If her father dye after that she is betrothed, and she make a vow after his death; her husband cannot make it voyd: for an husband maketh not the vowes of his wife voyd, untill shee bee come into the vvedding chamber, (or married.) Maim. in Vowes, c. 11. f. 9. 10.

11 Vers. 11. shall stand] she is to keep her vow, though after her husbands death. A yong vvoman vvhom her father hath given in marriage, if shee become a vvidow, or be divorced after marriage: loe she is as an Orphan, vvholes her father liveth; and her father cannot make her vowes of none effect, although shee bee yet but a yong vvoman. Maim. ibidem. f. 25.

12 Vers. 12. hath utterly made them voyd] or, hath any vvayes made them voyd; Hebr. making voyd hath made them voyd: so in v. 15.

13 Vers. 13. oath of bond] that is, binding oath, or bond confirmed with an oath. to afflict the soule] by abstinence, fasting, &c. See the notes on Levit. 16. 29. This seemeth to be added for amplification, rather then limitation or restreyn: how be it, the Hebrewes from hence gather, that although the father may disanull all his daughters vowes, of what sort soever; yet the husband hath not power to dis-

anull the vowes of his wife, unlesse they be of this sort, to weete, vowes or bonds to afflict the soule, &c. Sol. Iarchi on Num. 30. and Maimony in Vowes, c. 12. f. 1.

may establishe it] or, may make it stand; shall confirm it. Some understand these words to be a commandement, & translate thus, Let her husband establishe it, or let her husband make it voyd; to weete, out of hand, and let him not deferre it till afterward.

14 Vers. 14. altogether hold his peace] Hebr. holding his peace shall hold his peace, (or keep silence.) from day to day] and doe not disanull it the same day that hee hear-eth it.

15 Vers. 15. shall utterly make them voyd] or, shall any wayes make them of none effect: see this phrase in v. 12. shall beare her iniquitie] that is, shall beare the punishment of her iniquitie; God will require her syn at his hand. From hence we learne (sayth Sol. Iarchi) that he vvwhich is a cause of scandal (or offence) unto his neighbour, shall come in his sted unto all punishments.

CHAPTER 31.

1. The Israelites are commanded to take vengeance on the Midianites. 5. Twelve thousand of the tribes of Israel, vvith Phinehas the Priest, are sent to vvarr. 7. They slay all the males, and the five kings of Midian, and Balaam the son of Beor. 9. They take the women and children captives, and the spoyle of their goods and cattell, and burne their cities. 13. Moses is vvroth vvith the Officers for saving the vvomen alive. 19. How the souldiers with their captives and spoyle, are to bee purified. 25. The proportion whereby the prey is to be divided. 28. The tribute levied unto the Lord of the divided prey, and given to the Priests and Levites. 48. The captaines of Israel numbring their souldiers, misse not a man, and therefore gine a voluntary oblation unto the Treasure of the Lord.

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AND Iehovah spake unto Moses, saying. Avenge the vengeance of

3 of the sonns of Israel, upon the Midianites : afterward, shalt thou bee gathered unto thy peoples. And Moses spake unto the people, saying; Arme yee *some* men of your selves, unto the warre: and let them be against Midian, to render the vengeance of
 4 Iehovah, vpon Midian. A thousand of a tribe, a thousand of a tribe: of all the tribes of Israel, shall ye send to the war. So there were delivered
 5 of the thousands of Israel, a thousand of a tribe: twelve thousand armed for warre. And Moses sent them, a
 6 thousand of a tribe, to the warre: them, and Phinehas the son of Eleazar the Priest, to the warr; and the holy instruments, and the trumpets of alarme, in his hand. And they
 7 warred against Midian, as Iehovah commanded Moses: and they killed every male. And they killed the
 8 kings of Midian, beside *those that were* slaine of them; Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor, they killed with the sword.
 9 And the sonns of Israel took the women of Midian captives, and their litle-ones: and took the-prey of all their cattell, and all their flockes, and
 10 all their goods. And they burnt all their cities in their habitations, and all their castles, with fire. And
 11 they tooke all the spoyle, and all the booty, of men, & of beasts. And they brought the captivitie, and the bootie, and the spoyle, unto Moses, and
 12 unto Eleazar the priest, and unto the congregation of the sonns of Israel, unto the camp: unto the plaines of Moab, which *are* by Iordan, neere

Iericho.

And Moses and Eleazar the Priest, and all the Princes of the Congregation, went forth to meet them, without the camp. And Moses was
 13 wroth with the Officers of the host, the captaines of thousands, and the captaines of hundreds, which came from the battell of the warre. And
 14 Moses sayd unto them: have yee saved-alive all the females? Behold, these were to the sonns of Israel, through the word of Balaam (*a cause*)
 15 to commit trespasse against Iehovah: in the matter of Peor: and there was a plague, among the Congregation of Iehovah. Now therefore,
 16 kil every male, among the litle-ones: and kill every woman, that hath knowen man, by lying *with* a male. But all the litle-ones among the
 17 women, that have not knowen the lying *with* a male, keep-alive, for your selves. And you, encamp ye without the camp, seven dayes: whosoever
 18 hath killed *any* soule, and whosoever hath touched *any* slayn, purifie your selves and your captivitie, in the third day, and in the seventh day.
 19 And purifie every garment, and every instrument of skin, and every work of goats (*haire*), and every instrument of wood.
 20 And Eleazar the Priest sayd unto the men of the Armie, which went to the warre: This *is* the ordinance of the Law, which Iehovah commanded Moses. Onely the
 21 gold, and the silver; the brasse, the yron, the tinne, and the lead; Every thing, that goeth through the fire,
 22 ye shall make it pass through the fire, and
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	and it shalbe cleane ; nevertheless, it shalbe purified, with the water of separation : and every <i>thing</i> , that goeth not through the fyre , ye shall make-	had not knowen the lying with male; all the soules <i>were</i> , two and thirtie thousand. And the half, <i>which was</i> the portiō of them that went-out to warr, was; the number of sheep, three	36
24	passe through the water. And ye shall wash your clothes, in the seventh day, and ye shalbe cleane: and afterward, ye shal come into the camp.	hundred thousand, and thirtie thousand , and seven thousand , and five hundred . And Iehovahs tribute of the sheep, was; six hundred, seven-	37
25	And Iehovah spake, unto Moses,	tie and five . And the beeves <i>were</i> , six and thirtie thousand : and Iehovahs tribute of them, <i>was</i> seventie &	38
26	saying. Take thou , the summe of the bootie, of the captivitie; of man, and of beast : thou, and Eleazar the Preist, and the heads of the fathers of the Congregation . And divide the bootie into two parts, between them that took-upon-them the warre, who went-out to battel : and between all the Congregation. And levie a tribute unto Iehovah , of the men of warr, which went-out to battel; one soule, of five hundred: of the men, & of the beeves, and of the asses, and of the sheep. Of their half, shal ye take it: and thou shalt give it unto Eleazar the Priest , for an heave-offring of Iehovah . And of the sonns of Israels half, thou shalt take one portion of fiftie; of the men, of the beeves, of the asses, & of the sheep, of all beasts: and thou shalt give them, unto the Levites ; which keep the charge , of the Tabernacle of Iehovah. And Moses and Eleazar the priest, did, as Iehovah commanded Moses. And the bootie, the residue of the prey, which the people of the armie had made prey of, was; six hundred thousand, and seventie thousand, and five thousand sheep. And seventie and	39	
27		one. And the soules of mankinde, <i>were</i> sixteen thousand: and Iehovahs tribute of them, <i>was</i> two and thirtie soules. And Moses gave the tribute, the heave-offring of Iehovah , unto Eleazar the preist : as Iehovah commanded Moses . And of the sonns of Israels half; which Moses divided, from the men that warred . (Now the Congregations half was , of the sheep; three hundred thousand, and thirtie thousand, seven thousand, and five hundred. And beeves; six and	40
28		thirtie thousand. And asses; thirtie thousand, and five hundred. And soules of mankinde , sixteen thousand.) And Moses took, of the sons of Israels half , one portion of fiftie, of man and of beast : and gave them unto the Levites , which kept the charge of the Tabernacle of Iehovah; as Iehovah commanded Moses. And the officers , which <i>were</i> over the thousands of the host; the captaines of thousands, and captaines of hundreds; came-neer unto Moses. And	41
29		they sayd unto Moses ; Thy servants have	42
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33			46
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35			48
			49
			have

50 have taken the summe of the men of warre, which were in our hand: and there lacketh not a man of us. Therefore we have brought an oblation for Iehovah, what every man hath found of
51 jewels of gold, chaines, and bracelets; rings, ear-rings, and tablets: to make-
52 atonement for our souls, before Iehovah. And Moses, and Eleazar the Priest, took the gold of them: every wrought iewell. And all the gold
53 of the heave-offring, that they offered up to Iehovah; was sixteen thousand, seven hundred, and fiftie shekels: of the captaines of thousands, and of the captaines of hundreds. The men of the armie had taken spoyle,
54 every man for himselfe. And Moses and Eleazar the Priest, took the gold; of the captaines of thousands, and of hundreds: and brought it into the Tent of the congregation; for a memorial for the sonns of Israel, before Iehovah.

Annotations.

2 **A** Venge the vengeance] or, Revenge the revengement of the sonns of Israel; that is, take vengeance for the Israelites wrong and injurie, upon the Midianites, who vexed Israel with their wiles, and beguiled them in the matter of Peor, Numb. 25. 17. 18. The Lord, to whom vengeance and recompence belongeth, Deut. 32. 35. (and would not therefore haue men avenge themselves, Rom. 12. 19.) commandeth this vengeance for his peoples sake, many of whom hee had formerly slaine for sinning with the Midianites, Numb. 25. 9. and now turneth his hand against their enemies: because he is the a-

venge of all such, 1. Thes. 4. 6. Therefore hee calleth it here, the vengeance of the sonns of Israel; but Moses calleth it the vengeance of Iehovah, v. 3. And the commandement is given to Moses the Magistrate, the minister of God, a revenger to execute wrath upon evill doers, Rom. 13. 4. [Midianites] in Greek *Madianites*, the posterity of Midian the son of Abraham by his wife Keturah, Gen. 25. 1. 2. Why these were now punished rather than the Moabites (their partners in sin,) is touched on Num. 25. 17. gathered unto thy peoples] that is, dye and be buried: see the annotations on Num. 20. 24. & Gen 25. 8.

3 Vers. 3. to render] or, to give the vengeance of Iehovah; which phrase the Apostle useth in 2. Thess. 1. 8. giving, (or rendering) vengeance on them that know not God. That which in v. 2. was called the vengeance of the sonns of Israel, is here named the vengeance of the Lord, as being executed by his word, and for the injurie doen unto him; for hee that toucheth his people, toucheth the apple of his eye, Zach. 2. 8. The Chaldee here expoundeth it, the vengeance of the people of the LORD.

4 Vers. 4. A thousand of a tribe a thousand] that is, of every tribe a thousand; in all, twelve thousand, v. 5. which was but a small company in respect both of the six hundred thousands of Israel, Num. 26. 51. and of the nation of the Midianites, governed by five kings, v. 8. But there is no restraint to the Lord, to save by many, or by few. 1. Sam. 14. 6. And this small number was chosen, that the victory might be acknowledged the Lords; as after this hee sayd unto Gideon, The people that are with thee, are too many for me to give the Midianites into their hands: lest Israel vaunt themselves against me, saying; Mine owne hand hath saved mee, Iudg. 7. 2.

5 Vers. 5. there were delivered] in Chaldee, there were chosen; in Greeke, they numbered.

6 Vers. 6. Phinehas] the zealous Priest, who had formerly slaine Cozbi the Princess daughter of Midian, Num. 25. 7. - 15.

holy instruments] Hebr. *instruments* (or *vessels*) of holiness: hereby the Arke and things belonging thereto, may be meant, as appeareth by Num. 14. 44. Or, because the Ark was but one, and hee speaketh here of moe instruments; the trumpets may be understood: and so to read it, *the holy instruments, that is the trumpets, &c.* for *and*, is sometime used by way of explication for *that is*, or *to wett*; as is noted on Gen. 13. 15. But to understand hereby the *Vrim* and *Thummim*, or *Golden plate* (as some doe) is improbable: because they were not in the hand of Phinehas, but of Eleazar, who was the high Priest, Num. 27. 21. & 20. 26. *trumpets of alarme*] to blow an alarme, that they might bee remembred before the Lord their God, and saved from their enemies; according to the law and promise in Num. 10. 9. and practise in ages following, 2. Chron. 13. 12. 14. 15. Thus had they both Gods commandement, and the signes of his presence and ayd, to sanctifie their expedition.

8 Vers. 8. *beside those*] or, *with those* that were slaine: for the Hebrew *gnal*, often signifieth *with*; as in Exod. 35. 22. Levit. 14. 31. Deut. 22. 6. and elsewhere *five kings*] called elsewhere *Princes* and *Dukes* of Sihon, Jos. 13. 21. But Sihon the Amorite being slaine before (Num. 21. 23. 24.) these Dukes of his now reigned as Kings, and fought against Israel, and were overcome by faith which subdueth kingdoms, Heb. 11. 33. The Antichristian Amorite (the Beast) hath twise five, that is, *ten kings*, as *horns* on his head, which *make warre with the Lamb* (Christ,) and the Lamb overcome them, Rev. 17. 12. 14. & 19. 19. — 21. *Balaam also*] they killed *among* (or *vvith*) those that were slaine of them, as is expressed in Num. 13. 22. which also is added in the Greek version here. So that either he stayed with the Midianites, when he departed from Balak; or returned from his place unto them; as is noted on Num. 24. 25. And hee died not the death of the righteous, (as he seemed to desire, Num. 23. 10.) but his iniquitie was upon his

bones, though he was the terrour of the mightie in the land of the living; yet was he broken in the midst of the uncircumcised, and lay with them that vvere slaine vvith the sword; as the Prophet speaketh of others, in Ezek. 32. 27. 28.

Verf. 10. *castles*] or, *goodly-buildings*, or *villages*: see this vvord in Gen. 25. 16. The Chaldee here expoundeth it, their houses of vvorship, or adoration; their Temples.

Verf. 12. *the captivity*] that is, *the captives*, vvomen and children: see Num. 21. 1. So after in v. 19. *the bootie*] or, *the thing taken*; which being here distinguished from the captives, meaneth the beasts and cattell, as appeareth by v. 32. & 26.

the spoyle] a generall vvord for things taken in vvarr, Jos. 22. 8. implying sometime beasts and cattell also, as in 2. Chron. 15. 11. and all other things, as garments, gold, silver, &c. v. 20. 22. Jos. 7. 21. 2. Chron. 28. 15. vvictuals, 1. Sam. 14. 30. and the like. These all, they brought unto the Governours and Congregation, to be disposed of according to the will of God, whose the vvictory vvvas.

Verf. 13. *to meet them*] As Melchisedek King and Priest, vvvent forth to meet Abram returning from the slaughter of the Kings, Gen. 14. so Moses the King, Eleazar the Priest, & the Princes go forth here to meet Abrahams children, returning from the slaughter of the Kings of Midian. Wherein the vvork of Christ (our King and Priest) vvvas figured: vvho after our spiritual vvvarfare with the enemies of our salvation, meeteth us vvith his gracious Spirit, to sanctifie and blesse us, Heb. 7. Also they went out to meet them, to provide for the cleansing of the Souldiers, vvwhich vvvere polluted by the dead; and might not therefore come into the campe before they were purified, Num. 5. 2. 3. & 19. 11. 12. 13.

Verf. 14. *the officers*] or, *the Bishops* of *the host*, as both the Hebrew and Greeke vvords signifie: these were *the captaines*, as after is explained. Moses vvho vvvas the meekest

meekest man on earth in his own matters, is yet observed to have been often angry for the Lords cause; as is noted on Numb. 12.3. And he was wroth with the officers, because upon them lay the charge to direct and governe the people in the wayes of God. Compare Acts 20. 28. 1. Pet. 5. 2. 3. Rev. 2. 1. — 5 &c. the battell of the war] the battell-ray (or hoast) of the warr: the first word signifieth warfare as it is orderly set in a ray; the second, meaneth the warre, fight or combate with the enemy.

16 Vers. 16. the word of Balaam] the doctrine of Balaam, as Rev. 2. 14. or, (as the Chaldee expoundeth it) the counsell of Balaam; having reference to that counsell intimated Num. 24. 14. a cause to commit] or, an occasion to commit (Hebr. to give) a trespassse by fornication and idolatry, Num. 25. 1. 2. 3. The Greeke translateth, to revolt and to despise the word of the Lord. the matter] Hebr. the word; in Greeke, because of Phogor: see Num. 25. 3. 18.

17 Vers. 17. known man by lying with a male] the latter explaineth the former, which sometime is used alone, in the same meaning, as in Gen. 4. 1. Luk. 1. 34. After it is sayd, known the lying with a male: the like phrases are in Judg. 21. 11. 12.

19 Vers. 19. seven dayes] for so long did the pollution by the dead continue, Num. 19. 11. any soule] that is, any person.

purifie] with the water of separation, v. 13. the law whereof was given in Num. 19.

your captivity] that is, your captives, or prisoners; as in v. 12. The Iewes hold, that the heathens are not polluted by the dead, or with other like legall uncleannes, as is noted on Num. 19. 14. But in this case, when heathens are captived by Israelites, and so become their lawfull possession, they are uncleane, and to be purified; by proportion from the Law in Gen.

17. 12. 13. Whereupon Iarchi here sayth, Your selves and your captivity; not that heathens doe receive uncleannesse, and need to bee sprinkled: but as you the children of the covenant, so your captives also which come into the covenant, and are uncleane, have need to bee

sprinkled. and in the seventh day] according to the law in Numb. 19. 19. the signification whereof is shewed there.

Vers. 20. every garment] or, every cloath: the word implieth not onely garments for mans body, but clothes for other use; as in Numb. 4. 6. 7. 8. instrument] or, vessel of skin; whatsoever is made of the skin of any beast: so after, every instrument (or vessell) of wood. work of goats haire] that is, thing made of goats haire: the word hayre may here be understood, as in Exod. 25. 4. some adde, of goats skinnnes: it may also meane any other part, as Sol. Iarchi here sayth, it implieth any instrument of the hornes, and of the hooves, and of the bones.

Vers. 21. which went] that is, which had gone: Hebr. which came; wherefore it may also be Englished, which came from the battell; so the Greeke here translateth it; and so the Hebrew word which usually signifieth to, is by the holy Ghost in Greeke. translated from, or out of, as in Rom. 11. 26. from Esai. 59. 20. See the like noted on Gen. 36. 6. the ordinance] or the statute of the law: which the Greeke calleth Dicaioma,

that is, the just-ordinance, or righteous-statute of the law. The same word Paul useth in Rom. 2. 26. if the uncircumcision (that is, the uncircumcised gentile) keep the ordinances (or righteous-statutes) of the law: and in Rom. 8. 4. that the ordinance (the righteous-statute) of the law, might be fulfilled in us. So in Heb. 9. 1. ordinances of divine service. Here Eleazar the Priest, declareth to the people, the law which God had commanded Moses: as it was generally the dutie of Priests and Levites, to teach Iakob Gods judgements, and Israel his Law, Deut. 33. 8. 10. Hag. 2. 11. 12. Mal. 2. 7. Moreover the heiffer, with whose ashes the purifying water was prepared, was expressly given to Eleazar, Num. 19. 3. &c.

Vers. 23. that goeth through the fire] that is, will, or may abide the fire, and not bee consumed therewith. Or, that commeth in the fire. and it shall be] or, that it may be cleane. water of separation] in Greeke, vvater of purification: the water mentioned

in Num. 19. 9. which was to bee sprinkled upon the vessels, with eizop, Num. 19. 18. after they had passed through the fire.

goeth not through the fire] that will not abide the fire: or, *cometh not in the fire*. This latter, some of the Hebrew expositors (as *Iarchi*, and *Targum Jonathan*) doe follow, and understand by things that come in the fire, such vessels and instruments as are used at the fire, kettles, spits, and the like: and by things that come not in the fire, they understand cups, platters, and such like. But the former seemeth best.

through the water] to be washed therewith, and not sprinkled onely with that water of separation, Num. 19. By this passing through fire and water, the vessels had a legall purification from their ceremoniall uncleannesse; to signifie that the creatures are sanctified unto our use, by the word of God and prayer, 1. Tim. 4. 4. 5. And sometime by vessels, the scripture signifieth men; and by their passing through fire and water, their cleansing from corruption by afflictions, and through the grace and spirit of Christ: as, *I will gather you into the midst of Ierusalem, as they gather silver and brasse, and yron, and lead, and tinne, into the midst of the furnace, to blow the fire upon it, to melt it, so will I gather you in mine anger, &c.* Ezek. 22. 19. — 21. And, in a great house, there are not onely vessels of gold & silver, but also of wood and of earth; & some to honor, and some to dishonor. If a man therefore purge himself fro these, he shal be a vessell unto honour, sanctified, and meet for the masters use, &c. 2. Tim. 2. 20. 21. Again, *Thou hast tried us as silver is tried, &c. we went through fire, and through water*: Psal. 66. 10. 11. See also Zach. 13. 9. Mal. 3. 3.

26 Vers. 26. *the summe*] Hebr. *the head*: that is, the summe, or count, as the Greek and Chaldee expound it: see Numb. 1. 2. So after in v. 49.

27 Vers. 27. *into two parts*] or into halfe: Hebr. *divide* (or *halfe*) *the bootie*. The warre and victory being the Lords, hee divideth the prey at his pleasure, halfe to the 12. thousand Souldiers, and halfe to

the congregation, who went not out to warre. So David made it an ordinance in Israel, *As his part is that goeth downe to the battell, so shall his part be that tarrieth by the stuffe: they shall part alike*: 1. Sam. 30. 24. 25. And to the warriors of the two tribes and the halfe, that fought against the Canaanites, Iosua sayd, *Divide the spoyle of your enemies, with your brethren*, Ios. 22. 8.

Verf. 28. *And leave*] or, *And heave-up*; which the Greek and Chaldee translate, *And separate a tribute to the Lord*: by this homage and tribute, they were to acknowledge the victory to be of God, and to shew their thankfulness for his salvation. So David dedicated unto the Lord, silver and gold, of all nations which hee had subdued; 2. Sam. 8. 11. 12. And Elaias prophesieth, *In that time shall a present be brought unto the LORD of hosts, of a people scattered and peeled, &c.* Esa. 18. 7. *one*

soule of 500.] by *soule* is here meant person of mankind, and living body of beafts, as after is explained. And as the 12000. souldiers had much more of the spoile, considering their small number, then the other many thousands of the congregation: so their tribute to the Lord, was much lesse by proportion, they giving but the five hundredth part, when the congregation gave the fiftieth, v. 30. God requireth lesse of them, as their labour, service, and jeoparding of their lives, had been greater then their brethrens.

Verf. 29. *unto Eleazar*] The Lord, who was the inheritance of the Priests and Levites, Deut. 18. 1. 2. and had given them the ordinary heave-offrings which the Israelites offred unto him, Num. 18. 19. giveth them also this extraordinary tribute which was levied for him. So Abram gave to Melchisedek the Priest, the tithe of the spoiles which hee had gotten in warr: Gen. 14. 20. And as the Levites had the tithes in Israel, and the Priests had but a tenth of those tithes, Numb. 18. 21. 24. 26. 28. so is there here a like proportion allotted; whiles the Levites had the fiftieth part, v. 30. and the Priests but the

the five hundredth.

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Verf. 30. *one portion of fiftie*] or, *one taken, (or detegned) of fiftie*. So in v. 47.

of the sheepe] or, *of the flock-beasts*, that is, of sheep and of goats; for both these are implied under the name *flock*; as in *Levit. 1. 10.*

of all beasts] that is, of all manner of beasts: but this seemeth to bee meant of the beasts forenamed onely, and not of Camels, or other uncleane beasts; because in the particular summs after rehearsed, v. 32. — 39. there are no uncleane but *Asses* onely spoken of. *Charakuni* here sayth, *If thou ask why God commanded not to take a tribute of the Camels, seeing there were many camels there, as it is written in the warre of Gideon (against the Midianites) Their Camels were without number, Iudg. 6. 5. & 7. 12. the answer is, The scripture mentioneth those onely whereof they took the tribute; and they tooke no tribute of unclean beasts, save of Asses, because they are sanctified by the firstling of the Ass, Exod. 13. 13. & 34. 19, 20.*

which keepe the charge] or, observe the observation, keep watch, and doe the service: see the notes on *Num. 18. 5.*

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Verf. 32. *the residue of the prey*] the cattel (whose numbers follow) are called the residue or remaynder, either because some had been slain for the soldiers to eat: or, in respect of the gold and silver, and other such spoyles, whereof there was no tribute levied.

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Verf. 33. *seventie and two thousand*] that is, *seventie thousand and two thousand*; as was explained in the former verse. So after.

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Verf. 35. *soules of mankinde*] Hebr. *soule of Adam*, meaning by *soule*, the persons; and by *Adam* or *mankinde*, the women, as after is explained. For as at the first, both man and woman were called *Adam*, *Gen. 5. 2.* so the same name is often used for both sexes: as here, and in v. 40. 46. 47.

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Verf. 40. *two and thirtie*] So the whole number of beasts and girles (which were the Lords tribute out of the Souldiers halfe,) was eight hundred and fourtie; which were given to Eleazar the Priest,

verf. 41.

Verf. 47. *one portion of fiftie*] or, *one taken of fiftie*; as in v. 30. The particular summes (as may be gathered by the former computation) were, six thousand seven hundred and fiftie sheep; seven hundred and twentie oxen, six hundred and ten Asses; three hundred and twentie soules of yong women: the whole summe of them all together, was eight thousand and foure hundred; which were taken out of the Congregations halfe, and given to the Levites. So the whole prize brought home from the Midianites, and kept for the use of Israel, was of beasts and woman kind, eight hundred thousand, and fourtie thousand: out of which the Lord tooke for his Priests and Levites, nine thousand two hundred and fourtie. Thus he enriched his people with the spoyles of their enemies: and they in homage and thankfulness to the Lord, gave him one of five hundred, out of the one halfe; and one of fiftie, out of the other halfe: as Abram gave one of ten, to Melchisedek the Priest of God, of all the spoyles that hee had taken from his enemies, *Gen. 14. 20.*

Verf. 48. *the Officers*] or, *Bishops*, as in v. 14.

Verf. 49. *in our hand*] that is, in our power, under our leading and charge: which the Greek and Chaldee translate, *with us.* *there lacketh not*] Hebr. *there is not numbred, or mustered, to weete, as wanting, or missing*: for in such musters, the number is observed, of those that are absent, as of those present. This was a rare and wonderful mercie, that twelve thousand men of Israel should vanquish so great a nation of Midian, without losse of any mans life, whereas commonly the sword devourerh one as well as another, *2. Sam. 11. 25.* But hereby appeareth, that precious in the eyes of the LORD, is the death of his saints, *Psal. 116. 15.* and a much like speech was uttered by our Saviour, *Of them which thou gavest me, have I lost none, Ioh. 18. 9.* Moreover, by this victory, God encour-

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50 raged his people to fight the residue of his battels against the Canaanites.

Verf. 50. an oblation for Iehovah] or, as the Chaldee explaineth it, the oblation of the Lord: in Greek, a gift to the Lord. This was a voluntary gift, whereas the former levie was commanded, v. 25. &c. hath found] that is, hath gotten in this warr.

jewels] or, instruments, vessels. atonement for our soules] that is, for our lives, which God hath spared; and that there be no plague amongst us, as Exod. 30. 12. Herein also they might have respect unto their sin in sparing the women alive, for which Moses reproveth them, v. 14. 15. Thus though they found all alive, yet were they not proud, neither boasted of their valour; but gave the glory unto God, and in themselves they were humbled, in conscience of their unworthinesse.

51 V. 51. every wrought jewel] Hebr. jewel (or instrument) of work; that is, cunningly wrought. So as the matter was the best, of gold; the forme also was the best. Chazkuni here sayth, The scripture sheweth, that they brought no broken instrument.

52 Verf. 52 shekels] what the shekel weighed, see on Gen. 20. 16. of the captaines] or, from the captaines; that is, Moses tooke the gold of them; as in v. 51. & 54.

54 v. 54. the Tent] the Lords Tabernacle, where it was a memorial for the: as the like is spoken of the halfe shekels, which the Israelites gave when they were numbred, to make atonement for their soules; Exod. 30. 15. 16.

CHAPTER 32.

1. The Reubenites and Gadites sue for their inheritance on that side Jordan. 6. Moses reproveth them. 16. They offer him conditions to his content. 28. Moses commandeth Eleazar and Josua to give them that inheritance when they had performed the conditions. 31. The Gadites and Reubenites promise againe to performe them. 33. Moses assigneth them the

land. 34. They build fenced cities for their wives and children, and folds for their cattell.

39. The sonns of Manasses conquer the Amorites in Gilead, and have it and the villages thereof given them by Moses for a possession.

NOW the sonns of Reuben, and the sonns of Gad, had a very great multitude of cattell: and they saw the land of Iazer, and the land of Gilead; and behold, the place was a place for cattell. And the sonns of Gad, and the sonns of Reuben came: and sayd unto Moses, and unto Eleazar the Priest, and unto the Princes of the congregation, saying. Ataroth, and Dibon, and Iazer, and Nimrah, and Heshbon, and Elealeh; and Shebam, and Nebo, and Beon; The land which Iehovah smote before the congregation of Israel; is a land for cattell: and thy servants have cattell. And they sayd; If wee have found grace in thine eyes; let this land bee given unto thy servants, for a possession: bring us not over Jordan.

And Moses sayd unto the sonns of Gad, and to the sonns of Reuben: Shall your brethren goe to warre, and shall you sit here? And wherefore breake yee the heart of the sonns of Israel; from going-over into the land which Iehovah hath given them? Thus did your fathers; when I sent them from Kadesh-barnea, to see the land. For they went-up unto the valley of Eshcol, and saw the land; and brake the heart of the sonns of Israel: that they should not goe into the land, which Iehovah had given them. And Iehovahs anger was kindled, in that day: and hee sware, saying;

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11 saying; If the men that came-up
out of Egypt, from twenty yeares old,
and upward, shall see the land, which
I sware unto Abraham, unto Isaak,
and unto Iakob: because they have
12 not followed me fully. Save Caleb
the son of Iephunneh, the Kenizite,
and Ioshua the son of Nun: for be-
cause they have folowed Iehovah ful-
13 ly. And Iehovahs anger was kindled
against Israel; and hee made them
wander in the wilderness, fourtie
yeares: untill all the generation was
consumed, that had doen evill in the
14 eyes of Iehovah. And behold, yee
are risen-up in your fathers stead, an
increase of sinfull men: to augment
yet the burning anger of Iehovah a-
15 gainst Israel. For if yee turne-away
from after him; then wil he yet again
leave them in the wilderness: and ye
shall destroy all this people.

16 And they came-neer unto him, and
sayd; We will build sheep-folds here,
for our cattell: and cities, for our
17 little-ones. But we *our selves* will go
ready armed, before the sonns of Is-
rael: untill that wee have brought
them unto their place: and our litle-
ones shall dwell in the fenced cities;
because of the inhabitants of the
18 land. Wee will not returne, unto
our houses: untill the sonns of Is-
rael have inherited, *every* man his in-
19 heritance. For wee will not inherit
with them on yonder-side Ior-
dan, and forward: because our
inheritance is come unto us, on this
side Iordan Eastward.

20 And Moles sayd unto them; If ye
will doe this thing, if ye will goe ar-
21 med, before Iehovah, to warr; And

will go all of you armed over Iordan,
before Iehovah, until he have driven-
out his enemies, from before him;
22 When the land is subdued before Ie-
hovah, then afterward yee shall re-
turn; and ye shalbe guiltlesse before
Iehovah, and before Israel: and this
land shall be yours, for a possession,
before Iehovah. But if yee will not
23 doe so; behold, ye have sinned against
Iehovah: and know yee your syn,
which will finde you out. Build yee
24 cities, for your litle-ones; and folds,
for your sheepe: and doe that which
hath proceeded out of your mouth.

And the sonns of Gad, and the
25 sonns of Reuben sayd unto Moses,
sayng: Thy servants will doe as my
lord commandeth. Our litle-ones,
26 our wives, our flockes, and-all our
cattell; shall be there, in the cities of
Gilead. But thy servants will passe-
27 over every-one armed for warre be-
fore Iehovah, to battell: as my lord
speaketh.

So concerning them Moses com-
28 manded Eleazar the Priest, & Ioshua
the son of Nun: and the heads, of
the fathers of the tribes, of the sonns
of Israel. And Moses sayd unto
29 them; If the sonns of Gad, and the
sonns of Reuben, will passe with you
over Iordan, every *man* armed to bat-
tell, before Iehovah; and the land
shall bee subdued before you: then
yee shall give unto them the land of
Gilead, for a possession. But if they
30 will not passe over with you, armed:
then they shall have-possessions a-
mong you, in the land of Canaan.

And the sonns of Gad, and the
31 sonns of Reuben, answered, saying:

As

32 As Iehovah hath spoken unto thy servants, so will we doe. Wee will
 33 passe over armed, before Iehovah, into the land of Canaan: and the possession of our inheritance, on this side
 34 Iordan, *shalbe* ours. And Moses gave unto them, unto the sonns of
 35 Gad, and unto the sonns of Reuben, and unto halfe the tribe of Manasses the son of Ioseph, the kingdome of
 36 Sihon king of the Amorites, and the kingdome of Og king of Bashan, the land, with the cities thereof, in the
 37 coasts; the cities of the land, round about.
 38 And the sonns of Gad, built Dibon, and Ataroth, and Aroer. And
 39 Atroth, Shophan, and Iazer, and Iogbehah; And Beth-Nimrah, and Beth-Haran: fenced cities, and folds
 40 for sheepe. And the sonns of Reuben, built Heshbon, and Elealeh, and
 41 Kirjathaim; And Nebo, and Baal-Meon, (the names *being* changed) and Sibmah: and they called by names,
 24 the names of the cities which they builded. And the sons of Machir the son of Manasses, went to Gilead, and
 took it: and dispossessed the Amorite which *was* in it. And Moses gave Gilead unto Machir the son of
 Manasses, and he dwelt therein. And Iair the son of Manasses, went, and took their villages: and called them
 the villages of Iair. And Nobah went, and tooke Kenath, and the daughters thereof: and he called it
 Nobah, after his *owne* name.

Annotations.

R *Euben*] he was Israels first-borne, of his wife Leah, Gen. 29. 32. and Gad was the first son of Zilpah, Leahs handmayd, Gen. 30. 10. 11. To these are added some of the sonnes of Manasses (v. 39. &c.) who was the son of Ioseph, the eldest son of Israel by his wife Rachel, Gen. 30. 22. 24. *Iazer*] a citie taken a while before from the Amorites, Numb. 21. 32. *Gilead*] in Greek, *Galaad*, a mountaine also of the Amorites, which had many cities; halfe that mount was given to the sonns of Gad; the other half, to the son of Manasses, v. 40. Deut. 3. 12. 13. *Ios. 13. 24. 25. 31.* a place for cattell] that is, meet to feed and nourish cartell. Therefore God promising to feed his people Israel, signifieth the goodnesse of their pasture by the similitude of *Bashan*, and *Gilead*, Mic. 7. 14. *Ier. 50. 19.*

Verf. 2. *sonns of Gad*] they are named before the *sonns of Reuben*, both here, and in v. 6. 25. 29. 31. 33. so it seemeth they were first in this counsell, and foremost in the suit.

Verf. 3. *Ataroth, and Dibon, &c.*] These were places in the countrey of Sihon and Og, on the out-side of Iordan: there was also an *Ataroth* within the land of Canaan; whereof see *Ios. 16. 2. 5. 7.* Of *Dibon*, see *Numb. 21. 30. Ios. 13. 9. 17.* *Nimrah*] called also *Beth Nimrah*, in v. 36. and *Nimrim*, *Eesai. 15. 6.* in Greek *Namra*. This place was given to the sonns of Gad, *Ios. 13. 27.*

Heshbon] the citie of King Sihon, *Num. 21. 26.* given to the Reubenites, *Ios. 13. 15. 17.* *Shebam*] or *Sebam*, called also *Sibmah*, in v. 38. and *Ios. 13. 19.* in Greek *Sebama*: it was a place of vines, *Eesai. 16. 8. 9. Ier. 48. 32.* *Beon*] called in v. 38. *Baalmeon*. and in *Ier. 48. 23. Beth-meon*; and in *Ios. 13. 17. Beth-Baalmeon*. The Greek here corrupteth it *Bailian*.

V. 4. *Iehovah smote*] that is, smote or killed the inhabitants therof, delivering them before his people, so that they smote them, *Deut. 2. 33.* but the victorie is ascribed unto the Lord. for cattell] in Greek, *that nourisheth cattell*: see *vers. 1.*

Verf.

5 V. 5. *bring us not over]* or, *lead us not, cause us not to pass over Jordan; to weat, for to have possession there.* This their request (whereat Moses was offended,) might seem, at this first propounding of it, very evil. For, it might argue in them a covetous minde, for their own benefit; which also might turne to the injurie of their other brethren. They prevented the time before all the land was conquered. They seemed to contrary the word of God, who commanded the land to be divided by lot, *Numb. 26. 55.* which they now would prevent. It might imply a distrust in them, of subduing and inheriting the land of Canaan. It might be a discouragement of their brethren. It argued want of love, or a neglect of dutie in assistance. It might be an evil president to others, who when some part of the land should be conquered, might likewise crave the same for their inheritance; and so great trouble and confusion might ensue.

6 Vers. 6. *Shall your brethren]* the other tribes. In this reproof, Moses teacheth brotherly dutie, to love their neighbours as themselves; not to look every man on his owne things, but every man also on the things of others; *Philip. 2. 4:* and that they ought to lay downe their lives for the brethren, *1 Ioh. 3. 16.*

7 V. 7. *break ye the hart]* that is, *discourage ye;* or, *make ye it to turne;* as the Greek translateth, *pervert ye the mindes.* A like phrase is of *melting the hart*, for discouraging, in *Deut. 1. 28.*

8 Vers. 8. *Thus did your fathers]* the Greek expresseth this by a question, *Did not your fathers thus?* So where the Prophet sayth, *All these my hand hath made, Esai. 66. 1.* the holy Ghost turneth it in Greek, *Hath not my hand made all these?* *Act. 7. 49.*

9 Vers. 9. *valley]* or *boune of Eschol*, that is, as the Greek translateth it, *valley of the cluster of grapes:* see *Numb. 13. 23. 24.*

11 Vers. 11. *If the men]* that is, *Surely the men, &c.* shall not see: this is an oath; see the notes on *Numb. 14. 23.* *twentie yeares old]*

Heb. *son of twentie yeares.* *followed me fully]* Heb. *fulfilled after mee;* which the Chaldee expoundeth, *fulfilled after my feare;* the Greek, *followed after me:* see *Numb. 14. 24.* A like phrase is in *1. Sam. 13. 7.* where the people trembled after Saul; that is, *followed him trembling.*

Vers. 12. *the Kenizite]* of the posterity of *Kenaz*, of the tribe of *Judah*; *1. Chron. 4. 13. 15.*

Vers. 13. *wander]* this is an explanation of that phrase, *shall feed in the wilderness;* whereof see *Num. 14. 33.* *the generation]* that is, *the men of the generation:* as, *this generation, Math. 12. 41.* is expounded *the men of this generation, Luk. 11. 31.* And the consuming of the Israelites in the wilderness, is before observed in *Numb. 26. 64. 65.*

Vers. 14. *an increase of sinfull men]* or, *a crew (a multitude) of men sinners;* that is, bred and brought up of men most sinful; which the Chaldee expoundeth, *disciples of sinfull men.* By *sinners*, is meant men given unto sin: see the notes on *Gen. 13. 13.* & *Numb. 16. 38.* *the burning anger]* Hebr. *the burning of the anger* (or of the nostrill) of *Iehovah* toward (or against) *Israel.* In this sharp rebuke, Moses upbraiderth them with their fathers syns also, as hee doth likewise in *Deut. 1. 26. 27. &c.* and *9. 7. — 14.* and signifieth that the renewing of their syns, augmenteth wrath upon the children; (as Christ also teacheth in *Math. 23. 31. 32. — 36.*) and upon the whole congregation; as after in *v. 15.* and *Ios. 22. 17. 18.*

Vers. 15. *from after him]* that is, from following, from obeying him; which the Chaldee expoundeth *from after his feare.* So Christ calling James and Iohn, they went after him, *Mark 1. 20.* that is, they followed him, *Mat. 4. 22.* *then hee will yet againe leave them]* Hebr. *and hee will add againe, to leave him;* that is, God will againe leave *Israel*; (who are spoken of as one man; therefore the Chaldee expoundeth it, *hee will yet againe deteyne them;* or make them to tarie. But the Greeke seemeth to understand it of their leaving of God, saying, *For yee will turne away from him, to adde*

again to leave him in the wilderness. destroy all this people] or corrupt them: that is, occasion them to syn, and so to bee destroyed: for, corrupting is uled both for finning, and for destroying because of sin: as is noted on Gen. 6. 13. The Greeke translateth, Ye shall doe wickedly against this whole congregation.

17 Vers. 17. will goe ready armed] Hebr. will be armed making-hast, before the sonns of Israel: which the Greeke explaineth, we being armed will goe in the foreward, before the sonns of Israel. Signifying both their ready minde to iopard their lives in the battell: and that by leaving their wives, children, and cattell behinde them, they should bee freed from that cumbrance which others had.

18 Vers. 18. we will not returne] Here they promise a continuance with their brethren in all their warrs and troubles unto the end: which also they performed, as Iosua sayd unto them, Yee have not left your brethren these many dayes, unto this day, &c. And now the L O R D your God, hath given rest unto your brethren, &c. Ios. 22. 3. 4.

19 Vers. 19. wee will not inherit with them] By taking upon them these conditions, they free themselves of those evils which mought justly seem at first to bee imputed unto them. For they shewed both faith in God, and love to their brethren, so to goe in the forefront of the battell, with their lives in their hands, against so many and mighty enemies, leaving their weake families behinde them, unto the Lords protection. And that they would thus doe freely, without any further benefit to themselves: resting contented with their portion now allotted them. Wherefore Moses, changing his minde, yeelded to their request, upon the performance of these conditions, vers. 20. &c.

20 Vers. 20. this thing] Hebr. this word: in Greeke, according to this word. before Iehovah] the Chaldee explaineth it here & in v. 21. and in Ios. 4. 13. before the people of

the L O R D. So, the helpe of the L O R D, in Iudg. 5. 23. is in Chaldee, the helpe of the people of the L O R D. See the notes on Num. 31. 3.

21 Vers. 21. all of you armed] or, every armed man of you. Thus things are caried between Moses and them, as if the land should be conquered by force of armes: but it was lest they should tempt God, by neglect of the meanes, and that under this warfare, the good fight of faith might be fought of Israel. For though they were all bound by their promise to ayd their brethren, yet Ioshua took not all, but a competent number of them, namely, about fortie thousand, Ios. 4. 12. 13. which were much fewer then all the men of warre in the two tribes of Reuben and Gad, and the halfe tribe of Manasses, as appeareth by the last muster in Num. 26. 1. 7. 18. 34. It seemeth the residue were left behinde, to keep their country and families: or, God would not have all to goe to warre, that the victory might appeare to be his, as the Church after acknowledgeth to his praise, in Psal. 44. 2. 3. 4. &c. and lest Israel should vaunt themselves against him, saying, Mine own hand hath saved mee: as in Iudg. 7. 1.

22 Vers. 22. before Iehovah] in Chaldee, before the people of the L O R D; as in v. 20. So againe in v. 27. & 29. & 31. guiltlesse before Iehovah] or, from Iehovah, and from Irael; that is, innocent and free from being punished by the Lord and his people. So in 2. Sam. 3. 28. a possession before Iehovah] Hereby is signified the Lords approbation, and so their iust possession of the countrey, as being given them not by Moses only, (as in v. 33.) but by the Lord; as he after sayth, Iehovah your God hath given you this land to possess it; Deut. 3. 18.

23 Vers. 23. sined against Iehovah] or, unto Iehovah; which the Greeke and Chaldee translate, before the Lord. your syn] hereby may be meant both the guiltines, and the punishment: see the notes on Levit. 22. 9. which will finde you] or, that it will finde you out, that is, will come upon you;

you; being referred to punishment: see Gen. 44. 34. The Greeke translath, and yett shall know your syn, when evils shall overtake (or come upon) you. So the people acknowledge in their afflictions, Our synns testifie against us; for our transgressions are with us; and our iniquities, we know them, Esai. 59. 12.

25 Vers. 25. sayd] Hebr. he sayd: signifying their ioynt consent to speak, as one man, in this repetion of their promise.

29 Vers. 29. then ye shall give] Moses giveth them not the inheritance, but upon condition, if they with their brethren should subdue the land: which was not doen under his ministry, but under Eleazar & Iosua, the types of Christ. A figure that the law should make nothing perfect, but the bringing in of a better hope, Heb. 7. 19.

32 V. 32. shalbe ours] or, that it may be ours: Hebr. with us, that is, remaine with us, as our owne. So in Psal. 12. 5. our lips are with us; that is, are ours.

33 Vers. 33. halfe the tribe of Manasses] There is no mention of these before, among them that sued for inheritance: but because the sonns of Manasses shewed their faith and valour in conquering Gilead, v. 39. therefore the Lord by Moles, giveth them a possession there. And of Machir the son of Manasses, it is sayd, Because hee was a man of warre, therefore hee had Gilead and Bashan; Jos. 17. 1. This halfe tribe had also their inheritance given them upon like condition as the former two tribes, Jos. 4. 12. with the cities thereof, in the coasts] or, as the Greeke translath, and the cities with the coasts thereof. The Hebrew prepositio Lamed, is often in Greeke translated and, with good sence, as in Gen. 1. 6. & 2. 3. Exod. 17. 10. Levit. 8. 12. & 16. 21. Num. 9. 15. & 33. 2.

34 Vers. 34. built Dibon] that is, repaired and fortified these cities, which had been partly ruined before in the conquest, or fallen into decay. So in v. 37

38 Vers. 38. the names being changed] or, being turned in name: which seemeth to be in respect of the former idolatry

whereto by name they were dedicate: for Nebo and Baal; were the names of false gods, Esai. 46. 1. Judg. 6. 31. which the Lord would not have to be mentioned, Exod. 23. 13. And thus the Hebrewes (as Sol. Iarchi here) explaine it, saying, They were idolatrous names, and the Amorites had called their cities by the names of their Idols; but the sonns of Reuben turned their name to other names: they called by names] that is, by other names, for the cause forementioned: the Greeke translath, they named by their names; so it accordeth with v. 42. where Nobah having taken Kenath, called it Nobah by his own name.

Vers. 40. gave Gilead] to weete, halfe of mount Gilead, for the other halfe was given to the sonns of Reuben and Gad, Deut. 3. 12. 13. unto Machir] Seeing Machir was the first borne of Manasses, Jos. 17. 1. and Machirs sonns were borne upon Iosephs knees, Gen. 50. 13. it is not likely that Machir himself was now alive; but that his posterity are called here by their fathers name; and this is usuall throughout the scriptures, to give the fathers name unto the children.

Vers. 41. Jair the son of Manasses] Iair was the son of Hezron the son of Iudah by the fathers side, and the son of Machir the son of Manasses by his mother, 1. Chron. 2. 21. 22. and taking these villages with the other Manassites, he is here reckoned of that tribe. So elsewhere some of the Priests are called the sonns of Barzillai, which took a wife of the daughters of Barzillai the Gileadite, and was called after their name, Ezra 2. 61. the villages of Jair] in Hebrew, Havoith Iair. There was also one Iair son of Segub, who had threet and twenty cities in the land of Gilead, 1. Chron. 2. 22. and another Iair of the tribe of Manasses, who was Iudge of Israel twenty years: he had thirty sonns, and they had thirty cities in the land of Gilead, which were also called Havoith Iair, Judg. 10. 3. 4.

Vers. 42. the daughters] that is, the townes or villages, as is noted on Num. 21. 25. So again in 1. Chron. 2. 23. These two tribes and

an half, as they were the first of all Israel that had their inheritance assigned them; so were they of the first that for their syns were caried captives out of their land, 2. *King. 15. 29.* For they transgressed against the God of their fathers; and went a whooring after the gods of the people of the land, whom God destroyed before them. And the God of Israel stirred up the spirit of Pul King of Assyria, and the spirit of Tilgath pilneser, King of Assyria: and he carried them away, even the Reubenites and the Gadites, and the half tribe of Manasses: and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day, 1. *Chron. 5. 25. 26.*

CHAPTER 33.

1. Two and fourtie journeyes of the Israelites through the wilderness, from Egypt to Jordan. 50. A commandement to destroy the Canaanites and their monuments of idolatry. 54. The land must be divided by lot.



1 **T**Hese are the journeyes of the sonns of Israel, which went forth out of the land of Egypt by their armies: by the hand of Moses and Aaron. 2 And Moses wrote their goings out, according to their journeyes, at the mouth of Iehovah: and these are their journeyes, according to their goings out. 3 And they journeyed from Rameses, in the first moneth; in the fifteenth day of the first moneth: on the morrow after the Passover, the sonns of Israel went out, with an high hand, in the eyes of all the Egyptians. 4 And the Egyptians buried, those which Iehovah had smitten among them, every firstborne: upon their gods also Iehovah execu-

ted judgements. And the sonns of Israel journeyed from Rameses: and encamped in Succoth. And they journeyed from Succoth: and encamped in Etham, which is in the edge of the wilderness. And they journeyed from Etham, and turned againe unto Pi-hahiroth, which is before Baal-zephon: and they encamped before Migdol. And they journeyed from before Hiroth; and passed through the midst of the sea, into the wilderness: and went three dayes journey in the wilderness of Etham; and encamped in Marah. And they journeyed from Marah, and came unto Elim: and in Elim were twelve fountaines of water, and severentie Palme trees, & they encamped there. And they journeyed from Elim; and encamped by the Red sea. And they journeyed from the red sea; and encamped in the wilderness of Sin. And they journeyed from the wilderness of Sin; and encamped in Dophkah. And they journeyed from Dophkah; and encamped in Alush. And they journeyed from Alush; and encamped in Rephidim; and there was no water there, for the people to drink. And they journeyed from Rephidim; and encamped in the wilderness of Sinai. And they journeyed from the wilderness of Sinai; and encamped in Kibroth hattavah. And they journeyed from Kibroth hattaavah; and encamped in Hazeroth. And they journeyed from Hazeroth; and encamped in Rithmah. And they journeyed from Rithmah; and encamped in Rimmon parez. And they journeyed

	neyed from Rimmon Perez; and encamped in Libnah. And they journeyed from Libnah; and encamped in Rissah. And they journeyed from Rissah; and encamped in Kehelathah. And they journeyed from Kehelathah; and encamped in mount Shapher. And they journeyed from mount Shapher; and encamped in Haradah. And they journeyed from Haradah; and encamped in Makheloth. And they journeyed from Makheloth; and encamped in Tahath. And they journeyed from Tahath; and encamped in Tarah. And they journeyed from Tarah; and encamped in Mithkah. And they journeyed from Mithkah; and encamped in Hashmonah. And they journeyed from Hashmonah; and encamped in Moseroth. And they journeyed from Moseroth; and encamped in Bene-Iaakan. And they journeyed from Bene-Iaakan; and encamped in Horhagidgad. And they journeyed from Horhagidgad; and encamped in Iotbathah. And they journeyed from Iotbathah; and encamped in Ebronah. And they journeyed from Ebronah; and encamped in Ezion-gaber. And they journeyed from Ezion-gaber; and encamped in the wilderness of Zin, which is Kadesh. And they journeyed from Kadesh; and encamped in mount Hor, in the edge of the land of Edom. And Aaron the Priest, went up into mount Hor, at the mouth of Iehovah, and died there: in the fortieth year after the sons of Israel were come out from the land of Egypt; in the fifth moneth, in the first day of the moneth. And Aaron was an hundred and twenty and three years old: when he died, in mount Hor. And the Canaanite, the King of Arad, which dwelt in the south, in the land of Canaan, heard of the coming of the sons of Israel. And they journeyed from mount Hor; and encamped in Zalmonah. And they journeyed from Zalmonah; and encamped in Punon. And they journeyed from Punon; and encamped in Oboth. And they journeyed from Oboth; and encamped in Ije-Abarim, in the border of Moab. And they journeyed from Ijim; and encamped in Dibon Gad. And they journeyed from Dibon Gad; and encamped in Almon-Diblathaim. And they journeyed from Almon-Diblathaim; and encamped in the mountaines of Abarim, before Nebo. And they journeyed from the mountaines of Abarim; and encamped in the plains of Moab, by Iordan <i>near</i> Iericho. And they encamped by Iordan, from Bethjesimoth, even-unto Abel Shittim; in the plaines of Moab. And Iehovah spake unto Moses, in the plaines of Moab; by Iordan <i>near</i> Iericho, saying. Speake unto the sons of Israel, and say unto them: When ye are passed over Iordan, into the land of Canaan; Then yee shall drive-out all the inhabitants of the land, fro before you; and destroy all their pictures: & all their molten images ye shall destroy; and quite-pluck-down all their high places. And ye shall dispossesse the land, and dwell therein: for unto you have I given the land, to possesse it. And ye shall	39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54
	N n 3	divide

divide the land by lot, for an inheritance among your families; to the many, yee shall give them the more inheritance; and to the few, thou shalt give them the less inheritance; where-soever the lot shall come forth, for him, his shall it be: according to the tribes of your fathers, yee shall inherit. But if yee will not drive out the inhabitants of the land, from before you: then it shall bee, that those which yee let remaine of them, shall be prickes in your eyes, and thornes in your sides; and shall vex you, in the land wherein yee dwell. And it shall bee, that I will doe unto you, as I thought to doe unto them.

Annotations.

Here beginneth the 43. Lecture of the law; called the Journeys: see Gen. 6. 9.

THE journeyes] or the removings, to weet, from place to place: which was a signe of their unsettled estate, as not being yet come unto their rest, Deut. 12. 9. Figuring the unstayednes of the Church under Moses law, otherwise then under the Gospell of Christ, where we which have beleevd, doe enter into rest, Hebr. 4. 3. Of which unmoveable state it is prophesied, Look upon Zion, the citie of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a Tabernacle that shall not bee taken downe, ngt one of the stakes thereof shall ever bee removed, neither shall any of the cords thereof bee broken, Esai. 33. 20. The complement hereof is shewed by the Apostle, saying, that this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken, may remaine: and, that we receive a kingdom which cannot be moved, Heb. 12. 27. 28. And as here

Moses reckoneth 43. journeyes from Egypt to the river Iordan, over which Joshua led them into Canaan: so the Apostle (in Math. 1.) reckoneth 42. generations from Abraham unto Christ, by whom we have entrance into the kingdom of God.

with their armies] or, by their armies, being about six hundred thousand men, beside little ones, and much mixed people with them, Exod. 12. 37. 38. They are called also the Lords armies, Exod. 7. 4. & 12. 41. by the hand] under the guidance, or conduct. This Asaph mentioneth to the praise of God; Thou didst lead thy people like a flock, by the hand of Moses and Aaron: Psal. 77. 21.

Vers. 2. according to their journeyes] or, with their journeyes (or removings,) as the Greek translateth, and their journeyes (or stations.) the mouth] that is, the word, or commandment of Iehovah. This may bee understood either of his commandment to write these journeyes here; or, of their journeyings; as it is sayd, At the mouth of Iehovah, the sonns of Israel journeyed; and at the mouth of Iehovah, they encamped: Num. 9. 18. 20.

V. 3. from Ramesses] a citie in the land of Egypt, Gen. 47. 11. See also Exod. 12. 37.

the first moneth] called Abib, and Nisan, Exod. 13. 4. Nehem. 2. 1. answering to that which we call March. Why it was the first moneth, is shewed on Exod. 12. 2. the Passover] whereof see Exod. 12. with an high hand] in Chaldee, with an uncovered head: meaning openly, boldly, powerfully: see Exod. 14. 8.

V. 4. had smitten] that is, as the Chaldee expoundeth it, had killed; and the Greek, all the dead which the Lord had smitten: see Exod. 12. 29. their gods] in Chaldee, their idols. Some understand it of the beafts which the Egyptians worshipped. judgements] in Greek, did (or executed) vengeance: see Exod. 12. 12. & 13. 11.

V. 5. Succoth] by interpretation Bootes: see Exod. 12. 37.

V. 6. Etham which is in the edge] in Greek, Bouthan, which is a part of the wilderness: see Exod.

Exod. 13. 20.

7 V. 7. *Pi-bahiroth*] or, as the Greek and Chaldee translate, *the mouth of Hiroth*: for in the next verse, the place is called onely *Hiroth*: which seeme to be mountaines, between which was a narrow passage, called figuratively a *mouth*. It was by the red sea: and there the Egyptians overtook the Israelites, Exod. 14. 2. 9.

8 V. 8. *the sea*] the red sea, the waters whereof God divided, and led his people thorow it: but the Egyptians following them, were drowned; Exod. 14. 21. 22. 23. &c. *three dayes journey*] Hebr. *three dayes way*. *Esham*] called the wilderness of Shur, Exod. 15. 22. *Marah*] that is, *Bitternesse*, as the Greek here interpreteth it: so called of the bitter waters which the people could not drinke; therefore they murmured: but God sweetened the waters with a tree, Exod. 15. 23. &c.

9 V. 9. *palme-trees*] or *date-trees*: see Exod. 15. 27. *there*] *there by the waters*. Exod. 15. 27. So God refreshed his people with water, in the dry and barren wilderness.

10 V. 10. *by the red sea*] of this resting place there hath been no mention before.

11 V. 11. *of Sin*] a wilderness which adjoyned unto *Sin* a citie of Egypt so called, Ezek. 30. 15. 16. Hither they came a just moneth after their departure from Rameses, v. 3. namely in the *fifteenth day of the second moneth*: in this wilderness they murmured for want of food, and God gave them Quails, and rained Manna from heaven: Exod. 16. 1. 2. &c.

12 V. 12. *Dophkah*] in Greek *Raphakah*: putting R. for D. through likenesse of the letters in Hebrew; see the notes on Gen. 4. 18. Of this place there is no mention in Exodus.

13 V. 13. *Alush*] in Greek *Ailous*. Neither is this station named before; but Moses intimated them; when hee sayd, the Israelites journeyed from the wilderness of Sin, after their journeyes, Exod. 17. 1.

V. 14. *Rephidim*] in Greek *Rephidein*. *no water*] therefore the people contended with Moses, and almost stoned him: God gave them water out of the Rock in Horeb; and the place was called *Massah*, and *Meribah*, that is, *Tentation*, and *Contention*. Here also at Rephidim, the Amalekites fought against Israel, and were overcome, Exod. 17.

V. 15. *wildernesse of Sinai*] the wilderness of mount Sinai. Act. 7. 30. Thither they came in the beginning of the *third moneth*, Exod. 19. 1. There God gave them his Lawes, Statutes, and Iudgements, Exod. 20. & 21. &c. There they sinned, and made the golden Calf, Exod. 32. Afterward they made the Tabernacle, Exod. 36. &c. Out of it, God speaking, taught them how they should serve him with sacrifices, &c. Levit. 1. &c. He numbered and ordered the twelve tribes, both for their encamping about the tabernacle, and for their journeyings with it towards Canaan: Numb. 1. &c. And in this place they abode, till the twentieth day of the second moneth, of the second yeare after their coming out of Egypt, Numb. 10. 11. 12.

V. 16. *Kibroth hattaavah*] that is, the *Graves of lust*; where the people lusted for flesh, dyed whiles the flesh was between their teeth, and were buried there, Numb. 11. 4. — 34.

V. 17. *Hazeroth*] In this place Marie, with Aaron, murmured against Moses, and she was smitten with leprosie, Num. 12.

V. 18. *Rithmah*] a place in the wilderness of Pharan, Numb. 13. 1. It hath the name of *Juniper*, which either grew there: or (as some of the Hebrewes thinke) because the evil tongues of the Spies which were sent from thence to view the land, (Numb. 13. 3.) and brought up an evil report thereof, were like the coales of Juniper, (as in Psal. 120. 3. 4.) and kindled a rebellion among the people, Num. 14.

V. 19. *Rimmon Parah*] in Greek, *Rhemibon Phares*: by interpretation, the *Pomegranate* (or the *Lifting up*) of the breach. This place

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- place is not named before: *Chazkuni* thinketh, they came hither, after God had bidden the turne back into the wilderness, by the way of the red sea: *Numb. 14. 25.* So it might have the name of the breach or slaughter which the Amalekites and Canaanites made among the Israelites for their presumption, *Numb. 14. 44. 45. 35* *Perez Vzzz*, in *1 Chron. 13. 11.* and *Baal Perazim* in *1 Chron. 14. 11.* were places so named of the death of *Vzzz*, & slaughter of the Philistines.
- 20 Vers. 20. *Libnah*] in Greek, *Lembona*: some think it to be that which is called *Laban*, in *Deut. 1. 1.*
- 21 V. 21. *Rissah*] in Greek, *Rassin*: it is not elsewhere mentioned.
- 22 V. 22. *Kebelathah*] in Greek, *Make-lath*: it signifieth *Assembling*.
- 23 V. 23. *mount Shapher*] in Hebrew, *Hay Shapher*, by interpretation *Fayre mount*: in Greek, *Asaphath*.
- 24 Vers. 24. *Haradah*] or *Charadah*; in Greek, *Charadash*: it signifieth *Trembling*.
- 25 V. 25. *Makheloth*] in Greek *Makedoth*: it is interpreted *Assemblies*, or *Congregati- ons*: and is thought of some to be so called of the mutinous assemblies of *Korah*, *Dathan* and *Abiram*, *Numb. 16.*
- 26 V. 26. *Tahath*] in Greek, *Kataath*; sig- nifying *Vnderneath*, or *Below*.
- 27 V. 27. *Tayah*] or *Therach*, in Greek *Tharath*.
- 28 V. 28. *Mithkah*] in Greek, *Matheka*; by interpretation *Sweet*.
- 29 V. 29. *Hafbmonah*] in Greek, *Asel- mona*.
- 30 V. 30. *Moseroth*] in Greek, *Masrouth*; in English *Bonds*. In *Deut. 10. 6.* it is cal- led singularly *Moserah*.
- 31 V. 31. *Bene Jaakan*] that is, the *Sonns* of *Jaakan*: called in *Deut. 10. 6.* *Beeroth Bene Jaakan*, that is, the *Wells* of the *sonns* of *Jaakan*; though some think that was an other place. Of one *Jaakan*, we read in *1 Chrō. 1. 42.*
- 32 V. 32. *Horhagidgad*] that is, the *Hole* of *Gidgad*: called also *Gudgod*, in *Deut. 10. 7.*
- 33 V. 33. *Joribathah*] in Greek *Eiebatha*; it was a land of rivers of waters, named also *Joribath*, *Deut. 10. 7.*
- V. 34. *Ebronah*] or *Gnabronah*: not else- where mentioned.
- V. 35. *Ezion-gaber*] in Greek, *Gethson- gaber*, mentioned againe in *Deut. 2. 8.* It was by the Red sea, where was a place for shipping, in *Edoms* land, *1. King. 9. 26. & 22. 48.* Thus *Israel* had beene brought back againe towards the Red sea, as was commanded in *Numb. 14. 25. Deut. 2. 1.*
- V. 35. *Zin* which is *Kadesh*] or, that is *Kades*, which the *Chaldee* calleth *Rekam*. Hither they came in the first moneth of the fourtieth yeare of their travell: and here *Marie* the *Propheteffe*, the sister of *Moses* and *Aaron*, died. Here againe the people murmured for water, which was given them out of a Rock. And at this *Kadesh*, they sent unto *Edom* for leave to passe through his countrie, but were de- nied it. *Numb. 20.* See the annotations there.
- V. 37. *in the edge*] by the border of the land, *Num. 20. 23.* the Greeke translateth, *neere the land of Edom*.
- V. 38. *at the mouth*] that is, as the *Chal- dee* explaineth it, *at the word*; in Greek, by the commandement of the Lord, *died there*] being stript of his Priestly garments, which were put upon *Eleazar* his son: and he died there on mount *Hor*, for his sin committed at the water of *Meribah* in *Kadesh*, *Numb. 20. 24. 26. &c.*
- V. 40. *king of Arad*] of whom see *Num. 21. 1.* *heard of the coming*] and fought against *Israel*, and took some of them cap- tives; but *Israel* by helpe from God van- quished him, *Num. 21. 1. 2. 3.*
- V. 41. *from mount Hor*] by the way of the red sea, to compass the land of *Edom*, *Num. 21. 4.* *Zalmonah*] in Greek, *Sel- mona*: which seemeth to be so named of *Zelem* an *Image*, and to bee meant of that place where the brazen serpent was set up, to heale those that were stung of fiery Serpents, because they had murmured a- gainst God. *Num. 21. 5. 6. &c.*
- V. 42. *Funon*] or *Phunon*; in Greek, *Phu- non*:

non: hereof there is no mention other-
where.

43 V. 43. Obeth] mentioned in Num. 21. 10.

44 V. 44. *the Abarim*] that is, the heaps of
Abarim; which Abarim were mountains,
V. 47. In the verse following, this place is
called onely *Jim*, that is, Heaps.

45 V. 45. *Dibon Gad*] in Greek, *Daibon Gad*:
that is, Dibon of the Gadites: Dibon was
the name of an high place & citie, where-
of see Num. 21. 30. This Dibon was repai-
red and possessed by the sonns of Gad,
Num. 32. 34. and it is so named to distin-
guish it from another Dibon, which was
given to Reuben, *Ios.* 13. 15. 17.

46 V. 46. *Almon*] or *Gualmon*; in Greeke,
Gelmon dibrathaim: of which *Dibrathaim*,
see *Ier.* 48. 22.

47 V. 47. *Before Nabo*] the name of a moun-
taine, where afterward Moses dyed, *Deut.*
32. 49. 50. & 34. 1. 5.

48 V. 48. *Jordan neer Jericho*] that part of
the river Jordan, which is over against
Jericho; called therefore in Hebrew *Jar-
den of Jericho*.

49 V. 49. *Beth Iesimoth*] which place was
allotted to the Reubenites, *Ios.* 13. 15. 20.
mentioned also in *Ezek.* 25. 9.

Abel Shittim] the Chaldee expoundeth it, the
plaine of *Shittim*: it seemeth to have the
name of the *Shittim* trees that grew
there; as *Abel Ceramim*, is the plaine of the
Vineyards, *Iudz.* 13. 33. The trav-Is of Israel
through that great and terrible wilder-
nesse, wherein were *fyerie serpents*, and *scor-
pions*, and *drought*, where there was no water,
Deut. 8. 15. which was a land of deserts and
of pits, a land of drought, and of the shadow of
death; a land that no man passed through, and
where no man dwelt, *Ier.* 21. 6. signified the
many troubles and afflictions through
which wee must enter into the kingdom
of God, *Act.* 14. 22. The helps, comforts,
and deliverances which God gave unto
his people in their distresses, are examples
of his love and mercie towards his; who
comforteth them in all their tribulation,
that as the sufferings of Christ abound in
them, so their consolation also aboundeth

in Christ, *1. Cor.* 1. 45. The punishments
which God inflicted upon the disobedient,
who perished in the wilderness for
their sinns, happened unto them for ensamples;
and they are written for our admonition, upon
whom the ends of the world are come, *1. Cor.*
10. 1. - 11. *Heb.* 3. 17. 18. 19. & 4. 1. 2. By
the names of their encamping places, and
histories adjoyned, it appeareth how Isra-
el came sometimes into straits, and trou-
blesome wayes, as at *Pi tahirith*, *Exo.* 14.
2. 3. 10. &c. and at *Zalmonah*, *Numb.* 21. 4.
&c. sometimes into large and ample
roomth, as at the plaines of Moab. Some-
times to places of hunger and thirst, as at
Rephidim & *Kadesh*, *Exod.* 16 & 17. *Num.*
20. Sometimes to places of refreshment, as
at *Elim*, and *Beer*, *Exod.* 15. 27. *Num.* 21. 16.
Sometimes where they had wars, as at
Rephidim, *Kadesh*, *Edreni*, *Exo.* 17. 8. *Num.*
21. 1. 33. Sometimes where they had rest,
as at mount Sinai. Sometimes they went
right forward, as from Sinai to *Kadesh
barnea*: sometimes they turned backe-
ward, as from *Kadesh barnea* to the red
sea. Sometimes they came to mountains,
as Sinai, *Shepher*, *Horeb*, *Gidgad*: sometimes
to vallies, as *Tahath*, &c. Sometimes to
places of bitterness, as *Marah*: sometimes
of sweetness, as *Mithkah*. The sins which
they committed in the wilderness, were
many and great; as open idolatry by the
Calf at *Horeb*, *Exod.* 32. and with *Baal-
peor*, *Num.* 25. unbelieve at *Kadesh*, *Num.* 14.
and afterwards presumptuous boldnes, in
the same place. Murmurings against God
sundry times, with tempting of Christ, (as
the Apostle speaketh, *1. Cor.* 10.) Contenti-
on & rebellion against their governours,
often. Lusting for flesh to fill their appe-
tite, and loathing Manna the heavenly
food Whooredome with the daughters
of Moab; and sundry the like; that this
complaint is after made of them, *How oft
did they provoke him in the wilderness, and
grieve him in the desert? Psal.* 78. 40. All sorts
of persons sinned against God, the multi-
tude of people, very often; the mixt mul-
titude of strangers among them, *Num.* 11.

The Princes, as the ten spies, Dathan, Abiram, &c. The Levites, as Korah and his company. Marie the Prophetesse, *Num. 12.* Aaron the Priest with her, besides his syn at Horeb, *Exo. 32.* and at the water of Meribah, *Num. 20.* Moses also himselfe, at the same place, for which he could not come into the land of Canaan. The punishments layd on them by the Lord, for their disobedience, were many. They dyed by the sword of the enemy, as of the Amalekites, *Exod. 17.* and of the Canaanites, *Num. 14. 45.* & some by the sword of their brethren, *Exod. 32.* Some were burnt with fire, *Num. 11.* & 16. Some died with surfet, *Num. 11.* some were swallowed up alive into the earth, *Num. 16.* some were killed with serpents, *Num. 21.* many died of the pestilence, *Num. 16. 46.* & *15. 25* and generally all that generation which were first mustered after their coming out of Egypt, perished, *Num. 26. 64. 65.* God consumed their dayes in vanity, and their yeares in terrour, *Psal. 78. 33.* Nevertheless for his names sake, he magnified his mercies unto them, and their posteritie. Hee had divided the sea, and led them through on dry land, drowning their enemies, *Exod. 14.* He led them with a clowd by day, and a pillar of fire by night, continually. Hee gave them Manna from heaven dayly. He clave the rocks, and gave them water for their thirst. He fed them with Quails when they longed for flesh. He sweetned the bitter waters. He saved them from the sword of their enemies. He delivered them from the fiery serpents and scorpions. Their rayment waxed not old upon them, neither did their foot swell, those 40. yeares, *Deut. 8. 4.* He delivered them from the curse of Balaam, and turned it into a blessing, because hee loved them, *Num. 22. Deut. 23. 5.* He came down upon mount Sinai, and spake with them from Heaven, and gave them right judgements, and true lawes, good statutes and commandments, and gave also his good spirit to instruct them, *Nehem. 9. 13. 20.* In the times of his wrath he remembred mercie; his eye spa-

red them, from destroying them, neither did hee make an end of them in the wilderness, *Exek. 10. 17. 22.* Hee gave them kingdoms and nations, and they possessed the lands of their enemies; and he multiplied their children as the stars of heaven, and brought them into the land promised unto their fathers; *Nehem. 9. 22. 23.* Now whatsoever things were written aforetime, were written for our learning, that wee through patience, and comfort of the Scriptures, might have hope. *Rom. 15. 4.*

V. 52. Ye shall drive-out] or, ye shall dispossess, as in v. 53. in Greek, ye shall destroy. So Moses explaineth this law to be meant of their destruction, in *Deut. 7. 1. 2.* And they might not be suffered to dwell in the land; *Exod. 23. 33.* their pictures] or, their imagerie workes; which the Chaldee expoundeth, the house (or place) of their worship: see the annotations on *Levit. 26. 1.*

their molten Images] Hebr. the Images of their meltings, that is, which they have molten; under which name, graven images, and all other idols are implied; as is shewed on *Exod. 20. 4.* This law is also repeated in *Deut. 7. 5.* & *Deut. 12.* quite-pluck-down] or, destroy, abolish; letting nothing remaine: in Greek, take away their pillars; see *Levit. 26. 30.*

V. 53. dispossesse the land] or, disinherit, drive-out (as in v. 52.) the land: that is, as the Greek translateth, destroy the inhabitants of the land: and so Moses explaineth it in v. 55. A like phrase is in *Ios. 17. 17.* they could not dispossesse (or drive out) the cities, meaning the inhabitants of those cities: so, house is for the household, or men of the house, *Gen. 45. 11. 12.* It may also be translated, ye shall inherit the land; and so it agreeth with the words following.

V. 54. by lot] as was commanded before, in *Num. 26. 55.* yee shall give them the more inheritance] Hebr. yee shall multiply his inheritance: see this phrase in *Num. 26. 54.* for him] that is, for any one, or for every one.

V. 55. shall be prickes] or shall be for prickes in your eyes, & for thorns in your sides: which

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which Ioshua repeating, sayth, *scourges in your sides, and thornes in your eyes: Ios. 23.*

13 And the Prophet speaking of the enemies of Gods people, calleth them *a pricking bryar unto the house of Israel, and a grieving thorne, Ezek. 28. 24.* By these similitudes the hurt and mischiefe is signified, which such wicked people would do unto the Church in soule and body; being a meane to draw them into sin, and to afflict them: as it is written, *They destroyed not the nations, concerning whom the LORD commanded them; but were mingled among the heathen, and learned their workes; and served their idols; which were a snare unto them: Psal. 106. 34. 35. 36.* And the troubles which they brought upon Israel, are set forth in the book of Iudges, in the historie of Iabin, Sisera, and other. So the Chaldee expoundeth these prickles and thornes, thus, *They shall be companies taking up armes against you, and troupes causing you to fall.*

shal vex you in the land] and Iosua addeth, until ye perish from off this good land, which Iehovah your God hath given you, Ios. 23. 13.

CHAPTER 34.

1. The Lord by Moses declareth unto Israel, the borders of the land of Canaan which they should inherit. 16. The names of the Princes that should divide the land.

1 **A**ND Iehovah spake unto Moses,
2 saying. Command the sonns of Israel, and say unto them; When yee come into the land of Canaan: this is the land that shal fall unto you, for an inheritance; the land of Canaan, with the borders thereof. And
3 your South quarter shall be from the wilderness of Zin, by the sides of Edom: and your South border shall be the outmost coast of the salt sea, Eastward. And your border shall
4 turne-about from the South; to the ascent of Akkrabbim, and passe-on to Zin; and the goings-out thereof shal

be, from the south to Kadesh-barnea: and it shall goe-out to Hazar Addar, and passe-on to Azmon. And the border shall turne-about, from Azmon, unto the river of Egypt: and the goings-out of it shall bee, at the sea. And the Sea border, you shall even have the great sea, and the border thereof: this shall bee, your Sea border. And this shall be, your North border: from the great sea, you shall point-out for you, mount Hor. From mount Hor, yee shall point-out unto the entrance of Hamath: and the goings-out of the border, shall be to Zedad. And the border shall goe-out to Ziphron: and the goings-out of it, shall be at Hazar Enan: this shall be your North border. And ye shal point-out for you, for the East border: from Hazar Enan, to Shepham. And the border shall goe-downe, from Shepham, to Riblah, on the East side of Ain: and the border shal goe-down, and shall reach unto the side of the sea of Chinnereth, Eastward. And the border shall goe-downe to Iordan, and the goings-out of it, shall bee at the salt sea: this shall bee your land, with the borders thereof, round-about. And Moses commanded the sonns of Israel, saying: This is the land, the which ye shall inherit by lot; which Iehovah commanded to give unto the nine tribes, and to the halfe tribe. For the tribe of the sonns of the Reubenites, according to the house of their fathers; and the tribe of the sonns of the Gadites, according to the house of their fathers, have received: and halfe

- 15 the tribe of Manasses, have received their inheritance. The two tribes, and the half tribe, have received their inheritance, on *this* side Jordan near Iericho, Eastward toward the Sun rising.
- 16 And Iehovah spake unto Moses,
- 17 saying. These *are* the names of the men, which shall divide the land by inheritance unto you: Eleazar the Priest, and Ioshua the son of Nun.
- 18 And yee shall take one Prince, one Prince of a tribe; to divide the land by inheritance. And these *are* the names of the men: Of the tribe of Judah, Caleb the son of Iephunneh.
- 20 And of the tribe of the sons of Simeon; Samuel the son of Ammihud.
- 21 Of the tribe of Benjamin, Elidad the son of Chislon. And the Prince of the tribe of the sons of Dan; Bukki the son of Iogli. Of the sons of Ioseph; the Prince of the Tribe of the sons of Manasses; Hanniel the son of Ephod. And the Prince of the tribe of the sons of Ephraim; Kemuel the son of Shiphtan. And the Prince of the tribe of the sons of Zabulon; Elizaphan the son of Parnach. And the Prince of the tribe of the sons of Issachar; Paltiel the son of Azzan. And the Prince of the tribe of the sons of Aser; Ahihud the son of Shelomi. And the Prince of the tribe of the sons of Naphtali; Pedahel the son of Ammihud. These *are* they whom Iehovah commanded; to divide the inheritance unto the sons of Israel, in the land of Canaan.
- 29

Annotations.

Command the sons of Israel] After the commandment to destroy the Canaanites, and to root out the monuments of their idolatry; the Lord now giveth laws for Israels quiet inheritance of the promised land: which first he limiteth out unto them, then sheweth who should possesse it, and appoynteth twelve men by name, to divide the possession. And this is by Command from God, to signifie the weight of the precept, and care which Israel should have to observe it. *shall fall unto you*) to weet, by lot; or, by line: as, *he made them fall by line of inheritance*, Psal. 78. 55. and, *The lines are fallen unto me in pleasant places*, Psal. 16. 6. and, *there fell ten lines, (that is, ten portions) to Manasses*, Jos. 17. 5. *with the borders*] or, according to the borders, or coasts, bounds, limits, or confines. God who set all the borders of the earth, Psal. 74. 17. and limited the bounds of all mens habitations, Acts 17. 26. doth here in speciall and exact manner determine the limits of the holy land, called *the border of his holinesse, (or Sanctuary)* Psal. 78. 54. To the end that his people might behold his bounty and providence in giving them so large and good a land: wherefore hee after expostulateth with Israel, whether the border of the neighbour kingdomes were greater then their border, Amos 6. 2. Also that his people might not be defrauded of their right, by other nations which sometimes fought with Israel here-about, Iudg. 11. 13 &c. as the Ammonites *ript up the women with child of Gilead, that they might enlarge their border*; Amos 1. 13. Likewise, that Israel might rest contented with their limits allotted them of God, both generally and particularly, and not remove the ancient bound, Prov. 23. 10. & 22. 28. Deut. 2. 9. 19. And these limits of Canaan figured the state and condition of the Church of Christ, (who rejoyceth that the lines are fallen unto him in pleasant places, and that hee hath

hath a goodly heritage, *Psal. 16. 6.*) which therefore is shewed to the Prophet in a vision, like the land of Canaan, inherited by the tribes of Israel, and the borders appointed of their habitations, *Ezek. 47. 13. 14. 15. &c.*

V. 3. *South quarter*] or, *South corner*; which the Chaldee calleth the *South wind*: as in *Matth. 24. 31*, the *four winds*, are put for the four quarters of the world. The limits here are set towards all the four quarters, South, West, North, and East: the order of proceeding is thus; for the South side he beginneth at the East corner, and goeth along to the West; the West side beginneth at the South end, & extendeth to the North; the Northerne quarter likewise is from the West to the East; and the Eastern side, from the North to the South. But in *Ezek. 47. 15. &c.* hee beginneth with the North, which here is begun at the South, and endeth at the West, as here at the East.

wildernesse of Zin] whereof see *Num. 33. 36*. This was the uttermost part of the South coast, and fell by lot unto the tribe of Judah, *Ios. 15. 1.* *the sides of Edom*] Hebr. *the hands of Edom*: that is, the border of Edom, as is explained in *Ios. 15. 1.* *the salt sea*] or, *sea of salt*, so in v. 12. This was the lake of Sodom, called also the dead sea, for that it had no fish or living thing in it; wherof see *Gen. 14. 3*. From the end of that sea, from the tongue (or bay) thereof that looketh Southward, was their South border, *Ios. 15. 2*. This sea is in humane writers called *Asphaltites*. *Plinie l. 5. c. 16.*

V. 4. *shall turne-about*] that is, fetch a compass; as the Greek translateth it, *shall compass*: for which, in *Ios. 15. 3.* is sayd, *it went out. from the South*] or, *on the South-side*: so after. *the ascent of Akrahim*] or, *Maaleh Akrahim*, as in *Ios. 15. 3.* which is by interpretation, *the ascent* (or, going up) of *Scorpions*: which place some thinke was so named of the *Scorpions* which were in the wildernes, *Deut. 8. 15.* *the goings-out thereof*] for this, in *Ios. 15. 3.* is sayd, *it ascended up.* *it shall goe-out to*

Hazar Addar] by going out is meant a passing along, as is expounded in *Ios. 15. 3.* where *Hazar Addar* are two places, *Hexron* and *Addar*; for it is sayd, *it passed along to Hexron, and went up to Addar.* *to Azmon*] in *Ios. 15. 3. 4.* there is added, that it turned about (or fetched a compass) to *Karkaa*, and passed on to *Azmon*. This *Azmon* is in Targum Ionathan called *Kesam*; in Greek, *Aselmona*.

V. 5. *unto the river of Egypt*] it went out unto the river of Egypt, *Ios. 15. 4.* the river called *Sihor*, *Ios. 13. 3.* in Targ. Ionat *Nilos*.

goings out of it] namely, of the coast (or border) *Ios. 15. 4.* *at the sea*] to weet, the great sea, as the Greek translateth it; wherof Moses speaketh in the verse following: the Chaldee calleth it *the West sea*.

V. 6. *the sea border*] that is, as the Chaldee explaineth it, *the West border*: so called because the great sea lay Westward from the land of Canaan; see *Gen. 12. 8.*

you shall even have] or, *shall bee to you*: which two phrases expound one another: as is noted on *Gen. 12. 16*. So after in v. 7. & 12. *the great sea*] so called in respect of the lesser inland seas, as the *salt sea*, v. 3. and the *sea of Chinnereth*, v. 11. This great sea is commonly called *the Mediterrane sea*, and the border thereof] so the Chaldee here translateth it; supplying the word thereof: and so it is Englished in *Ios. 15. 12. 47.* The Greek interpreteth it, *the great sea shall bound* (or *shall limit*.)

V. 7. *you shall point out*] or, *shall mark out*, *shall designe*; in Greek, *ye shall measure out*: so in v. 8. & 10. *mount Hor*] This is not that mount Hor where Aaron died, which was Southward in the edge of Edoms land, *Numb. 33. 37. 38.* but another mountaine on the North side of Canaan, which in *Ios. 13. 5.* is called *mount Hermon*, and neere the entring into *Hamath*, as mount Hor is here. And *Hermon* had many names, as Moses sheweth in *Deut. 3. 9. & 4. 48.*

V. 8. *the entrance of Hamath*] or, *the entring in to Chamath*: this *Hamath* (in Greek *E-math*) is in *Amos 6. 2.* called *Hemath the great*. See the annotations on *Num. 13. 21.*

Hamath is also mentioned among the Northern borders of the land, in *Ezek.* 47.16.17. Zedad] in Greek, Sedada: so in *Ezek.* 47.15.

9 V. 9. Hazar-enan] in *Ezek.* 47.17. Hazarenon: in Greek, A sendu. This was the North-east part of the land.

10 V. 10. Shepham] called in 1. *Sam.* 30.28. Siphmoth: in Greek, Sepphama: by Targum Jonathan and some other, it is called Apamiah.

11 V. 11. R blah] a citie in the land of Hamath, where God executed his judgments on the Kings of Iudah, for their sinns, by the Kings of Egypt and of Babylon, 2. *King.* 23.33. & 25.5.20.21. *Ier.* 39.5.6.

east of Ain] Ain by interpretation is an Eye, or a Fountaine, and so is translated here in Greek Fountains: and by the old Latine interpreter, the fountaine Daphnis.

the side] or, the shoulder: that is, the shore of the sea. the sea of Chinnereth] called in Greek, Chenereth; in Chaldee Ginnosar: and in the new Testament, the lake of Gennesaret, *Luk.* 5.1. and in 1. *Maccab.* 11.67. there is mentioned the water of Gennesar. And the countrey adjoyning was called the land of Gennesaret, *Math.* 14.34. *Mark.* 6.53. This sea is also named the sea of Galilee, and the sea of Tiberias, *Joh.* 6.1. and a lake and sea are the same; as, they ran into the lake, *Luk.* 8.33. that is, into the sea, *Mat.* 8.32. Of the sea Chinnereth, there is mention also in *Jos.* 12.3. & 13.27. and of a citie so named, *Jos.* 19.35. and of the countrey, *Jos.* 11.2. 1. *King.* 15.20. It is thought to be called in Chaldee, Ginnosar and Genesar, of Princely gardens which were in those parts. This sea had store of fishes, and from hence our Lord tooke his foure first Apostles, fishers of Galilee, and made them fishers of men, by the preaching of his Gospel, *Math.* 4.18. 19.20.21. On this sea Christ walked, and alayed the waves thereof, *Mark.* 6.45. 48.51.53. *Joh.* 6.16. — 21. and here he appeared to his Disciples after his resurrection, at what time they tooke at one draught, 153. great fishes: *Joh.* 21.1. — 11.

V. 12. Jordan] in Hebrew Jordan; in Greeke, and in the New Testament, Jordanes. It was the goodliest river of all Canaan, famous throughout the Scriptures.

The waters of this river God did cut off, and made them stand upon an heap, (at that time when Jordan overflowed all his banks) until his people Israel passed over it on dry ground, into the land of Canaan: *Jos.* 3.13. — 17. Elijah and Elitha the Prophets, divided also the waters thereof, & went over on dry ground, 2. *King.* 2.8.14. Naaman the Syrian washing seven times in it, by the word of the Prophet, was cleansed of his leprosie, 2. *King.* 5.10.14. In this river our Lord Iesus himself, and the nation of the Jewes, were baptised, *Mark.* 1.5.9.

[salt sea] or sea of salt: see v. 3. The river Jordan ran all along by the land of Canaan on the East side, from the North end of the country, to the South: beginning at the foot of mount Lebanon, (where it is sayd to spring out of two fountains, the one called Jor, and the other Dan,) and passed on to the lake of Merom, (by the waters whereof, Ioshua vanquished the Canaanites, *Jos.* 11.4.5.7.8.) and from thence it ran and emptied it selfe into the sea of Chinnereth forementioned: and from that sea it passed along, till it ended at the salt sea, here spoken of; where also the limits of the land began, in v. 3. The promised land being thus enclosed and guarded with the mayn sea Westward, the inland seas, and the river Jordan Eastward, and at each end North and South with mountaines, foreshewed Gods providence towards his people for their safe defence on every side. And so it is written, As the mountaines are round about Jerusalem, so the LORD is round about his people; from hence forth even for ever. *Psal.* 125.2.

V. 14. [sons of the Reubenites] Hebr. of the Reubenite; and after, of the Gadite; which the Greek and Chaldee translate, sons of Reuben, and of Gad. Of these two tribes receiving their inheritance, see *Num.* 32.

V. 17. shall divide the land by inheritance unto

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unto you] or, shall inherit the land for you: that is, shall take possession of the land for you, and in your names; and after divide it unto you, as in v. 29. See v. 18.

Eleazar the Priest, and Joshua] in Greeke, *Iesus*. These were the two chiefe Princes, and both of them figures of Christ, who divideth to his people the inheritance of the kingdome of heaven: the one figuring him in his Priesthood, the other in his kingdome: for if *Iesus* (that is Joshua) had given them rest, then would hee not afterward have spoken of another day, Heb. 4. 8. The Priest had an hand in parting the inheritance, to signifie that it was an holy worke, and a shadow of heavenly things. Also, that if difficultie did arise, hee might ask counsell for Joshua, after the judgement of *Krim*, before *Iehovah*, Numb. 27. 21. And likewise for that the Priests and Levites, though they had no inheritance as the other tribes; yet had they cities and suburbs, from among their brethren, Numb. 35. which also the Levites claimed of Eleazar the Priest, and of Joshua, and the other Princes; and had the cities and suburbs given them by lot, before the Lord, Jos. 11. Thus also the truth of Gods promise to Abraham was manifested; for hee had sayd, that in the fourth generation, they should returne from their affliction and servitude, into the land of Canaan, Gen. 15. 14. 15. 16. And so it came to passe, for Kohath the son of Levi, was one of them that went with Iakob into Egypt, Gen. 46. 11. 26. of Kohath proceeded Amram, of him Aaron, and of him Eleazar, 1. Chron. 6. 1. 2. 3.

18

V. 18. one Prince, one Prince of a tribe] that is, of every tribe one Prince. See the like phrase in Num. 13. 2. & 17. 6. Jos. 3. 12. & 4. 2. 4. to divide the land by inheritance] or, to inherit the land, as the Hebrew properly and usually signifieth; and this latter some of the Hebrewes, as *Iarchi* and *Kimchi* doe reteyne; expounding it of the Princes, who in sted of the people, and as their tutors and governours, first took the possession in the name of their tribes; and

after distributed it unto them by their families. But the Chaldee here, and againe in Jos. 19. 49. (where the like phrase is also used) both the Chaldee and Greeke doe there translate it, *cause to inherit, or divide by inheritance*; and so Moses explaineth it in v. 29.

V. 19. Caleb] hee was one of the Spies, sent to view the land: of whom see Num. 13. 7. 31. & 14. 24. Jos. 14. 6. &c.

19

V. 20. Samuel] or Shemuel: the notation of which name, see in 1. Sam. 1. 20. The Greeke calleth him *Salamiel*, by a mistaking from Num. 1. 6. *Amnibud*] in Greeke, *Semionid*: so in Num. 1. 10.

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V. 21. Elidad] in Greeke, *Eldas* the son of Chafson.

21

V. 22. Bukki] in Greeke, *Bokkor* son of *Iekli*.

22

V. 23. Hanniel] in Greeke, *Aniel* son of *Souphid*.

23

V. 24. Kemuel] in Greeke, *Kamouel* son of *Saphtan*.

24

V. 25. Parnach] or, *Pharnach*; in Greeke, *Charnach*.

25

V. 26. Paltiel] or, *Phaltiel*; in Greeke *Phantiel* son of *Oza*.

26

V. 27. Achibud] or, *Achibud*; in Greeke, *Achiod* son of *Selemi*.

27

V. 28. Pedabel] in Greeke, *Phadiel*. Observe here the order of the tribes, as they were named with their Princes; 1. *Judah*, 2. *Simeon*, 3. *Benjamin*, 4. *Dan*, 5. *Manasses*, 6. *Ephraim*, 7. *Zabulon*, 8. *Issachar*, 9. *Aser*, 10. *Naphtali*. This order agreeth not with that in Num. 1. nor with that in Num. 7. nor in Num. 26. nor any before set downe: but is thus disposed by Gods wisdom and providence before hand, as they did after inherit the land. *Judah* is first, having the first lot, and hee dwelt in the South part of the land, Jos. 15. 1. &c. *Simeon* is next him, because his inheritance was within the inheritance of the sons of *Judah*, Jos. 19. 1. The next was *Benjamin*, who had his lot by *Judah*, between the sons of *Judah* and the sons of *Joseph*, Jos. 18. 11. The fourth was *Dan*, for his lot fell by *Benjamin* westward, in the *Philistines* country

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country, as is to be seen by his cities, in Ios. 19. 40. 41. &c. Then Manasses, and by him Ephraim his brother, whose inheritances were behind Benjamins, as before is noted; Ios. 16. & 17. Next them dwelt Zabulon, and Issachar, of whose lots, see Ios. 19. 10. 17. Last of all, dwelt Aser, & Naphthali, in the North parts of Canaan, of whose lots see Ios. 19. 24. 32. &c. And as when they encamped about Gods Tabernacle, they were ordered according to their brotherhoods, as is noted on Num. 2. so in the dividing and inheriting of the land, we may see the like. For Judah and Symeon, both sons of Leah, dwelt abreast one by another. Benjamin of Rachel, and Dan of Rachels mayd, dwelt next abreast, Manasses & Ephraim, both sons of Ioseph, by his mother Rachel, had the next place one by another. Zabulon & Issachar, who dwelt next together, were both sons of Leah. So the last payre, were Aser of Leahs mayd, and Naphthali of Rachels mayd. Thus God, in nominating the Princes that should divide the land, foresignified the manner of their possession, and that they should be seared to dwell as brethre together in unitie; for the mutuall help & comfort one of another: as is noted of the first two, Judah and Simeon, who joynted together in warr against the Canaanites; Iudg. 1. 1. 2. 3.

29 Vers. 19. to divide the inheritance unto] or, to give the sons of Israel inheritance. According to this commandement, so was it fulfilled by Eleazar the Priest, and Josua the son of Nun, and the heads of the fathers of the tribes of the sons of Israel, who divided the inheritance unto the people by lot, in Shiloh, before the LORD, at the dore of the Tabernacle of the Congregation. Ios. 19. 51.

CHAPTER 35.

1. The Lord commandeth Israel to give eight and forty cities for the Levites, with their suburbs and measure thereof. 6. Six of them are to be cities of refuge. 9. The lawes of murder, when the man-slayer might have the benefit of

the cities of refuge, and when he must be put to death. 31. No ransom might bee taken for the murderer that was worthy of death.

1 **A**ND Iehovah spake unto Moses, 2 in the plaines of Moab: by Jordan neer Iericho, saying. Command 3 the sons of Israel; that they give unto the Levites, of the inheritance of 4 their possession, cities to dwell in: and suburbs, to the cities, round- 5 about them; shall ye give, unto the Levites. And the cities, shall be for 6 them, to dwell in: and the suburbs of them, shall be for their cattel, and 7 for their goods; & for all their beasts. And the suburbs of the cities, which 8 yee shall give unto the Levites: shall be from the wall of the citie, and outward; a thousand cubits, round-about. And yee shall measure from without the citie, on the Eastside two thousand cubits, and on the South side two thousand cubits; and on the Sea side, two thousand cubits; and on the North side two thousand cubits, and the citie shall be in the midst: this shall be to them, the suburbs of the cities. And the cities which yee shall give unto the Levites; shall be the six cities of refuge; which yee shall give, for the man slayer to flee thither: and above them yee shall give, fourtie and two cities. All the cities, which yee shall give unto the Levites; shall be fourtie and eight cities: them, and their suburbs. And the cities, which yee shall give, of the possession of the sons of Israel; from them that have many, ye shall give many; and from them that have few, ye shall give few: every man, according to his inheritance which they inherit; hee shall give of his

his cities, unto the Levites.

9 And Iehovah spake unto Moses,
10 saying. Speake unto the sonns of
Israel, and say unto them: When yee
be come-over Jordan, into the land
11 of Canaan; Then yee shall appoynt
for you, cities; cities of refuge, shall
they be for you: that the *man-slayer*
may flee thither; *which* smiteth a soule
12 by errour. And the cities shall bee
unto you, for refuge, from the aven-
ger: that the *man-slayer* dye not; un-
till he stand before the congregation,
13 for judgment. And the cities which
yee shall give: the six cities of refuge,
14 shall be for you. Three cities, yee
shall give on *this* side Jordan; and
three cities, shall yee give in the
land of Canaan: cities of refuge, shall
15 they be. For the sonns of Israel, and
for the stranger, and for the sojour-
ner, among them; shall these six ci-
ties be, for a refuge: that every-one
that smiteth a soule, by errour, may
16 flee thither. And if hee smite him
with an instrument of yron, and hee
dye, he *is* a *man-slayer*: the *man-slayer*,
17 shall be surely put to death. And
if hee smite him with a stone of the
hand, wherewith he may dye, and he
dye, he *is* a *man-slayer*: the *man-slayer*,
18 shall be surely put to death. Or,
if he smite him with an instrument of
wood of the hand, wherewith he may
dye, and he dye, he *is* a *man-slayer*:
the *man-slayer*, shall be surely put to
19 death. The avenger of the blood,
hee shall put-to-death the *man-slayer*:
when he meeteth him, hee shall
20 put-him-to-death. And if he thrust
him, of hatred: or have cast upon
him, by laying-of wayt, and he dye.

Or in enmity smite him with his
hand, & he dye, the smiter shall be surely
put to death, he *is* a *man-slayer*: the a-
venger of the blood shall put-to-death
the *man-slayer*, when he meeteth him.
But if he thrust him suddenly, with-
out enmity: or have cast upon him,
any instrument, without laying-of-
wayt; Or with any stone, where-
with he may die, without seeing him;
and hee hath caused it to fall upon
him, and he dye: and he, *was* not his
enemy; nor a seeker of his evill.
Then the congregation shall judge,
between the smiter, & the avenger of
the blood: according to these iudg-
ments. And the congregation shall
25 deliver the *man-slayer*; out of the
hand of the avenger of the blood:
and the congregation shall restore
him, unto the citie of his refuge, whi-
ther he was fled: and he shall abide in
it, untill the death of the great Priest,
which was anointed with the oile of
holines. And if the *man-slayer* go-
ing shall goe forth: out of the border
of the citie of his refuge, whither hee
was fled: And the avenger of the
27 blood finde him, without the border
of the citie of his refuge: and the a-
venger of the blood shall slay the *man-*
slayer; no blood shall be unto him.
Because he should have abiden, in the
28 citie of his refuge; untill the death of
the great Priest: and after the death
of the great Priest, the *man-slayer* shall
returne into the land of his possessi-
on. And these things shall bee unto
you, for a statute of judgement,
29 throughout your generations: in all
your dwellings. Every-one that smi-
teth a soul, by the mouth of witnesses
30

the man-slayer shall be slain: but one
 31 witnesse, shall not answer against a
 soule, to dye. And yee shall take no
 rancome, for the soule of the man-
 32 slayer; which is guiltie of death: but
 he shall be surely put to death. Nei-
 ther shall ye take rancome, for him that
 is fled unto the citie of his refuge: to
 33 returne to dwell in the land, until the
 death of the Priest. And ye shal not
 pollute the land, wherein ye are: for
 blood, it pollureth the land: and for
 the land there shall bee no expiation,
 for the blood that is shed therein; but
 by the blood of him that shed it.
 34 And thou shalt not defile the land,
 which ye inhabit in; within which, I
 doe dwell: for I Ichovah dwell a-
 mong the sonns of Israel.

Annotations.

2 **T**Hat they give] or, and let them give unto
 the Levites. The Lord having given
 order in chapt. 34. for dividing the
 land unto Israel, commandeth here a por-
 tion to be given, out of all their posses-
 sions, unto him; which he bestoweth on his
 ministers the Levites, for a part of their
 livelihood. The equity of which law, both
 for honouring the Lord with our sub-
 stance, Prov. 3. 9. and for maintaining his
 ministers, Gal. 6. 6. is perpetuall. There-
 fore speaking of the Church under the
 Gospell, according to these legall figures,
 he sayth, When ye shall divide by lot the land
 for inheritance, ye shall offer an oblation unto the
 LORD an holy portion of the land, &c. The
 holy portion of the land, shall be for the Priests
 the ministers of the Sanctuary, which shall come
 neere to minister unto the LORD, &c. Ex. k.
 45. 1. 4. 5. & 48. 9. 10. 13. suburbs to the
 cities] or, as the Greek translitereth, the sub-
 urbs of the cities: which suburbs are called
 in Hebrew *Migrash*, that is, a place cast-out,
 as lying without the walls of the citie: in

Chaldee *Revach*, that is, a Space; in Greeke
Proastia, as lying before the citie; and in v.
 3. *Asphorismata*, as being separated from the
 citie; and in v. 5. *homora*, confines, or limits.

V. 3. their goods] or, their substance, their
 gathered goods: see the notes on Gen. 12. 5.
 it is a generall word and sometime impli-
 eth cattell also; as 2. Chron. 31. 3. & 32. 29.
 & 35. 7. beasts] in Hebrew *Chajah*;
 which is a generall name for living-things;
 but here translated in Greeke four-footed
 beasts. And from hence the Hebrewes ga-
 ther, that they gave the Levites a place of
 buriall to every citie, without these bounds (or
 suburbs): for they buried not their dead in the
 suburbs of their cities, because it is sayd,
 AND FOR ALL THEIR LI-
 VING THINGS: they gave it for the li-
 ving, and not for burial. Maimony, treat. of Re-
 lease and Jubilee, ch. 13. f. 3. That they used in
 Israel to bury their dead without the ci-
 ties, appeareth by Luk. 7. 11. 12.

V. 4. a thousand cubits] The Greeke sayth,
 two thousand cubits, as it is in the verse fol-
 lowing, where the Lord speaketh of 2000.
 cubits: so the thousand cubits here men-
 tioned, some think to bee meant of ho-
 ly measure, double so much as the com-
 mon measure, and that the latter doe ex-
 pound the former. The Hebrewes explain
 it thus: The suburbs of the cities are expressed
 in the law to be three thousand cubits on every
 side, from the wall of the citie, and outward,
 Num. 35. 4. 5. The first thousand are the suburbs;
 and the 2000. which they measured without the
 suburbs, were for fields and vineyards. Maim.
 treat. of the Release and Jubilee, c. 13. f. 2.

V. 5. without the citie] by the citie, the He-
 brewes understand here the citie with
 the suburbs, that is, the 1000. cubits fore-
 mentioned, which were for their cattell,
 and these 2000. moe for fields and vine-
 yards, as is before noted. East side] or,
 East quarter, in Chaldee, East winde: see
 the notes on Num. 34. 3. Sea side] that
 is, the west side, as the Chaldee sayth, the
 west winde. Moses useth to call the west,
 the sea, as is noted on Gen. 12. 8. So in Num.
 34. 6.

6

V. 5. of refuge] that citie is called in Hebrew *Miklat* of gathering, because the manslayer was there gathered and deteyned; in Greek *Phugaduterion*, a place of flight and exile; in Chaldee *Shez-abuth*, of deliverance and preservation. The six cities appointed for refuge, were these, *Bezer* of the Reubenites country; *Ramoth* in Gilead of the Gadites; and *Golan* in Basan of the Manassites; these three Moses separated, *Deut.* 4. 41. 43. the other three appointed by *Josua*, were *Kedesb* in Galilee, in mount Naphtali; *Shechem* in mount Ephraim; and *Kirjath-arba* (which is *Hebron*) in the mount of Iudah, *Jos.* 20. 7. the use of these is after shewed. 42. cities] These with the six cities of refuge, are declared in *Jos.* 21. how they were given out of every tribe. Of the Kohathites, the Priests the sons of Aaron had *thirteen cities*, *Jos.* 21. 19. the residue of the Kohathites had *ten cities*, *Jos.* 21. 26. The Gershonites had *thirteen cities*, *Jos.* 21. 33. The Merarites had *twelve cities*, *Jos.* 21. 40. So all the cities of the Levites, within the possession of the sons of Israel, were *fourtie and eight cities with their suburbs*; *Jos.* 21. 41. Thus Iakobs prophesie of Levi was fulfilled, that he should be scattered in Israel, *Gen.* 49. 5. 7. But because of the Levites zeale for the Lord, the curse was turned into a blessing, (as is noted on *Exod.* 32. 29.) and they were teachers of the law unto the tribes of Israel, *Deut.* 33. 8. 10. Wherefore God gave them cities out of every tribe. Howbeit, whatsoever remained of these cities, besides the habitations of the Levites, and the suburbs forementioned, as the fields of the cities, and their villages; continued under the dominion, and in the possession of the tribes, to whom they had been distributed before; as the example of *Hebron* given unto *Caleb*, sheweth, *Jos.* 14. 13. 14. & 21. 11. 12.

8

V. 8. ye shall giue many] or, ye shall multiply to give: so the tribes that had many cities, and more large inheritances, gave the more cities. For, out of the tribes of the sons of Iudah and of Simeon; were

given *nine cities*; out of Benjamin, *four*; out of Ephraim, *four*; out of Dan, *four*; out of the halfe tribe of Manasses, *two*; out of the other halfe tribe of Manasses, *two*; out of Issachar, *four*; out of Aser, *four*; out of Naphtali, *three*; out of Zabulon, *four*; out of Reuben, *four*; out of Gad, *four*, *Jos.* 21. 9. 16. &c.

V. 11. shall appoint] or, prepare, as the Chaldee explaineth it: in Greek, ye shall distinguish, (or distinctly separate:) elsewhere it is called separating, *Deut.* 4. 41. and sanctifying, *Jos.* 20. 7. by error] or, ignorantly, unadvisedly, unawares: the Greek translateth, unwillingly: this is opened in v. 22. 23. & *Deut.* 19. 5. In *Jos.* 20. 3. it is declared by two words, by error, (or unawares,) and without knowledge, (or unwittingly.)

V. 12. the avenger] to weet, of the blood, as is expressed in v. 19. and the Chaldee and Greeke here adde the same. Goel, here Englished an Avenger, elsewhere signifieth a Redeemer, but properly one of the same blood and kindred, as *Ruth* 2. 20. & 3. 9. 12. who if things were sold, was to redeeme them, as *Lev.* 25. 25. if blood were shed, was to avenge it, as in this case. And so the Greek here and usually calleth him *Agchisteuon*, that is, one neer of kin. Of this kinsman the avenger, it is sayd in v. 19. that hee should put the murderer to death; see the notes there. before the

congregation] When a man had done a murder, hee fled to some citie of refuge, the way being alwayes prepared, that he might flee thither without hinderance, as is noted on *Deut.* 19. 3. Coming thither, at the entring of the gate, he shewed his cause to the Elders of the citie of refuge, who took him in till he was sent after & fetched home to the citie where hee had done the murder, and there he stood before the congregation, *Jos.* 20. 4. 6. who if they found him worthy of death, they delivered him to the avenger, to kill him: if not, they returned him to his citie of refuge, where he lived in a kinde of exile and imprisonment, untill the death of the

high Priest : as after followeth. See Deut. 19. 12. Before the cities of refuge were appointed, the Altar was a place of refuge, as is probable by Exod. 21. 13. 14. And from that place the Hebrewes gather, that the Altar was a place of refuge. Maim. treat. of Murder, c. 5. f. 12.

14 V. 14. Three cities] which were Bezer, Ramoth, and Golan, Deut. 4. 41. 43. and three cities] Kedesh, Shechem, and Hebron, Jos. 20. 7. And if the Lord enlarged their coast, and gave them all the land : they were to adde three cities more, Deut. 19. 8. 9.

15 V. 15. the stranger] in Greeke, the Proselyte, meaning him that was not an Israelite by nature, but by religion. the sojourner] that dwelt a stranger in the land of Israel, and yet not of their Church and religion, Deut. 14. 21. These all had benefite by the cities of refuge; but if an heathen by error killed an heathen, the cities of refuge received him not: sayth Maim. treat. of murder, ch. 5. f. 4. smiteth a soule] that is, killeth any person : so v. 11.

16 V. 16. if he smite him] to weete, purposely, and presumptuously: as the punishment after sheweth. surely put to death] or, put to dye the death : Hebr. dying he shall be put to death: so in v. 17. 18. 21.

17 V. 17. a stone of the hand] that is, throwen with the hand; the Greeke translateth it, a stone out of the hand; the Chaldee, a stone that is taken in the hand. he may dye] the Chaldee more fully explaineth it, which is enough for him to dye therewith: so in v. 18.

18 V. 18. wood of the hand] Gr. out of the hand : Chald. wood taken in the hand, which is sufficient for him to dye thereby: as in v. 17. These cautions are here added, to discern of murders; the Hebrewes explaine them thus. He that smiteth his fellow presumptuously with a stone, or with wood, that he dye; they measure the thing wherewith he smote him, and the place whereon he smote him: to see if that thing were enough to kill him upon such a member (of his bod.) or not; as it is written, WITH A STONE OF THE HAND, &c. so that it be enough to kill him. They measure also the might of him that smote, &c. For yron

instruments the law gives no measure, Numb. 35.

16. He is to dye that killed him, though it were with a needle; and whatsoever is shapely like a needle, as bodkin, knife, or the like. He that smiteth his fellow without any instrument, and killeth him; as with his hand, or his foot, &c. they measure the strength of him that smote, and of him that was killed, and the place of the blow, &c. Maimony treat. of Murder, c. 3. f. 1. &c.

V. 19. he shall put to death] or, he may put him to death; to weete, after he is adjudged to death by the Magistrate, v. 12. If the avenger of blood, will not; or, if he be not able to kill him; or, if hee have no avenger of blood: then the Judges shall kill the murderer with the sword. Maim. treat. of Murder, c. 1. f. 1.

when he meeteth him] though it be within the cities of refuge, sayth Iarchi. But this is to be understood, after lawfull judgment by the Magistrate: for the Elders of his citie were to send and fetch him from the citie of refuge, and deliver him into the hand of the avenger of blood, Deut. 19. 12. Wherefore the Chaldee, in sted of meeteth him; sayth, When he shall be condemned unto him by judgment. So in v. 21.

V. 20. of hatred] which is inveterate anger, and inward grudge; differing from enmitie or open hostility, spoken of in v. 21. He that hateth, dissembleth with his lips; and layeth up deceit within him; Prov. 26. 24. The Hebrewes say, Hee that hateth, if hee kill by error (or unadvisedly) he is not kept in (the citie of) refuge, as it is sayd, And he was not his enemy, (Numb. 35. 23.) &c. And who is he that hateth? hee that for enmities sake speaketh not unto him for three dayes (space) Maim. treat. of Murder, c. 6. f. 10. cast upon him] to weete, any instrument, as is expressed in v. 21. and so the Greeke explaineth it here.

by laying of ways] with intent and purpose of evill, when occasion is offered: so Saul layd wayt (or hunted) for Davids soule, 1. Sam. 24. 11. the Jewes for Christ, Luk 11. 54. and for Pauls life, Acts 23. 21.

V. 21. enmitie] or hostility, yll-will open and professed.

V. 22. suddenly] or, unawares, and as it were by chance.

V. 23.

19

20

21

22

23 V. 23. with any stone] that is, have smitten him with any stone, as in v. 17. wherewith he may day] in Chaldee, which is sufficient that he may dye therewith: see the notes on v. 18.

25 V. 25. of the great Pri-ff] a figure of Christ, called the great Priest over the house of God, Heb. 10. 21. and the great high-priest that is passed into the heavens, Heb. 4. 14. who is the Mediator of the new Testament; that by meanes of death, for the redemption of the transgressions under the first Testament, they which are called, might receive the promise of the eternall inheritance, Heb. 9. 15. As the high priests, whiles they lived, by their service and sacrificing made atonement for the sinns of the people, especially one day in the year, Levit. 16. wherein they figured the worke of Christ for us: so at the high Priests death, by releasing such as were exiled for unweeting murder, there was a shadow of redemption in Israel.

26 V. 26. going shall goe forth] that is, shall at any time, upon any occasion goe forth. So he was not onely exiled from his own citie, but confined as a prisoner within the limits of the citie of refuge. The Hebrewes say, He might never goe out of the citie of his refuge, no not though it were for a thing commanded [as to worship at the solemne feasts, or the like] or for to beare witness, whether it were in money matters, or to testifie in case of life and death, &c. Maim. treat. of Murder. c. 7. f. 8.

27 V. 27. without the border] so not the citie onely, but the borders and limits of the territories thereof, were his refuge. Every citie of refuge, the borders thereof are a refuge as well as it, &c. and if (the avenger of blood) kill him there, he is to be killed for him. Notwithstanding though the border be a refuge, yet the manslayer may not dwell in it; for it is sayd (in v. 25.) **AND HE SHALL ABIDE IN IT**: in it (the citie,) and not in the border of it. Maim. ibid. c. 8. f. 11. no blood shall be unto him] that is, the avenger shall have no blood imputed to him; or, as the Greek translateth it, he shall not bee guiltie; to weet, of blood-shed.

V. 28. into the land of his possession] into his own citie or village, that part of the land which he possessed. It is holden by the Hebrewes, that although by the high Priests death atonement was made for him, yet he never returned to the princely state (or dignitie) that he had in (the citie;) but was debased from his greatnesse all his dayes; because that great scandall came by his hand. Maim. ibid. c. 7. f. 14. Moreover they say, A man-slayer upon whom sentence is past that he shall be exiled, if he dye before he goe into exile, they carry his bones thither. And a man slayer that dieth in the citie of his refuge, they burie him there: and when the high Priest dieth, they carry the manslayers bones from thence, unto the sepulchres of his fathers. 7bid. f. 3.

V. 30. Every one that smiteth a soule] that is, who so killth a person; to weet, him that is a murderer. by the mouth] that is, by the testimony of witnesses, which after is explained of two witnesses, or three witnesses, Deut. 17. 6. & 19. 15. see the annotations there. not answer] that is, not testifie, as the Greek and Chaldee translate it, meaning, to have the sentence of death confirmed against him: see Deut. 19. 15. to dye] that is, to cause him to dye; or, that he should dye: see the notes on Gen. 6. 19.

V. 31. the soule of the man-slayer] that is, the life of the murderer, to redceme him from death. The Judges are warned that they take no ransom of the murderer: and though he could give all the wealth that is in the world, and though the avenger of blood should be willing to free him. For the soule of him that is killed, is not the possession of the avenger of blood, but the possession of the holy blessed (God.) Maim. treat. of Murder, c. 1. f. 4. guiltie of death] Hebr. which is wicked, to dye; that is, as the Greek and Chaldee explaine it, guiltie, or condemned to dye. According to this phras. David sayth, when hee shall be judged, let him goe-forth wicked, (that is, condemned,) Psal. 109. 7.

V. 32. for him that is fled] Hebr. to flee; which is explained by Iarchi and others, for him that is fled. in the land] in the land of his possession, as in v. 28.

33

Verf. 33. *polluteth*] or, *impiously-staineth*; *lowly-deformeth* the land. This word, which Moles here useth of murder, and the prophes after apply unto spiritual whoredome or idolatrie, *Ier. 3. 2. 9.* & idolatrous bloodshed, *Psal. 106. 38.* sheweth the heighnousnes of this syn, that defileth not only him that doth it, but the whole land, if it bee not avenged. Hereupon the Hebrewes say, *Thou hast not any thing concerning which the law giveth such a charge, as for shedding of blood; as it is sayd (in Numb. 35. 33.) And yee shall not pollute the land, &c. Maimony treat. of Murder, ch. 1. sect. 4. the blood of him that shed it]* if it were wilfull murder; or by the death of the high Priest if it were unwilling man-slaughter. Hereupon it is sayd, *A man that doth violence to the blood of any person, shall flye to the pit, let no man slay him. Prov. 28. 17.*

34

Verf. 34. *¶ doe dwell]* the land of Israel was the LORDS land, *Hos. 9. 3.* and by his dwelling there among his people, was sanctified, and called the holy land, *Zach. 2. 12.* and though hee dwelt most specially in his Sanctuary there, which afterward was in Ierusalem, *Psal. 74. 2. & 135. 21.* yet the whole land was sanctified by his habitation therein; which was a reason why the people might not pollute it, either with blood, or with any other wickednesse; for holinesse becommeth his house for ever, *Psal. 93. 5.* And for this cause the uncleane were to bee put out of the campe of Israel, in the midst whereof God did dwell, *Numb. 5. 3.*

CHAPTER 36.

1. *The inconvenience of the inheritance of daughters is remedied by marrying in their own tribes, lest the inheritance should bee removed from the tribe. 10. The daughters of Zelophehad obey the Lords commandments, and marry their uncles sonns.*

I

AND the heads of the fathers, of the familie of the sonns of

Gilead, the son of Machir, the son of Manasses, of the families of the sonnes of Ioseph, came-neere: and spake before Moses, and before the Princes; the heads of the fathers of the sonnes of Israel. And they sayd; Iehovah commanded my lord, to give the land for an inheritance, by lot, to the sonns of Israel: and my lord was commanded by Iehovah, to give the inheritance of Zelophehad our brother, unto his daughters. And if they become wives, to any of the sonnes of the tribes of the sonns of Israell; then shall their inheritance bee taken-away from the inheritance of our fathers, and shall bee put to the inheritance of the tribe, unto whom they shall bee: so it shall bee taken-away, from the lot of our inheritance. And when the Iubilee of the sonns of Israel shall bee; then shall their inheritance bee put unto the inheritance of the tribe, unto whom they shall bee: so their inheritance shall bee taken-away, from the inheritance of the tribe of our fathers.

And Moses commanded the sonns of Israel, according to the mouth of Iehovah, saying: The tribe of the sonns of Ioseph, speake right. This is the thing which Iehovah doth command, concerning the daughters of Zelophehad, saying; Let them become wives to whom it is good in their eyes: onely to the family of the tribe of their father, shall they become wives. And the inheritance of the sonns of Israel, shall not remove from tribe to tribe: for every man,

8 man, of the sons of Israel, shall cleave to the inheritance of the tribe of his fathers. And every daughter that possesseth an inheritance, of the tribes of the sons of Israel, shall be wife unto one of the family of the tribe of her father: that the sons of Israel may possess, every man the inheritance of his fathers. And the inheritance shall not remove from one tribe to another tribe: but every man, of the tribes of the sons of Israel, shall cleave to his inheritance.

10 Even as Iehovah commanded Moses, so did the daughters of Zelophehad. For Machlah, Tirzah, & Hoglah, and Milcah, & Noah, the daughters of Zelophehad, were wives unto their uncles sons. (To men) of the families of the sons of Manasses the son of Ioseph, they became wives: and their inheritance was unto the tribe of the family of their father.

13 These are the commandements and the judgements, which Iehovah commanded by the hand of Moses, unto the sons of Israel: in the plaines of Moab, by Iordan near Iericho.

Annotations.

1 **T**HE heads] in Greek, the Princes, that is, the chiefe fathers. God having designed the limits of the holy land which Israel should inherit, in Numb. 34. and appointed his own portion out of the same, to be given unto the Priests and Levites, Num. 35. doth now conclude his lawes, with an ordinance for the settled continuing of the inheritances unto the tribes, as they should at first be allotted unto them. The occasion of this or-

dinance, is a complaint made by some of the Manassites, concerning Zelophehads daughters, if they should be married to men of other tribes. Gilead] in Greek, Galaad: of whom see Num. 27. 1.

V. 2. my lord] meaning Moses, for to him was the commandement given, Num. 26. 52. 53. &c. & 27. 6. 7. And by this title they give honour unto Moses, and shew their obedience; as the Scripture noteth by the like title given unto others, 1. Pet. 3. 6. Math. 22. 44. 45. Zelophehad] in Greek Salpaad: see Num. 27. 1. &c.

V. 3. of the tribes] of any of the other tribes, beside their own. be taken away] or, be diminished; contrary to adding or putting to, after mentioned: so the inheritances of this, and of other tribes by like accidents, might in time be changed, disturbed, and come to confusion, contrary to the order before set of God.

V. 4. the Iubilee shall be] which was every fiftieth year, in which the inheritances that were alienated to others, were by the law given in Levit. 25. to returne unto the first owners: which ordinance also should by such marriages be disannulled.

V. 5. the mouth] that is, the word of the Lord, as the Chaldee translateth: in Greek, by the commandement of the Lord. So the answer which Moses gave, was not of himself, but by advice from God: see Num. 27. 5.

V. 6. good in their eyes] that is, please them: Daughters are not to be forced to marry with such as they like not: see Gen. 24. 57. 58. to the family] to some of the familie: or, in the family: see v. 12.

V. 7. shall cleave to the inheritance] keeping himselfe thereto, and (for the better performance hereof) marrying within his tribe. For this word cleave, is often used in case of marriage, Gen. 2. 24. Dan. 2. 43. Thus God provideth, that the order which hee should set for the inheritances in his land, to be divided by lot, might continue throughout all generations: by which meanes strife also might be cut off, and peace preserved among his people.

8

V. 8. *that possesseth an inheritance*] or, *that is heir of a possession*; by reason that her father had no son to inherit, as in this case of Zelophehad. So here is no restraint of other women, save such as had inheritance. The Priests also and Levites, (which might have no inheritance with Israel, Deut. 18. 1.) had libertie to marrie with the women of any tribe: as Iehojada the Priest had to wife the kings daughter of Iudah, 2. Chron. 22. 11, and other took a wife of the daughters of Barzillai the Gileadite, Ezra 2. 61. and the like. By reason of such marriages, there might be kindred between Elizabeth the mother of Iohn the Baptist, who was of the daughters of Aaron: and Marie the virgin, the mother of our Lord Christ, who was of the lineage of David, of the tribe of Iudah, Luk. 1. 5. 36. & 3. 23. - 31.

11

V. 11. *For Machlah*] Hebr. *And Mach-*

lah, &c. Of these daughters see Num. 27. 1. *their uncles sons*] the sons of their fathers brethren. Compare Levit. 18. 12. 13. 14.

V. 12. *was unto the tribe*] that is, remained unto, (or in) the tribe. So Daniel was (that is, continued) even unto the first yeare of King Cyrus, Dan. 1. 21. and, they were (that is, continued) there, Ruth. 1. 2. and sundry the like. By this example, and observation of the law for inheritances in the holy land, the people of God are taught to hold fast their inheritance in his promises, and right in Christ, which they enjoy by faith: that as the Father hath made them meet to be partakers of the inheritance of the Saints in light, Coloss. 1. 12. so they may keep the faith and grace which they have obteyned, unto the end, 1. King. 21. 3. Ezek. 46. 18. Jude v. 3. Heb. 6. 12.

12



I Will bring forth out of Iakob, a seed; and out of Iudah an inheritor of my mountaines: and mine elect shall inherit it, and my servants shall dwell there. Esai. 65. 9.

I Will bring you into the wilderness of peoples; and there will I plead with you face to face: like as I pleaded with your fathers, in the wilderness of the land of Egypt; so will I plead with you, sayth the Lord God. And I will cause you to passe under the rod, and I will bring you into the bond of the Covenant; &c. Ezek. 20. 35. 36. 37.

*
or
Tes-
ta-
ment

Christ, he is the Mediatour of the new * Covenant; that by means of death, for the redemption of the transgressions that were under the first Covenant, they which are called, might receive the promise of the eternall inheritance, Heb. 9. 15.

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